

AT DOWAY.
By Gerard Pinson
1630.

A TREATISE OF THE LOVE OF GOD.

Written in french by B. FRANCIS DE SALES *Bishope and Prince of Geneua*,

Translated into English by MILES CAR Prieſt of the English Colledge of Doway.

THE EIGHTEENTH EDITION.

Printed at Doway,
By GERARD PINCHON, at the ſigne of Coleyn, 1630.

TO THE
RIGHT
HONORABLE
AND VERTVOVS
LADIE,
THE LADIE
ELISABETH DORMER.

MADAME,

NO *ſooner had this Diuine Booke of* DIVINE LOVE *happened into my hands, but it ſeemed as well by the circumſtances of the* AVTHOVR, *whether we reſpect his Extraction; as being deſcended from one of the moſt Illuſtrious Houſes of Sauoye; his Function, as being Bishope*

an Prince of Geneua; the TITLE and CONTENTES of his VVorke, alreadie honored by the eighteenth Edition; or my OBLIGATION, as well in my ſelfe, as in thoſe of whom I glorie to haue ſo happie a dependance, to be determined to your HONOR, as neerely ſymboliſing, and due to your VERTVS and HONOR'S worth: and as hauing had the weake colours in which it now appeares from my vnskilfull Penſill, to flie to your HONOR'S powerfull Protection. For whither indeede could ſo Pious, Worthy, and Noble an AVTHOVR be better addreſſ'd then to Pietie, Worth, and Nobilitie? where Pietie beares ſo abſolute a ſwaye in a Noble breaſt, that Worth and Nobilitie would be reputed ignoble and worthleſſe, if they bore not a Teſtimonie about them, that they had paſſed by VERTVES TEMPLE; where either from other is ſo richly embellished, and receiue ſo

mutually each others qualities, that Ver-tue *would be taken for* Nobilitie *and* Worth, *or* Nobilitie *and* Worth *for* Vertue, *if both were not ſeene to conſpire to make vp one PEERELESSE PEECE. Where could DIVINE LOVE be prouided of a fitter Manſion then a heauenly Heart? Where effectes out-ſpeake Fame, where Charitie out-ſtrips powerties expectation, Riches are poſſeſ'd and deſpiſed; where a noble ſaying of Saint Hierom's properly ſutes:* It is proper to your Stock, at once to haue and contemne riches; *Witneſſe your honorable aud pious Father, the* LORD VICE-COVNT MONTAGVE, *who made them in all occurrences ſtoope to vertu's Lore. Witneſſe your equally honorable and pious mother whoſe bonntifull, and frequent workes of Charitie (being thē widowe) ſtrooke euen heritikes with aſtonishment. Witneſſe a later branch of the ſame ſtocke, your honorable*

S. Hier. ad Demetr. ep. 8.

Nephew, the LORD VICE-COVNT MOVNTAGVE *of freshe and Bleſſed memorie, whoſe matchleſſe Zeale in God's cauſe, which all the world ſpeakes of with admiration, and which, as it may ſeeme by God's ſpeciall Providence, he came to write in our heart's ſome few weekes before he went to receiue the reward of it, doth eaſily draw me to inſtance in him. What did not he bountifully emploie in the aſſiſtance of God's ſeruants? what did not he piouſly ſpend in the riches and glorie of God's houſe? what did not he Catholikly, repute as nothing, that he might gaine Chriſt? and to deſcend yet further, is not the ſame* Bountie, Pietie *and* Religion, *and for them, a contempt of all, brought downe as it were by right line, and tranſlated together with his Dominions to the Honorable now* LORD VICE-COVNT MOVNTAGVE, *who actually poſſeſſeth his Countrie of the happineſſe he long promiſed? Fi-*

nally is not the ſame plainely ſeene in your Honor's owne honoured and happie progenie? It were to long, MADAME, *to mention all in your line, to whom Saint Auguſtines pithie and heauenly Contemplation might ſeeme to be addreſſed;* Loue Riches, but as thy ſubiect's, but as thy ſlaues, but as pledges from a Spouſe, as Preſents from a friend, as benefits frō a Maiſter: *where Loue and eue that* Loue which caſteth-out Feare *might ſeeme to be poſſeſſed by* Right of blood, *ſo doth your* HONOR *giue to the life your renowned Fathers vndaunted Zeale, together with your Noble Mothers incomparable Pietie; and yet be found to be held by* Right of Conqueſt, *ſo frequent and fortunate are your* VERTV'S *eſſayes and performances! Performances which ſend euen away ſtrangers hearts taken with admiring Loue; and teach Forrainers to ſpeake and vſe your* HONOR'S *name in*

Aug. de diligendo Deo cap. 4.

termes

termes of reſpect and honour: For the reſt, touching our generall OBLIGATION, (*wherein my Pen was prouided moſt to haue laboured*) *for reaſons, as I hope, neither vnknowen, nor vnapproued to your* HONOR, *vnwillingly will I paſſe ouer in ſilence: Yet with this aſſurance, that what in words is here omitted, our hearts* (*wherein your* HONOR'S CHARITIE *hath engrauen her Memore deeper then that the iniquitie of times can raiſe it out*) *ſhall ſpeake to the Tribunall, where the heart's language is onely agreeable. Meane while* MADAME *licence my pen, to put downe that which many wish with one conſent of hearts and voices; That as his pen that did not ſtudie your Honorable Fathers aduantages, left for after ages to bleſſe and adore, his noble Memorie marked with theſe better markes of Nobilitie* KNOWEN PRVDENCE: VNDAVNTED

Camb. in Eliſ. pag. 26. & 51.

CON-

CONSTANCIE: CATHOLIKE ZEALE. So this my firſt eſſay may be the Pyramides wherin his and your's may ioyntly liue for euer; and wherin euen little ones may reade, that DIVINE LOVE could not on earth find a fitter TABERNACLE, nor a more nobly pious PATRONESSE. For whoſe proſperitie.

MADAME,

YOVR HONOR'S

Humbleſt ſeruant will not ceaſe to praie,

MILES CAR.

THE AVTHOVRS DEDICATORIE PRAYER.

THRICE holy mother of God: *Veſſell of incomparable election, Queene of Soueraigne dilection*, thou art the moſt louelie, the moſt louing, and moſt beloued of all creatures. The loue of the heauenly father pleaſed himſelfe in thee from all eternitie, alloting thy chaſte heart to the perfection of holy loue, to th'end that one day thou mighteſt loue his onely ſonne, with an onely Motherly loue, as he had done frō all eternitie with a fatherly loue,

ô Sa-

ô Sauiour IESVS, to whom could I better dedicate a ſpeach of thy *Loue*, then to a heart beſt beloued of the well-beloued of thy heart.

But ô all triumphant mother who can caſt his eyes vpon thy Maieſtie, without ſeeing him at thy right hand whom for the loue of thee, thy Sonne deigned ſo often to honour with the title of Father, hauing vnited him vnto thee by the celeſtiall band of a virginall marriage, to th'end that he might be thy Coadiutour and Helper, in the charge of the direction and education of thy Diuine Infancie? ô great S. IOSEPH moſt beloued Spouſe, of the well-beloued mother. Ah how oftē haſt thou borne betwixt thy armes, the loue of heauen and earth, till burnt with the ſweete embracements, and kiſſes of this Diuine child, thy ſoule melted away with ioye, while he ten-

derly

derly whiſpered in thy eares, (o God what content) that thou was his deare friend, and deare y beloued deare Father. It was the cuſtome of old to place the lampes of the aunciẽt Tẽple vpon flowres of golden Lylies. O MARIE and IOSEPH, Paire without compare! ſacred Lilies of incõparable beautie, amongſt which the well-beloued feedes himſelfe and his Louers. Alas if I might giue my ſelfe any hope, that this *Loue-letter* might inflame and lighten the children of light, where might I better place it, then amongſt your Lilies, Lilies, where the Sonne of Iuſtice, the ſplendour and candour of the eternall Light, did ſo ſoueraigne-ly recreate himſelfe, that he there practiſed the delightes of the ineffable Loue of his heart towards vs? O well beloued mother of the well-beloued; ô well beloued ſpouſe of the

well-

well-beloued! prone layed at thy ſacred feete who bore my Sauiour, I vow, dedicate and conſecrate this little worke of *Loue*, to the immence greatneſſe of thy *Loue*; ah! I coniure thee by the heart of thy ſweete IESVS, king of hearts, whom thyne adore, animate my heart, and all theirs who ſhall reade this writing of thy all-puiſſant fauour, with the Holy Ghoſt, ſo that hence-fourth, we may offer vp in holocauſt all our affections to his Diuine goodneſſe, to liue, dy, and reuiue for euer in the flames of this heauenly fire, which our Sauiour, thy ſonne hath ſo much laboured to kindle in our hearts, that he neuer ceaſed to labour and trauell therin, euen vnto death; and death of the Croſſe.

VIVE IESVS.

THE PREFACE OF THE AVTHOVR.

THE Holy Ghoſt teacheth, that the lipps of the heauenly Spouſe, which is the CHVRCH, reſẽbles ſcarlate, and the honie combe whence honie diſtilleth, to th'end that euery one may know, that the doctrine which she announceth conſiſteth of ſacred Loue, of a more faire vermiliõ then Scarlate, by reaſon of the Spouſe his blood wherin she is dyed; more ſweete then honie, by reaſon of the Beloued his ſweeteneſſe, who crownes her with delightes. So this heauenly Spouſe when he thought good to giue an entrie to the publication of his Law, ſtreamed downe a number of firie tongues vpon the Aſſemblie of his diſciples, which he had deputed to this office: ſufficiently intimating therby, that the preaching of the Ghoſpell, was wholy deſigned to the inflaming of hearts.

Propoſe vnto your ſelues a fine doue amidſt the Sunne rayes; you shall ſee her change into ſo many diuers colours, as you behold her diuerſly; becauſe her feathers are ſo apt to receiue the light, that the ſunne ſpreading his ſplẽdour amongſt thẽ, there is cauſed a number of tranſparences, which bring forth a great varietie of alterations and mu-

tations

tations of colours; but colours so agreeable to the eye, that they put downe all other colours, yea the enamell of richest iewells; colours that are glittering, and so quaintly guilt, that the gold giues them more life. In consideration hereof the Royall Prophet saied vnto the Israelites.

Although affliction rudly dight your face,
Yet shall your hew henceforth to men appeare
As pigions plumes, when sluers trembling grace,
And burnisht gold, doe make their shine more cleare.

Truly the Church is adorned with an incomparable varietie of excellent documents, sermons, Treatises, Spirituall bookes, all very comely and pleasant to the sight, by reason of the admirable mixture which the sunne of Iustice makes of his Diuine wisdome with the tongues of his Pastours, which are their Penns, and with their Penns, which sometimes they vse in lieu of their tongues, and doe compose the rich plumes of this mysticall doue. But amongst all the diuers colours of the doctrine which she doth publish, the fine gold of holy Charitie is especially discouered, who makes herselfe be gloriously enterviewed, gilding all the sciences of Saints with her incomparable luster, and raysing them aboue all other Sciences. All is to Loue, in Loue, for Loue, and from Loue in the holy Church.

But as we are not ignorant that all the light of the day proceeds from the Sunne, and yet doe ordinarily saie, that the Sunne shines not, saue onely when it doth openly send out its beames here or there. In like manner thoughall Christian doctrine consist of sacred Loue, yet doe we not indistinctly

honour all Diuinitie with the title of DIVINE LOVE, but onely those parts of it, which doe contemplate the birth, nature, properties, and operations thereof in particular.

Now it is certaine, that diuers writers, haue admirably handled this subiect; Aboue all the rest those auncient Fathers, who as they did louingly serue God, so did they speake diuinely of his Loue. O what a pleasure it is to heare S. PAVLE, speake of heauenly things, who learn't them euen in Heauen it selfe. And how good a thing it is to see those soules, that were nurced in the bosome of Loue, write of its sweetenesse! For this reason, those amongst the schoole men that discoursed the most and the best of it, did also most excell in pietie: S. THOMAS made a Treatise of it, worthy of S. THOMAS: S. BONAVENTVRE, and Blessed Denis the Carthusian, haue made diuers most excellent ones of it, vnder sundrie titles: and as for Iohn Gerson, Chancelour of the vniuersitie of Paris, Sixtus Senensis speaks of him in this sort: He hath so worthily discoursed vpon fiftie properties of Diuine Loue, which are drawen here and there out of the Canticles, that he alone may seeme to haue hit the number of the affections of Diuine Loue. Verily he was a man exceeding learned, iudicious and deuote.

Yet that we might know that this kind of writing is performed with more felicitie by the deuotion of Louers, then by the learning of the learned, it hath pleased the Holy Ghost that diuers women should worke wonders in this kind. Who did euer better expresse the heauenly passions of

heauenly Loue then S. CATHARINE of Genua, S. ANGELA of Folligni, S. CATHARINE of Sienna. S. MATILDA?

In our age alſo diuers haue wrote vpon this ſubiect, whoſe workes I haue not had leaſure to read diſtinctly, but onely here and there ſo farre forth as was requiſite, to diſcouer whether this might yet find place. Father Lewes of Granado, that great Doctour of pietie, left a treatiſe of the Loue of God in his Memoriall, which is ſufficiently commended, in ſaying it is his. Stella, a Franciſcan made a very affectiue one, and profitable for Praier. Chriſtoph: Fonceca an Auſtine, put out yet a greater, wherein he hath many excellent things. Father Richeome of the Societie, hath alſo published a booke, vnder the title of the Art of louing God by his Creaturs, and this Authour is ſo amiable in his perſon, and in his ſingular writings, that one cannot doubt but he is yet more amiable by writing of Loue it ſelfe. Father Iohn of IESVS MARIA a diſcalced Carmelite, compoſed a little booke, which is alſo called the Art of louing God, which is much eſteemed. The great and famous Cardinall Bellermine did alſo a while agoe giue into light a little booke intituled, The little Ladder to aſcend vnto God by his creaturs, which cannot be but admirable, coming from ſo deuote a ſoule and ſo learned a pen, which hath wrote ſo much, and ſo learnedly in the Church her behalfe. I will ſaie nothing of Parenetique that floode of Eloquence, who flotes at this houre through all France, in the multitude and varietie of his ſermons, and noble writings, the ſtraight ſpiri-

tuall consanguinitie, which my soule hath contracted with his, whe by the impositiõ of my hãds he receiued the Caracter of Episcopall dignitie, to the great happinesse of the Diocese of Belley, and to the honour of the Church, besids a thousand bands of a sincere friendshipe which tyes vs together, permits me not to speake with credit of his workes, amongst which this *Parenetique of Diuine Loue*, was one of the first sallies of the incomparable fulnesse of wit, which euery one admires in him,

Further, we doe see a goodlie and magnificẽt Pallace which the R. Father Laurence Paris, a Capucine Preacher erected in the honour of heauenly Loue, which being finished, will be a compleat course of the Art of louing well. And lastly the B. Mother Teresa of IESVS, hath written so accuratly of the sacred motions of Loue, in all the bookes she hath left vs, that a man is astonished to see so much eloquence, masked in so profound humilitie; so great soliditie of wit, in so great simplicitie: and her most learned ignorance, makes the knowledge of many learned men appeare ignorant, who after a great tormoile in studies, blushe, not to vnderstand that which she so happily puts downe touching the practise of holy Loue. Thus doth God raise the Throne of his Power, vpon the Theather of our infirmitie, making vse of weake things to confound the strong.

And be it, my deare Reader, that this Treatise which I now present, come farre short of those excellent workes, without hope of euer cõming

nigh thé, yet haue I ſuch confidence in that paire of heauenly Louers, to whom I dedicate it, that it may be ſome wayes ſeruiceable vnto thee, and that there, thou ſhalt meete with many wholſome cõſiderations, which thou ſhouldſt not elſe where ſo eaſily find, as againe thou maiſt els where find many rare things, which are not here. Yea me thinkes, my deſigne fals not in with theirs, ſaue in generall, in ſo much as the glorie of Diuine Loue is all our aimes. But this you ſhall know by reading it.

Truly myne intention was onely, ſimply and nakedly with art or varnish, to repreſent the Hiſtorie of the Birth, progreſſe, decaye, operations, proprieties, aduantages, and excellencies of heauenly Loue. And if beſids all this thou findeſt ſomwhat elſe they are certaine ſuperfluities which are hard for ſuch an one as my ſelfe, who write amidſt many diſtractiõs, to auoyd. Howbeit I hope, nothing therin shall be without ſome profit. Nature her ſelfe, who is ſo skilfull a workwoman, proiecting the production of grapes, produceth withall, as by a certaine prudent inaduertance, ſuch an abundance of leaues and vine-branches, that there are very few vines, which are not in the ſeaſon to be pruined and cut.

Writers often are handled to harshly, the Cenſures that are made of them being precipitated, ordinarily with more impertinencie, then they practiſed imprudence in taking vpon them to publish their writings. Precipitation of iudgment doth greatly endãger the Iudges cõſcience, and the innocencie of the Accuſed: Diuers doe write foo-

lishly, and diuers alſo doe cenſure groſly. The ſweetneſſe of the Reader, makes his reading ſweete and profitable. And my deare Reader, to haue thee more fauourable, I will here render thee a reaſon of ſome paſſages, which might peraduenture, otherwiſe put thee out of humour.

Some, peraduenture, may apprehend, that I haue ſaied too much, ād that it was not requiſite, to bring downe the diſcourſe euen from its heads. But I am of opinion, that heauenly Loue is a Plant, like to that which we call Angelica, whoſe roote is no leſſe odoriferous then the bole, and branches. The 4. firſt bookes, and ſome chapters of the reſt, might without doubt haue bene omitted to the liking of ſuch ſoules as onely ſeake the practiſe of holy Loue; yet all of it will be profitable vnto them if they behold it with a deuote eye, While others alſo might haue diſliked, not to haue had the whole continuance of that which belongs to the Treatiſe of Diuine Loue. Certes I tooke as I ought, into my conſideration the condition of the wits of this age wherein we are. It doth much import one, to know in what Age he writs.

I cite the Scripture, ſometimes in other termes, then are found in the vulgar Edition. O good God, my deare Reader, doe me not therefore the wrong to thinke, that I would goe from that Edition: ah no; for I know the Holy Ghoſt hath authoriſed it by the Holy Councell of Trent, and that therefore all of vs ought to ſtick to it: but contrariwiſe I make no other vſe of the other verſions, but one-

ly to ſerue this, when they explicate and confirme the true ſenſe therof. For example. That which the heauenly Spouſe ſaieth to his Spouſe, THOV HAST WOVNDED MY HEART, is wonderfully cleared by the other verſion, THOV HAST TAKEN AWAY MY HEART, or, THOV HAST SNACHED AWAY, AND RAVISHED MY HEART. That which our Sauiour ſaieth, BLESSED ARE THE POORE OF SPIRIT is much amplified and declared, by the Greeke, BLESSED ARE THE BEGGARS OF SPIRIT, and ſo of others.

I haue often cited the ſacred Pſalmiſt in verſe, and it was done to recreate thy mind, and through the facilitie which I found in it by reaſon of the ſweete tranſlation of Philipe de Portes, Abbot of Tiron, which notwithſtanding I haue not preciſely followed, yet not out of any hope I had to be able to doe better then this famous Poet. For I ſhould be too impertinent, if, neuer hauing ſo much as thought of this kind of writing, I ſhould preteed to be happie in it, in an age and condition of life, which would oblige me to retire my ſelfe from it, in caſe I had euer bene engaged therein. But in ſome places where the ſenſe might be diuerſly taken, I followed not his verſe, becauſe I would not follow his ſenſes, as in the Pſ. 132. where he hath taken a latin word, for the fringe of the garment, which I apprehended, was to be taken for the coler, whereupon I tranſlated it to myne owne mind.

I haue ſaied nothing which I haue not learn't of others: yet it is impoſsible for me to remember whece I had euery thing in particular, But beleeue

it, if I had drawen any great peeces of remarke out of any Authour, I would make a conscience not to let him haue the deserued honour of it; and to deliuer you of a suspition which you may conceiue against my sinceritie in this behalfe, I giue you to know, that the 13. Chap. of the 7. booke, is extracted out of a Sermon which I made at Paris at S. IOHN'S in Greue, vpon the feast of the Assumption of our B. Ladie, 1602.

I haue not alwayes expressed how one Chapter followes another, but if you marke, you will easily find the connection. In that and diuers other things I had a care to spare myne owne labour, and your patience. After I had caused the Introductiō to a deuote to life be printed, my Lord Archbishope of Vienna, Peter villars, did me the fauour to write his opinion of it, in termes so aduantagious to me, and that little booke, that I dare neuer rehearse it; and exhorting me to applie the most of my leasure to the like workes; amongst many rare aduises wherewith he gratified me, one was, that as farre forth as the matter would permit, I should be short in the Chapters. For euen as, quoth he, the Traueller knowing that there is a faire Garden some twentie or twētie fiue paces out of his way, doth easily diuert, for so small a way, to goe see it, which he would not doe, if it were further distant; euen so one that knowes that there is but a little distance betwixt the beginning and end of a Chapter, doth willingly vndertake to read it, which he would not doe, though the subiect were neuer so delightfull, if a long time were required to the reading of

it. And therefore I had good reaſon to follow myne owne inclination in this reſpect, ſince it was agreeable to this great Perſonage, who was one of the moſt ſaintly Prelats, and learned Doctours that the Church had in our age, and who, at the time that he honored me with his letter, was the moſt auncient of all the Doctors of the Facultie of Paris.

A great ſeruant of God aduertiſed me not long a goe, that by addreſſing my ſpeache ſtill to Philothie in the Introduction to a deuote life, I hindered many men to profit by it; for that they did not eſteeme the aduertiſements made to a woman, worthy of a mā. I admired that there were men, who to be thought men, did showe themſelues ſo little men, in effect. For I leaue it to your conſideration, my deare Reader, whether deuotion be not as well for women as men; and whether we are not to read the ſecond epiſtle of S. Iohn with as great attention and reuerence which was addreſſed to the holy Ladie Electa, as the third which he directeth to Caius: and whether a thouſand thouſand Epiſtles, and Treatiſes of the auncient Fathers of the Church ought to be held vnprofitable to mē, for that they are addreſſed to holy women of thoſe times. But againe, it is the ſoule which aſpires to deuotion that I call Philothie, and men haue ſoules as well as women.

Neuertheleſſe to imitate the great Apoſtle in this occaſion who eſteemed himſelfe lyable to euery one, I changed my addreſſe in this Treatiſe, and ſpeake to Theotime: but if peraduenture

there

there should be any women (and such an impertinencie would be more tolerable in them) who would not read the instructions which are made to men, I beseech them to know, that THEOTIME, to whom I speake, is mans spirit desiring to make progresse in holy Loue, which is as well in men as in women.

This Treatise then is made for a soule alreadie deuote, to aduance her in her designe; and for this cause, I haue bene forced to speake many things lesse knowen to the common sort, which consequently will appeare obscure: The bottome of a science is alwayes hardest to be founded; and few Diuers are found, who will, or knowes how to diue for Pearles, or other precious stones in the middest of the Ocean. But if you haue a free heart to diue into this writing, it will truely happen to you as to Diuers, who, saieth Plinie, being in the deepest gulfe of the Sea, clearely discouer the light of the Sunne. For you shall find euen in the darkest places of this discourse, a good and amiable light. And verily as I doe not follow those who dispise certaine bookes, which treate of a life supereminent in perfection, so would I not speake of this supereminencie. For neither can I censure the Authours, nor yet authorise the censures of a doctrine which I vnderstand not.

I haue touched many points of Diuinities not with a Spirit of contradiction, but simply proposing, not so much what long agoe I learned in the schooles, as that which the care I haue had of soules, and the experience of 24. yeares I haue spent in preaching, hath made me apprehend to be most

to the glorie of the Ghospell and the Church.

For the reſt, diuerſe men of note from diuerſe places haue ſignified vnto me, that certaine little Pamphlets haue bene published, vnder the onely firſt letters of their Authours name, which light to be the very ſame with myne; which made ſome beleeue that they were my workes not without touch of ſcandall to ſuch as apprehẽded thereby that I had bidden Adieu to my wounted ſimplicitie, to puffe vp my ſtyle with words of oſtentation, my diſcourſe with vaine conceits, and my conceits with a loftie and plumed eloquence. For this cauſe, my deare reader I will tell thee, that as ſuch as graue or cut in precious ſtones, hauing their ſight dazled by keeping it continually fixed vpon the ſmall ſtikes of their worke, doe willingly hold before them ſome faire Emerald, that by beholding it from time to time, they may be recreated in it's greeneſſe, and relieue their weakned ſight. So in this Preſſe of buſineſſe, which my function dayly drawes vpon me, I haue ſtill ſome proiects of certaine treatiſes of pietie, which at my leaſure I looke vpon, to reuieue and vnwearie my mind.

Howbeit, I doe not profeſſe my ſelfe a writer; for the dulneſſe of my ſpirit, and the condition of my life, expoſed to the ſeruice and approch of many, would not permit me ſo to be. Wherefore I haue written very little, and yet haue published leſſe; and to complie with the Councell and will of my friends, I will tell thee what I haue written to th'end that thou maiſt not attribute the praiſes of another mans labours to him, who of him-

ſelfe

ſelfe deſerues them not.

It is now 19. yeares agoe, that being at Thonon a little towne ſituated vpon the Lacke of Geneua, which by little and little began at that time to be conuerted to the Catholike faith. The Miniſter, Enemye of the Church, cryed all vp and downe, that the Catholike Article of the Reall Preſence of our Sauiours bodie in the Euchariſt, did diſtroye the Symbole and the Analogie of Faith (for he was glad to mouth this word ANALOGIE not vnderſtoode of his Auditours, that he might appeare learned) and vpon this the reſt of the Catholike Preachers, with whom I was, preſſed me to write ſome thing in refutation of this vanities I did what ſeemed fitting, framing a briefe meditation vpon the Creede to confirme the Truth, and all the copies were diſperſed in this Dioceſe, where now I find not one of them.

Soone after his Highneſſe came ouer the Mountaines, and finding the Bailiwike of Cablaies, Gaillard, and Ternier, which are about Geneua, well diſpoſed to receiue the Catholike faith, which had bene banished thence by force of warrs and reuoults, about 70. yeares paſt, he reſolued to reeſtablish the exerciſe thereof in all the Parishes, and to abolish the exerciſe of Hereſie: And whereas on the one ſide this great Happineſſe had many obſtacles, according to the conſiderations, which are called reaſons of ſtate, and yet on the other ſide, diuers, as yet not well inſtructed in the truth, made reſiſtance againſt this ſo much deſired eſtablishment, his Highneſſe ſurmounted the firſt difficultie by the inuincible conſtancie of his Zeale

to the Catholike Religiō, and the secōd, by an extraordinarie swetnesse and prudence. For he made the chiefe ād most obstinate be called together, ād made a speach vnto thē with so louely ād presing an eloquence that in a māner being all vanquished by the gētle violēce of his fatherly loue towards thē deposed the armes of their obstinacie at his feete, and their soules into the hands of the Church.

Licence me my deare Reader, I praye thee, to speake this worde by the by, one might praise many rich actions of this great Prince, amongst which I see the proofe of his vnspeakable valour, and militarie knowledge, which he makes now admired through all Europe. But for my part, I cannot sufficiently extoll the establishment of the Catholike Religion in these three Bailiwikes, which I haue euen now mentioned, hauing discouered in it so many markes of pietie suted with so great a varierie of actiōs of Prudēce, Cōstancie, Magnanimitie, Iustice, and mildnesse. Me thought, I discerned in this little Peece, as in an abridgment, all that is praised in Princes, who haue in times past with most feruour striuen to aduance Gods an the Church her glorie. The stage was but little, but the actions long. And like as that auncient Artist was neuer so much prized for his great Peeces, as he was admired for making a shipe of Yuorie, stored with all her furniture, in so little a forme, that the wings of a bee did couer it: So I esteeme more that which this great Prince did at that time, in this small corner of his Dominions, then many more specious actions, which others extoll to the heauens.

Now

Now by this meanes the victorious enſignes of the Croſſe were replanted in all the wayes and publicke places of thoſe quarters: ād whereas a little before, there had bene one erected very ſolemnely at Ennemaſſa neare vnto Geneua, a certaine Miniſter made a little treatiſe againſt the honour therof, containing a sharpe and venimous inuectiue, to which therefore it was deemed fit to make anſwere: And my Lord Claudius de Granier my Predeceſſour, whoſe memorie is in benediction, did impoſe the burthen vpon me, according to the power which he had ouer me, who beheld him not onely as my Bishope, but alſo as a holy ſeruant of God. I made therefore this anſwere vnder this Title, A Defence of the Banner of the Croſſe, and dedicated it to his Highneſſe, partly to teſtifie vnto him my moſt humble ſubmiſsion, and partly to render him ſome ſmall thanksgiuing for the care which he tooke of the Church in thoſe parts.

Now a while agoe this Defence is reimprinted vnder the prodigious tittle of PANTHALOGIE, or Treaſure of the Croſſe: a Title whereof I neuer dream't, as in truth I am not a man of that ſtudie and leaſure, nor yet of that memorie, to be able to put together ſo many peeces of worth in one booke as it might beare the name of TREASVRE, or PANTHALOGIE, beſids that I abhorre ſuch inſolent Frontiſpices.

A Sot, or ſenſeleſſe Creature we him call,
VVho makes his Portall greater then his Hall.

In the yeare 1602. the obſequies of the Magnanimous Prince Philipe Emanuel of Loraine,

Duke

Duke of Mercurie, who had done ſo many braue exploits vpon the Turke in Hungarie, that all Chriſtianitie was bound to conſpire to honour his memorie, were celebrated at Paris, I being there. But aboue all the reſt, Lady Marie of Luxembourg his widowe, did for her part all that her heart, and the Loue of the dead could ſuggeſt vnto her, to ſolemnize his funeralls. And becauſe my Father, my Grand Father, and great Grand Father, had bene brought vp Pages to the moſt illuſtrious and moſt excellent Princes of Martigues, his Father, and Predeceſſours, she eyed me as an hereditarie ſeruant of the houſe, and made choice of me to make the funerall Sermon, in this ſo great a celebritie, where there were not onely diuers Cardinalls and Prelats, but certaine Princes alſo, Princeſſes, Marshalls of France, knights of the Order, yea and the Court of Parleament in Bodie. I made then this funerall Sermon, and pronounced it in this ſo great an aſſemble, in the great Church of Paris; And for ſo much as it contained a true abridgment of the heroicall feats of the deceaſed Prince. I did eatily cauſe it to be imprinted at the requeſt of the widowe-Princeſſe, whoſe requeſt was to me a law. Now I dedicated that Peece to Madame the Ducheſſe of Vandome, as yet a girle, and a very young Princeſſe, yet one, in whom was alreadie apparently ſeene, the ſtraines of that excellent vertue and pietie, which at this day shine in her, worthy of the extraction and and breeding of ſo deuote and pious a mother.

While this Sermon was in the preſſe, I heard

that

that I was made Bishope, ſo that I came preſently hither to be conſacrated, and to begin my Reſidence, and vpon it, was propoſed vnto me how neceſſarie it was to aduertiſe the Confeſſariouſes of ſome important points: for this reaſon I wrote 25. aduertiſments, which I cauſed to be printed, to get them more eſily diſperſed amongſt thoſe to whom I directed them, but ſince, they haue bene reimprinted in diuers places.

Three or foure yeares after I put out the Introduction to a deuote life, vpon the occaſion, and in the manner which I haue put downe in the Preface thereof touching which I haue nothing to ſaie to thee; my deare Reader, ſaue onely, that though this little booke haue generally had a gracious and gentle acceptance, yea euen amongſt the moſt graue Prelats and Doctours of the Church, yet eſcaped it not the rude cenſure of ſome, who did not meerely blame me, but bitterly taunted me in publicke, for that I tell Philothe that dauncing is an action indifferent in it ſelfe, and that for recreations ſake one may make Quodlibets; and I kowing the manner of theſe cenſures, I praiſe their intention, which I thinke was good. Yet ſhould I haue deſired, that they had pleaſed to haue conſidered, that the firſt propoſition is drawen out of the cõmon and true doctrine of the moſt holy and learned Diuines, which I put downe for ſuch as liue in the world, and Court: that withall, I doe carefully incultate the extreame dangers which are foũd in dauncing: and touching the ſecond propoſition it is not myne, but that admirable king's S. Lewis, a Doctour worthy to be fol-

lowed,

lowed; in conducting Courtiers to a deuote life. For I beleeue, if they had weighed this, their Charitie and diſcretion had neuer permitted their Zeale, how rigorous and auſtere ſoeuer, to haue armed their indignation againſt me.

And to this purpoſe, my deare reader, I coniure thee to be gracious and fauorable vnto me in reading this Treatiſe: and though thou ſhouldſt find the ſtyle a little (and a little onely I aſſure my ſelfe it ſhall be) different from that which I vſed in writing vnto Philothie, and both of them much different from that which I vſed in the defence of the Croſſe, know that in nine-teene yeares one learnes and vnlearnes many things; that the language of the warrs differs from that of Peace, and that a man vſeth one manner of ſpeach to young Prentiſes, an other to old iorneymen.

My purpoſe is here to ſpeake to ſoules that are aduanced in deuotion; for you muſt know, that we haue in this towne a congregation of young maides and widowes, who being retired from the world, doe liue vnanimouſly in God's ſeruice, vnder the protection of his moſt holy mother; and as their pietie and puritie haue often times giuen me great conſolations, ſo haue I ſtriuen to returne them the like, by a frequent diſtribution of the holy word, which I haue announced vnto them, as well in publike ſermons, as in ſpirituall conferences, yea and that continually in the preſence of diuerſe Religious men, and people of great pietie, whence I was often to treate of the moſt delicate feelings of pietie, paſsing beyond that which I had ſaied vnto Philothie. And I owe a good

part of that which now I communicate vnto thee, to this bleſſed aſſemblie, becauſe she that is the mother of them, and doth rule, knowing that I was writing vpon this ſubiect, and yet that ſcarcely was I able to accomplish it without Gods very ſpeciall aſsiſtance, and their continuall ſollicitation, she tooke a continuall care, to praie and make me be praied for to this end, and holily coniured me to gather together all the odde ends of leaſure which she iudged might be ſpared here and there from the preſſe of my incumbrances, and to employe them in this. And becauſe I beare a great reſpect to this good ſoule, she had, God knowes, no little power to animate myne in this occaſion; I began indeede long agoe, to thinke of writing of holy Loue, but that thought came farre short of that, which this occaſion caused to be produced, an occaſion which I declare vnto you ſo nakedly, and ſincerely, to the imitation of the Auncients, that you may know that I wite onely vpon occaſion, and that I may find you more fauorable. The Pagans held, that Phidras neuer repreſented any thing ſo perfectly as the DIVINITIE; nor Apelles, as Alexander. One is not alwayes alike happie; If I fall short in this Treatiſe, let thy goodneſſe flie home; and God bleſſe thy reading.

To this end I haue dedicated this worke to the Mother of dilection, and to the Father of cordiall Loue, as I dedicated the Introduction to the Heauenly Child, who is the Sauiour of Louers and the Loue of the ſaued. Certes, as women while they are ſtrong and able to bringforth their chil-

dren with eaſe, chooſe commonly their worldly friends to be their Godfathers. But when their feebleneſſe and indiſpoſition makes their deliuerie difficile and dangerous, they inuoke the Saints of Heauen, and vow to make their children be chriſtned by ſome poore bodie, or by ſome deuote perſon in the name of S. Joseph, S. Francis of Assicia, S. Francis of Pavla, S. Nicholas, or to ſome other of the Bleſſed, who may obtaine of God their ſafe deliuerie, and that the child may be borne aliue. So I, while I was not yet Bishope, hauing more leaſure and leſſe apprehenſion to write, I dedicated my little works to Princes of the earth; but now being ouercharged with my charge, and hauing a thouſand impediments. I conſecrate all to the Princes of Heauen, to th'end they may obtaine for me the light which is requiſite, and that, if ſo it may pleaſe the Diuine will, theſe my writings may haue a birth profitable and fruitfull.

Thus, my deare Reader, I beſeech God to bleſſe thee, and to enrich thee with his loue. Meane while from my very heart I ſubmit all my writings, my words and actions to the correction of the moſt holy Catholike, Apoſtoſike, and Romaine Church, knowing that she is the Pillar, and ſoliditie of truth, wherein she cā neither be deceiued nor deceiue vs; and that none cā haue God for his Father, who will not haue this Church for his Mother. Annessi, the day of the moſt louing Apoſtles S. Peter and S. Pavle. 1616.

Bleſſed be God.

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APPROBATIO.

Tractatum hunc *De Amore Dei*, ab illustrissimo ac Reuerendissimo D. D. FRANC. SALESIO Episcopo Genuensi conscriptum primò Gallicè, & in Anglicanum iam deinde sermonem studio R. D. CARREI Sacerdotis translatum, ego infrascriptus perlegi, nihilque in eo inueni quod Catholicæ doctrinæ consentaneum non sit: quinimo totus ardet, ignemque perpetuò diuinum spirat, vt è cœlesti Gallicano, nobis etiam diuisis ab vrbe, sidus hoc affulgere, plurimùm gaudeamus. Datum Duaci Sept. 9 1630.

EDMVNDVS STRATFORDVS,
S. Theol. Professor.

APPROBATIO.

Ego infra-scriptus testor me perlegisse versionem, cui titulus, A treatise of the Loue of God, Written in french by B. FRANCIS DE SALIS, *Bishop and Prince of Geneua, translated into English by* MELES CAR *Priest of the English Colledge of Doway, in qua nihil deprehendisse contra fidem Catholicam, aut bonos mores. Datum anno Domini* 1630 *Sept.* 19.

GVILIELMVS HYDARVS Professor Philosophiæ in Collegio Anglorum Duaceno.

APPROBATIO.

Hic liber cui titulus est, *de amore Dei*, Gallico sermone conscriptus à Reuerendiss. D. D. FRANCISCO DE SALES, Episcopo Genuensi fideliter translatus est in Anglicanam linguam per R. D. Milonem, alias Thomam Carr eum, vt ex literis dignorum testimonio mihi constitit. cui cum linguam quærunt, nec habet aliquid fidei Catholicæ, aut bonis moribus contrarium: quapropter vtiliter excuderur. Actum Duaci die 13 Septembris 1630.

GEORGIVS COLVENERIVS *S. Theol. Doctor, Regius ordinariusque Professor, Collegiatæ Ecclesiæ S. Petri Præpositus & Canonicus, Acad. Duac. Cancell. & librorum Censor.*

THE TRANSLATOVR TO THE READER.

THough it be true (courtuous Reader) that where honour is not aymed at, censure is not dreaded; yet that I might neither wrong my authour, nor come short in any point of ciuile regard to thee, I thought good, partly to implore thy fauour, partly to facilitate thy reading, by the ensuing aduertisements. Be pleased therefore to know, that our Authour, being one of the greatest Diuines of his tyme in France, peakes now and then in schoole tearmes

and formalities, which our English will ſcarcely beare, eſpecially in the higheſt and hardeſt matters of diuinitie, as predeſtination, the Trinitie &c. And againe I deſired, that ſo worthy an Authour, should rather be heard ſpeake in his owne words, then in my tranſlation, eſteeming FAITH, not SMOOTHNESSE the grace therof. Hence as farre forth as the language would permit, I haue rendred his owne words, turning BOVNTIE Bountie (ſaie the like of diuers other words) which notwithſtanding in the rigour of the ſchoole, should often rather haue bene turned GOODNESSE, as being the obiect of the diuine Will. Hence alſo, AMITIE I haue tranſlated, friendship, which following the approued cuſtome of the ſchooles, should rather haue bene turned, LOVE, in the 212. pag. where

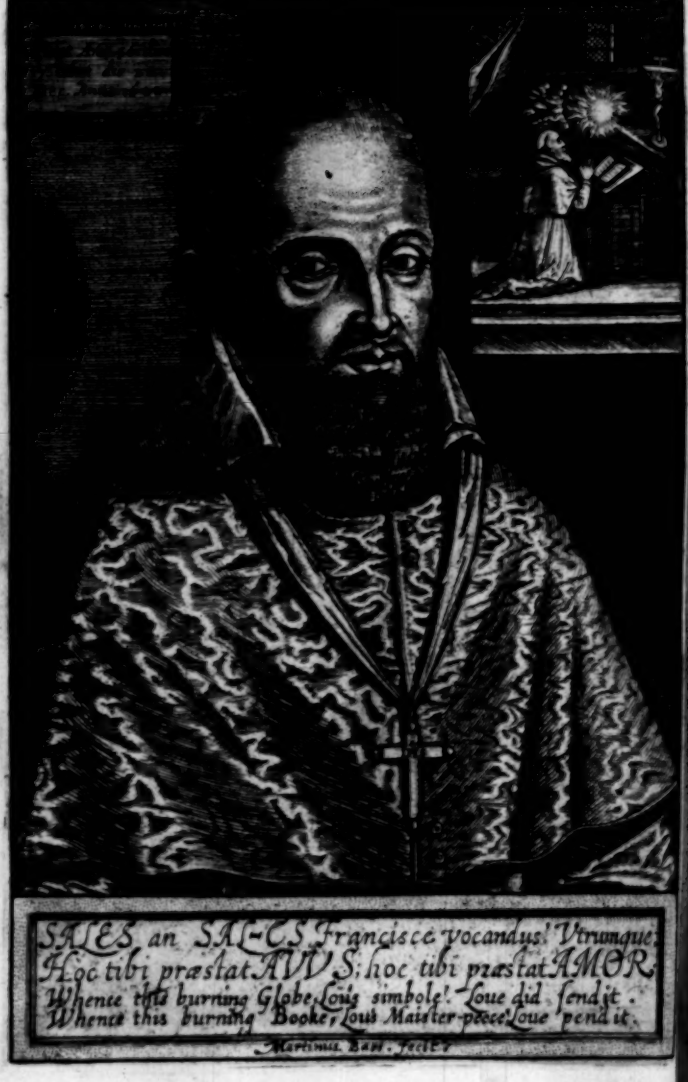
it ſi-

it ſignifieth the holy Ghoſt. But the learned Reader, will fauorably accomodate them according to the matter, and not reproue ſuch words as neceſſitie, or fidelitie, made me admit, though they haue not yet gotten ſo free and knowen courſe in our English tongue. If I put for the reſt of the faults, in ſenſe or words, myne owne little skill, and leſſe experience; and for the faults in the print (eſpecially comma's, which as they are frequent, and ſerue diuers times for parentheſes, ſo being omitted, or diſplaced, in lieu of clearing, they violate, or at leaſt trouble the ſmoothneſſe of the periode) the Printers totall ignorance in the tongue (ſo that he will put as ſoone, TVB for, but, as BVT) my excuſe will be as full and entire, as ſincere. Some of the cheiſe faults you may find

in the end of the Booke; the reſt, your diſcretion and courtiſie, will ſupplie and pardon. Adieu.







SALES an SAL-ES Francisce vocandus! Vtrunque
Hoc tibi præstat AVVS; hoc tibi præstat AMOR.
Whence this burning Globe, Louis simbole! Loue did send it.
Whence this burning Booke, Louis Maister-peece Loue pend it.

Martinus Ban. fecit

IHS

THE FIRST BOOKE CONTAINING A PREPARATION TO THE WHOLE TREATISE.

THAT FOR THE BEAVTIE of humane nature, God gaue the Gouernement of all the faculties of the ſoule to the will.

THE FIRST CHAPTER.

I. VNION eſtabliſhed in diſtinction, breeds Order, Order produceth Conueniencie, or Proportion; and from the Conueniencie of things entire and accompliſhed, riſeth Beautie. An Armie is then ſaied to be Faire, when it is compoſed of partes ſo ranged in order, that their diſtinction is reduced to that proportion, which they ought to haue together for the ma-

king of one onely armie. That Muſicke be pleaſant, the voices muſt not onely be neate, cleare, and well diſtinguished, but alſo ſo combined betwixt them ſelues, that thereof be made a due Sound and Harmonie by meanes of the Vnion which is in Diſtinction, and the Diſtinctiō which is in the Vnion of voices: which is not vnfitly termed an According Diſcord, or rather, a Diſcording Accord.

2. Now as the Angelicall S. THOMAS, following the great SAINT DENIS, ſaieth excellently well, Beautie, and Goodneſſe, though in ſome thing they agree, yet are they not for all that one, and the ſame thing: for Good is that which pleaſeth the appetite, and will; Faire that which pleaſeth the vnderſtanding or knowledge: or elſe, Good is that, whoſe fruition delightes vs; Faire that, whoſe knowledge is agreeable vnto vs. For which cauſe in proper ſpeach, we doe neuer attribute corporall Beautie, but to obiects of two ſenſes, which are the moſt capable, and moſt ſeruiceable to the vnderſtanding, to wit ſight, and hearing: ſo that we doe not ſaie: behould Faire odours, or Faire ſauours: yet doe we cuſtomarily ſaie behould Faire voices, and Faire colours.

3. Faire, then being called Faire, becauſe the knowledge therof doth delight, it is requiſite that beſides the Vnion, and Diſtinction of Integritie, Order and Conueniencie of parts; there be alſo Splendor, and Light in abundance, to the end that it may be intelligible, and viſible. Voices to be Faire, muſt be cleare, and neate; diſcourſes, intelligible; colours, glittering and shining; ob-

ſcuritie, shades, and darkeneſſe are deformed and doe disfigure all things: becauſe in them, nothing is intelligible; neither Order, Diſtinction, Vnion nor Conueniencie: which cauſed S. Denis to ſaie, that God as Soueraigne Beautie, is author of the faire Conueniẽcie, Luſter, and Good Grace, which is found in all things, making appeare in forme of light, the diſtributions and diuiſiõs of his rayes; by meanes wherof, all things are made faire, requiring, that for the eſtablishment of Beautie, there should be, Conueniencie, Light, and Good Grace.

4. Certes Theotime, Beautie is without effect, vnprofitable, and dead, if Light, and Splendor, should not giue her life, and efficacie; whence we terme colours liuelie when they haue light, and luſter.

5. But as touching animated and liuing things, their Beautie is not compleate without a Good Grace, which adder to Conueniencie of perfect parts, wherin Beautie conſiſteth, Conueniencie of Motion, Geſture, and Action, which are as the life, and ſoule of Beautie in liuing things: ſo in the ſoueraigne Beautie of our Lord God, we doe acknowledge Vnion, yea vnitie of eſſence, in the diſtinction of perſons, with an infinite Light, together with an incomprehenſible Concurrence of all the perfections of actions and motions, ſoueraignely compriſed, and as one would ſaie, excellently ioyned and added in the onely, and moſt ſimple perfection of the pure diuine act, which is God himſelfe, immutable, vnuariable, as elſewhere we will shew.

6. God therfore hauing a will to make all things Good and Faire, reduced the multitude, and distinction of the same, to a perfect Vnitie, and as man would saie, brought them all, to a Monarchie, making a subordination of one thing to an other, and of all things to himself, the soueraigne Monarch. He digested all the members into one bodie, vnder one head: of many persons, he formes a Familie: of many Families, a Towne: of many Townes, a Prouince: of many Prouinces, a Kingdome; putting the whole Kingdome vnder the gouernement of one onely King: so THEOTIME, amongst the innumerable multitude and varietie of actions, motions, feelings, inclinations, habits, passions, faculties, and powers which are in man, God hath established a naturall Monarchie in the will, which doth rule, and command all that is found in this little world. And God seemes to haue saied to the will, as Pharao saied to Ioseph: Thou shalt gouerne my house, all the people shall obaye thy command; without it none shall moue. But certes this power of the will is practised in a farre different manner.

How the will diuersly gouerns the powers of the soule.

CHAPTER. II.

THE Householder doth Direct his Familie, wife, children, and seruants by his ordinances, and commandements, to which they are

obliged to obaye; though they haue absolute power not to obaye: but if he haue seruats, and slaues, them he rules by force, which they haue no power to cõtradict; but his horses, oxen, and mules, he doth manage by industrie; binding, brideling, spurring, shutting vp, or giuing the bridle.

2. Certes the will doth gouerne the power of our exterior motions as a seruant, or slaue: for vnlesse some externall thing doe hinder, they are neuer deficient in obedience. We open, and shut our mouth, moue our tongue, our hands, feete, eyes, and all the members, wherin the motion of this power is conuersant, without resistance, according to our wish and will.

3. But as for our senses, and touching the Nutritiue, Augmentatiue and Generatiue Faculties, we cannot with like ease gouerne them, but we must imploy therin industrie, and arte. If a slaue be called, he comes; if he be willed to staie, he staies; But we must not expect this obedience frõ a Sparrow-hauke, or Faulcon; he that desires she should returne to the hand, must shew her the lewre; if he would keepe her quiet, he must hood her. We bid our boy turne to the right or left hand, and he does it; but to make a horse turne so, one must make vse of the bridle; We must not Theotime command our eyes not to see, our eares not to heare, our hands not to touch, our stomacke not to digest, or our bodie not to encrease or breede; for these faculties not being intelligible, are not capable of obedience. None can adde a cubite to his stature. Rachel desired, but could not conceiue. We eate often without

nourishment, or grouth; he that will preuaile with theſe powers, muſt vſe induſtrie. A Phiſition which hath to doe with a Child in the cradle doth neuer command him any thing: but onely giues order to the Nource to appointe ſuch and ſuch things, or elſe peraduenture he preſcribs, that ſhe ſhall eate this or that meate, take this or that potiō, which diſperſing it's qualities in the milke, and the milke in the childes bellie, the Phiſition doth accōplish his will in this little weakling, who hath not euen the power to thinke of it. It is not the way verily to impoſe abſtinence, ſobrietie, or continencie vpon the palate, ſtomacke, or bellie; but the hands muſt becommanded not to adminiſter to the mouth meate and drinke, but in ſuch, and ſuch a meaſure; we muſt keepe short the power which doth aduāce the obiects, ād ſubiects, and take away the nourishment which doth fortifie, as reaſon ſhall require. If we deſire our eyes ſhould not ſee, we muſt diuert, or couer, and shut them vp in their naturall hoode, and by theſe meanes, one may bring them to the point which the will aimes at. It is thus THEOTIME that our Sauiour ſaieth, there are ſome, which are ſuch for the Kingdome of heauen, that is, which are not ſuch by naturall impotencie, but by a certaine induſtrie, which the will vſeth to containe thē within the limits of holy continencie. It were follie to command a horſe that he ſhould not waxe fat, that he grow not, that he ſhould not kicke; to effect all this, and to breake him; one muſt not cōmand him, but his prouender.

4. The will doth alſo exerciſe à certaine kind

of

of power ouer the Vnderſtanding and Memorie; for of the diuerſitie of things which the Vnderſtanding hath a power to vnderſtand, and the Memorie, a power to remember, the will doth determine thoſe, to which she will haue her faculties applie them ſelues; or from which diuert themſelues. It is true she cannot manage, or range them ſo abſolutely as she doth the hands, feete or tongue, by reaſon of ſenſitiue faculties (namely the Fantaſie, which doth not obaye the will with a prompt, and infallible obedience) which are neceſſarily required to the operations of the Vnderſtanding and Memorie: notwithſtanding the will doth moue, imploy, and apply theſe faculties at her pleaſure, though not ſo firmely and conſtantly, that the light and variable Fantaſie, doth not often diuert, and diſtract them, ſo that as the Apoſtle cries out, I doe not the good which I deſire, but the euill which I hate, ſo we are often compelled to thinke not the good which we loue, but the euill which we hate.

How the will gouerns the ſenſuall appetite.

CHAPTER. III.

1. THe Will then Theotime beares rule ouer the Memorie, Vnderſtanding, and Fantaſie, not by force, but by authoritie, ſo that she is not infallibly obayed, like as the Maiſter of the Familie is nor alwayes obayed by his children, and

ſeruants. The like is touching the ſenſatiue appetite, which as S. AVGVSTINE ſaieth, is called in vs ſinners concupiſcence, and remaines ſubiect to the will, and Vnderſtanding, as the wife to her Husband, becauſe as it was ſaied to the woman; Thou shalt returne to thy Husband, who shall gouerne thee; ſo was it ſaied to Cain, that his appetite should returne home to him, and that he should maiſter it: And no other thing is ment by, Returne to man, then to ſubmit, and ſubiect it ſelfe vnto him. O man ſaieth S. BERNARD, it is in thy power if thou wilt, to bring thine enemy ſo to be thy ſeruant, that all things should ſucceede well with thee: Thy appetite is vnder thee, and thou shalt dominere ouer it. Thy enemy can moue in thee, the feeling of temptation; but it is in thy power, to giue or refuſe conſent; In caſe thou permit thy appetite to carrie thee away to ſinne, then thou shalt be vnder it, and it shall dominere ouer thee; for whoſoeuer ſinneth is made ſlaue to ſinne; but before thou ſinne, ſo long as ſinne getteth not entrie into thy conſent, but onely into thy ſenſe, that is to ſaie, ſo long as it ſtaies in the appetite, not goeing ſo farre as thy will, thy appetite is ſubiect vnto thee, and thou Lord ouer it. While an Emperour is not yet created, he is ſubiect to the Electors Dominion, in whoſe hands it is to reiect, or elect him to the Imperiall dignitie: but being once elected and eleuated by their meanes, from thence they begin to be his ſubiects, and he their Lord. So long as the will denies conſent, she preſides: but hauing once giuen

uen conſent; ſhe becomes ſlaue to her owne appetite.

2. To conclude, this ſenſuall appetite in plaine truth, is a rebellious ſubiect, ſeditious and ſtirring; and we muſt confeſſe we cannot ſo defeate it, that it doth not riſe againe, encounter and aſſault the reaſon: yet hath the will ſuch a ſtrong hand ouer it, that she is able if she pleaſe, to bridle it, breake it's deſignes, and repulſe it, ſyth that not to conſent to the ſuggeſtions therof, is a ſufficient repulſe. One cannot hinder concupiſcence to conceiue; yet well may we ſtaie it, from bringing foorth and accomplishing ſinne.

3. Now this concupiſcence or ſenſuall appepetite, hath 12. motions, by which as by ſo many mutinous Captaines it raiſeth ſedition in man. And becauſe ordinarily they trouble the ſoule, and diſquiet the bodie: in ſo much as they trouble the ſoule, they are called perturbations: in ſo much as they diſquiete the bodie, they are named paſsions, as witneſſeth S. AVGVSTINE. All place before them ſelues, Good, or Euill, that, to atchiue it, this, to auoyde it. If Good be conſidered in it ſelfe according to it's naturall goodneſſe, it excites Loue, the prime and principall paſsion: If Good be repreſented as abſent, it prouokes a deſire of it ſelfe: it being deſired, we apprehend it poſsible, it enters in vs a Hope; if impoſsible, Diſpaire begins to ſeaſe vs. But when we enioie it as preſent, it moues vs to ioie. Contrariwiſe as ſoone as we diſcouer Euill, we Hate it: if it be abſent, we flie it: if we

propoſe

propoſe it as ineuitable, we Feare it; if we think we can eſchew it, we doe emboulden, and encourage our ſelues: But if we feele it as preſent, we Greeue; and the Anger, and Indignation, ſodainely runnes out to reſiſt, and repulſe the Euill, or at leaſt to be reuenged of it. Which if it ſucceede not according to our mind, we remaine in Griefe. But if we repell, or be reuenged of it, we feele ſatisfaction and content, which is a Pleaſure of Triũphe, for as the poſſeſsiõ of Good, doth glad the heart, ſo the victorie ouer Euill, doth ſatiate the courage. And ouer all this multitude of ſenſuall paſsiõs, the will beares Empire, reiecting their ſuggeſtiõs, repulſing their embracements, hindring their effects: or at the very leaſt ſtifly denying them conſent, without the which, they can neuer endamage vs, and by refuſall of which, they remaine vanquished; yea euen a farre off weakned, deiected, defeated, repreſſed, and if not altogether ſlaine, at leaſt mortified and brought lowe.

4. And THEOTIME, this multitude of paſsions is permitted to reſide in our ſoule for the exerciſe of our will in vertue, and ſpirituall vallour. In ſo much that the STOIKES who denied that paſsions, were found in wiſe men, did greatly erre, and ſo much the more; for that they shewed in effect, that which in words they denied, as S. AVGVSTINE shewes, recounting this pleaſant hiſtorie. AVLVS GELIVS hauing embarked himſelfe with a famous STOIKE, a great tempeſt takes them, whereat, the STOIKE being affrighted begun to waxe white, and Pale, and ſenſibly to Tremble, ſo that all in the boate perceiued it, and tooke preciſe notice

of him

of him, albeit they did runne the ſame hazard with him. In the interim the ſea waxed calme, the danger paſſed, and aſſurance did reſtore to eche of them Libertie to blame, yea euen to raile at him: A certaine voluptuous Asiatike gybed at the Stoike and reproched vnto him his Feare, which had made him become white, and Pale by apprehenſion of danger, whilſt he for his part remained firme without Feare, to which the Stoike replyed, by relation of that which Aristippvs a Socratical Philoſopher had anſweared one, who for the ſame reaſon had quipped him with the like reproch: ſaying vnto him, for thee, thou hadſt no reaſon to be troubled for the death of a wicked Raſcall: but I should haue wronged my ſelfe not to haue feared to looſe the life of an Aristippvs. And the beſt of it is, that Avlvs Gelivs an eye witneſſe recites the ſtorie: but touching the Stoikes reply contained therin, it did more commend his wit, then his Cauſe, ſythens, alleaging a companion of his Feares, he left two proofes, by two reprochleſſe witneſſes, that Stoikes were touched with Feare, and with Feare which doth leaue it's effects in the Eyes, Face, and Countenance, and is conſequently a Paſſion.

5. Ah greate follie! to wish to be wiſe, by a wiſdome which is not poſſible. Truely the Church hath cõdemned the Follie of this wiſdome, which certaine preſumptuous Ancorits would haue long agoe introduced, againſt which the whole Scripture, but eſpecially the great Apostle crieth out: That we haue a law in our bodie, which reſiſteth the law of our mind. Amongſt vs Chriſtians

ſaieth that great S. AVGVSTINE, according to holy Scripture, and Sound doctrine, the Citizens of the ſacred Citie of God, whoſe liues are agreeable to Gods owne heart, in the pilgrimage of this world doe Feare, Deſire, Greeue, Reioice: Yea euen the ſoueraigne King of this Citie, did Feare, Deſire, Greeue, Reioice, euen to teares, paleneſſe, trembling, ſweating of blood; though in him theſe were not the motions of Paſsions like to ours; whence the great S. HIEROME, and after him the Schoole, durſt not there vſurpe the name, Paſſions, for reuerence of the perſon in whome they were, but the reſpectfull name, PRO-PASSIONS, to teſtifie that ſenſible motions in our Sauiour held the place of Paſsions, though they were not ſuch indeede, ſeeing that he ſuffered, or ſuſtained nothing by them, ſaue that, which was thought good to him, and in manner which liked him beſt, gouerning and guiding them at his pleaſure; which we ſinners cannot doe, who ſuffer, and endure theſe Motions with diſorder, againſt our wills, to the great preiudice of the good eſtate and pollicie of our ſoule.

That loue rules ouer all the affections, and paſsions, yea gouerns the will, albeit the will hath alſo a dominion ouer it.

CHAPTER IIII.

1. LOue being the firſt complacence which we take in good, as we will preſently

shew; certes it preceedes desire; and in deede what other thing is it which we Desire, but that which we Loue? It forerunes Delectation, for how could we reioice in the fruition of a thing, if we loued it not? it goes before Hope, for we hope for nothing, but the Good which we loue: it preuents Hatred, for we hate not euill, but in respect of the good which we loue: nor is euill, euill, but because it is contrarie to good. And Theotime it is the like, touching all other passions and affections: for they doe all flow from loue, as from their source and roote.

Aug. For which cause the other passions, and affections, are good, vitious, or vertuous, according as the Loue whence they proceede is good or bad; For Loue doth so bedewe them with her owne qualities, that they seeme to be no other then very Loue it selfe. S. Avgvstine reducing all these passions to foure as did also Boetivs, Cicero, Virgil with the greateſt part of the Auncients, Loue saieth he, tending to the possession of that he loues, is termed Concupiscence, or Desire: hauing and possessing it, t'is called Ioie: flying that which is contrarie to him, is named Feare: but if Loue perceiue it arriued, he puts on the name of Griefe, and consequently these passiõs are Euill if the Loue be Euill, Good if it be Good. The Citizẽs of the heauẽlie Citie doe Feare, Desire, Greeue, Ioie, and because their loue is iust, all their affections are also iust. Christian doctrine doth subiect the Reason to God, to th'end he should guide and succour it; and to the Reason all the passiõs, that it may bridle and moderate them;

so

ſo that they might be conuerted to the ſeruice of iuſtice and vertue. The rectified will is the good loue, the diſordred will, is the euill loue: That is to ſaie in a word THEOTIME, Loue hath ſuch dominion ouer the will, that he makes her iuſt ſuch as he is.

3. The wife doth ordinarily change her condition into that of her Husband, becoming noble, if he be noble; Queene, if he be King: Dutches if he be Ducke. The will doth alſo change her condition, into that of Loue which she eſpouſeth; if he be carnall, she becomes carnall, if ſpirituall, she turnes ſpirituall; and all the affections, Deſire, Ioie, Hope, Feare, Griefe, as iſſues of the mariage, betwixt Loue and the will, doe conſequently receiue their qualities frō Loue; to be short THEOTIME the will is not moued but by her affections, amongſt which, Loue as the PRIMVM MOBILE and prime affection, giues motion to all the reſt, and cauſeth all the other motions of the ſoule.

4. Nor doth it follow hence, that the will doth not alſo rule ouer Loue, ſeeing that the will doth not Loue, but in willing to Loue, and that of the diuerſitie of Loues, which preſent them ſelues, she can apply her ſelfe to which she liſt, otherwiſe, Loue would neither be prohibited nor commanded. She is then Miſtreſſe ouer Loues, as a Dāſelle ouer her Suters, amongſt which she may make election of whom she pleaſeth. But as after the mariage, she looſeth her libertie, and of Miſtreſſe becomes ſubiect to her Husbands power, remaining taken, by him whom she tooke, ſo the

will which at her owne pleasure made election of Loue, after she hath embraced any one, she remaine subiect to him. And as the wife is still subiect to the Husband which she hath chosen, so long as he shall liue, doth after her Husbands death regaine her precedent libertie, to marrie an other: so while one Loue liues in the will, it reignes there, and the will is subiect to his motions, but if this Loue come to die, she can afterwards take an other. And againe, there is a libertie in the will which a wife hath not; and it is, that the will can reiect her Loue at her pleasure, by applying her vnderstanding to motiues, which makes it disgustfull, and by vndertaking, to chainge the obiect: For in this manner to make the diuine Loue liue, and reigne in vs, we ought to mortifie Proper Loue: if we cannot altogether annihilate it, at least we must weaken it in such sort, that though it liue, yet it doe not reigne in vs. As contrariwise in forsaking Diuine Loue, we may adheare to that of creatures, which is that infamous adulterie, wherewith the Diuine Loue doth so often reproch sinners.

Of the affections of the will.

CHAPTER. V.

1. THere is no lesse motion in the Intellectuall or Reasonable appetite, which is called the will, then there is in the Sensitiue or Sensuall: but those are customarily named Affections, these Passions. The Philosophers and Pagans did in

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ſome ſort loue God, their Common wealth, Vertue, Sciences: they hated Vice, aſpired after Honours, expected not to eſcape Death, or Calumnie, were deſirous of knowledge, yea euen of Beatitude after Death. They did encourage them ſelues to ſurmount the difficulties, which did croſſe the way of Vertue, dreaded Blame, fled diuers Faultes, reuenged publicke Iniuries, diſdained Tyrants, without any proper intereſt. Now all theſe Motions were ſeated in the Reaſonable part, ſyth that neither the Senſes, nor conſequently the Senſuall appetits are capable of application to theſe obiects, and therefore theſe Motiõs were Affections of the Intellectuall, or Reſonable appetite, not Paſsions of the Senſuall.

2. How often doe we feele Paſsions in the ſenſuall appetite of deſires, contrarie to the Affectiõs, which at the ſame time we perceiue in the Reaſonable appetite, or will. The young man mentioned by S. HIEROME did fairely with his teeth cut of his tongue, and ſpet it in the face of that accurſed woman, which inflamed him to carnalitie: did he not teſtifie therby an extreame Affection of Diſpleaſure in his will, contrarie to that Paſſion of Pleaſure, which by force she made him feele in his Concupiſcible, or ſenſible Appetite? How often doe we tremble amidſt the dangers, to which our will brought vs, and makes vs remaine? How often doe we Hate the Pleaſure, wherin the ſenſuall appetite delightes it ſelfe, and Loue the Spirituall good wherin it is diſguſted? In this conſiſteth the warre, which we daiely experience betwixt the Spirit, and Flesh: betwixt our exte-

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riour Man, which depends of Senſe, and our interiour, which depends of Reaſon: betwixt the old Adam which followeth the appetits of his Eve or Concupiſcence, and the new Adam, which doth ſecond heauenly wiſdome, and holy Reaſon.

3. The Stoikes as S. Avgvstine, deliuers, denying that a wiſe-man hath Paſſions, doe confeſſe notwithſtanding as may Appeare, that he had affections which they termed Evpathies, or Good Paſſions, or elſe Constancies with Cicero: for they ſaied, the wiſeman did not Couit, but will onely; was not Light of heart, but Setledly ioyefull; that he had no Feare but onely a Foreſight and Precaution; ſo that he was not moued but by Reaſon, and according to Reaſon: for this cauſe they peremptorily denied that a wiſe-man could euer be Sorrowfull, that being cauſed by preſent Euill, whereas no Euill can befale a wiſe-man; ſyth that, no man is hurt but by himſelfe, following their Maxime. And certes Theotime they did not amiſſe to holde that Evpathies, or Good Affections reſide in the Reaſonable part of man, but they erred much in auerring, that there were no Paſſions in the Senſitiue part, and that Sorrow did not touch a wiſemans heart: For omitting what they themſelues had experienced in this behalfe (as hath bene touched) by this meanes they might conclud that wiſdome might depriue one of Mercy, which is a vertuous ſorrow, touching our hearts, and working thē to a deſire to deliuer our neighbour from the euill which he endureth. Nor doth Epictetes, thē beſt mā amongſt the Pagās follow this errour; that

Paſsions, doe not make Inſurrections in a wiſe-man, as S. AVGVSTINE doth witneſſe, showing further, that the diſſenſion of STOIKES, and other Philoſophers about this ſubiect, was but a meere diſſenſion in words, and ſtrife in language.

4. Now the Affections which we feele in Our reaſonable part, are more or leſſe Noble and Spirituall, according as their Obiect is more or leſſe Sublime, and as they are in a more eminent degree of the mind: for ſome of them proceede from the Diſcourſe which we make, following the Experience of Senſe; others are formed by a Diſcourſe drawne from Humane Sciences; others riſing from a Diſcourſe which is made according to Faith, and finally there are ſome which haue their Origin from the ſimple Taſte and Repoſe, which the Soule, hath in Veritie, and the will of God. The firſt, are called Naturall affections: For who is he that doth not naturally deſire Health, commoditie of Meate, Drinke, and Cloth, Sweete and Agreeable conuerſation? The ſecond, are named Reaſonable, as being altogether founded vpon the ſpirituall Knowledge of Reaſon, by which our will is excited to ſeeke the Tranquillitie of the minde, morall Vertues, true Honour, a Philoſophicall Contemplation of heauenly things. The third ſort of Affections, are termed Chriſtian, becauſe they iſſue from Diſcourſe deriued from the Doctrine of our Sauiour Chriſt, which cauſeth in vs a Loue of voluntarie Prouertie, perfect Chaſtitie, the Glorie of Heauen: But the Affections of the ſupreeme degree are inſtiled Diuine, and Supernaturall, becauſe God himſelfe doth poure them into

our hearts, and they aymeat, and tend to him without the helpe of any Diſcourſe, or naturall Light, as it is eaſie to conceiue; and we will hereafter ſpeak of the Reſtes, and guſtes which are practiſed in the Sanctuarie of the ſoule. And theſe ſupernaturall Affections are principally three: the Loue of the mind towards the beautie of the myſteries of faith: a Loue towards the profit of things promiſed vs in the other life; and a Loue towards the ſoueraigne Bountie of the thrice holy and eternall Diuinitie.

How the Loue of God doth rule ouer other Loues.

CHAPTER VI.

1. THe will doth gouerne all the other faculties of mans Soule: yet is she gouerned by her Loue, which makes her ſuch as he is. Now, of all loues, that of God holds the Septer, and hath a commanding authoritie ſo inſeparably vnited vnto him, and ſo proper to his nature, that if he be not Maiſter, he ceaſeth to be, and perisheth.

2. Ismael, was not Coheire with Iſaac his younger brother; Esav, was appointed to be his younger brothers ſeruant; Ioseph, was not onely honoured by his brethren, but euen by his Father, yea and his Mother alſo in the perſon of Beniamin, as by dreames in his youth he had foreſeene: Certes it is not voide of myſterie, that the youn-

geſt of theſe brethren bore away the aduantage from the eldeſt. Diuine Loue is truely the laſt begotten of all the Affections of mans heart: For as the Apoſtle ſaieth that which is Naturall, is firſt: and that which is ſpirituall, is after. But this laſt borne inherites all the authoritie: and Selfe-loue as an other ESAV is deputed to his ſeruice, and not onely all the other motions of the Soule, as his brethren doe adore, and are ſubiect vnto him, but alſo the Vnderſtanding, and will, which are to him as Father, and Mother. All is ſubiect to this heauenlie Loue who will either be King, or nothing, who cannot liue, but reigne: nor reigne if not in a ſoueraigne manner.

3. ISAAC, IACOB, and IOSEPH, were ſupernaturall children: For their Mothers SARA, REBECCA, and RACHEL being ſterill by nature, conceiued them by the grace of the Diuine Bountie, and for this cauſe they were eſtabliſhed Maiſters of their brethren: ſo diuine Loue, is a child of miracle; ſyth that mans will, cannot conceiue it, if it be not poured into our hearts, by the holy Ghoſt. And as ſupernaturall, it muſt preſide, and reigne ouer all the affections, yea euen ouer the Vnderſtanding, and will.

4. And be it, there are other ſupernaturall motions in the ſoule, Feare, Pietie, Force, Hope, as ISAAC, and BENIAMIN, were Supernaturall children of RACHEL, and REBECCA: yet is diuine Loue ſtill Maiſter, Heire, and Superiour, as being the Sonne of promiſe: ſyth that in vertue of it, heauen is promiſed to man. Saluation is showen to Faith, prepared for Hope, but is giuen onely to Charitie.

tie. Faith points out the way to the Land of Promiſſe as a Pillar of cloudes and fire, to wit Clear-darke: Hope doth feede vs with her Manna of delight, but Charitie doth conduct vs thither, as an Arke of Alliance, making way through Iordain, that is, to Iudgment, and shall remaine amidſt the people, in the heauenlie Land promiſſed to the true Israelits, where neither the Pillar of Faith doth ſerue as guide, nor the Manna of Hope is vſefull for foode.

5. Diuine Loue, doth make his abode in the moſt high and eminent region of the Souſe, where he doth offer Sacrifice and Holocauſts to the Diuinitie; as Abraham did, and as our Sauiour ſacrificed himſelfe vpon the tope of Calyarie, to th'end that from ſo eminent a place he might be heard, and obayed of his people, that is, of all the Faculties and Affections of the Soule, which he gouernes with an incomparable ſweetneſſe. For Loue hath none preſſed, or flaues: but brings all things vnder his power with a force ſo delightfull, that as nothing is ſo forcible as Loue: ſo nothing is ſo amiable as his Force.

6. Vertues are ſeated in the ſoule to moderate her motions, and Charitie as prime of all the Vertues, gouerns ad tempers them all, not onely becauſe the firſt in euery Species of things, is as a rule, and meaſure to the reſt; but alſo, for that God hauing created man to his ſimilitude, and likneſſe, will, that as in himſelfe, ſo in man all things be ordered, for, and by Loue.

A description of Loue in generall.

CHAPTER VII.

1. THe wil hath ſo great a ſympathie with Good, that as ſoone as she perceiues it, she turnes towards it, to pleaſe her ſelfe therin, as in her deſired obiect, to which she hath ſo neerely allyed her ſelfe, that one cannot euen declare her Nature, but by the reference she hath to it: like as one cannot shew the nature of Good otherwiſe, then by the Affinitie it hath with the will: For tell me THEOTIME what other thing is Good, then that which euery one doth will. And what is the will, if not the facultie which beares vs forward, and makes vs tend to Good, or that which the will eſteemes ſuch?

2. The will then perceiuing, and feeling Good, by the help of the Vnderſtanding propoſing it, feeles at the ſame time, a ſuddaine delight, and complacence vpon it, which doth ſweetly, yet powerfully moue and incline her towards this amiable obiect, with intention to be vnited thervnto, and moues her to ſearch the meanes moſt proper to attaine this Vnion.

3. The will then hath a ſtrict affinitie with Good, this affinitie doth produce the complacence which the will doth taſte in feeling, and perceiuing Good: this complacence doth moue and prick forward the will to Good: this motion

tends

tends to Vnion, and and in fine the will put in motion and tending to Good, doth ſearch all meanes requiſite to atchiue it.

4. And truely generally ſpeaking, Loue compriſeth all this together; as a faire Tree whoſe Roote is the Sympathie which the will hath to Good; the Bole is the Complacence; her Motion, the tope; the Inqvests, Pvrsvits; and other Endeauours, are her Branches; but Vnion and Fruition, are her Fruits. So loue, ſeemes to be compoſed of theſe fiue principale parts, vnder which a number of other little peeces are contained; as we ſhall find in the proceſſe of this worke.

5. Let's conſider I praye you, the exerciſe of an inſenſible Loue betwixt the Adamant and Iron, being a true repreſentation of ſenſible, and voluntarie Loue, of which we ſpeake. Iron then hath ſuch a Sympathie with the Adamant, that as ſoone as it is touched with the vertue therof it turnes towards it, this done ſodainely it begins to ſtirre, and quiuer with a little hopping, teſtifying in that, the Complacence it takes, and thervpon it doth aduance, and beare it ſelfe towards the Adamant, ſtriuing by all meanes poſsible to be vnited vnto it. And doe you not ſee all the parts of a liuely Loue repreſented in this lifeleſſe ſtone?

6. But to conclud Theotime, the Complacence, and Motion, or Effuſion of the will vpon the thing beloued, is properly ſpeaking, Loue, yet ſo as that the Complacence, is but the beginning of Loue, and the Motion or Effuſion of the heart which enſues, is the true eſſentiall Loue: ſo

that th'one and th'other, may truly be named Loue, but in a diuerſe manner: for as the breake of day, may be termed day; ſo this firſt Complacence of the heart in the thing beloued, may be called Loue, becauſe it is the firſt impreſsion of loue. But as the true Heart of the day begins onely from day-breake, to the ſonne ſetting: ſo the true eſſence of Loue doth conſiſte in the motion, and current of the heart, flowing immediately from Complacence, and ending it's courſe in Vnion: To be short, Complacence is the firſt ſtirring, or motion which Good cauſeth in the will, and this motion is followed by a liquefaction, or effuſion wherby the ſoule doth runne and approache towards the thing beloued, which is the true and proper Loue. Let's ſaie thus: Good doth touch, ſeaſe vpon, and engaige the heart by Complacence: but by Loue, it doth draw, conduct, and conueigh it to it ſelfe: by Complacence, it makes the heart vndertake the iourney; but by Loue, doth accomplish it. Complacence, is the awaker of the heart: but Loue, the operation; Complacence giues the Alarum, but Loue cauſeth the March. The heart diſplayes his winges by Complacēce; but Loue, is it's Flight. Loue then to ſpeake diſtinctly and preciſely, is no other thing then the motion, courſe and aduancement of the heart, towards the thing beloued.

7. Many great perſonages haue bene of opiniō, that Loue was no other thing then Complacence it ſelfe, in which they followed a faire ſemblance of reaſon: For not onely the motion of Loue

takes

takes her origine, from the Complacence which the heart feeles at the firſt approach of Good, and ends in a ſecond Complacence begotten in the heart by Vnion with the beloued: but further it keeps companie with that Complacence, not being able to ſubſiſt without her, who is his Mother, and Nource: ſo that, as ſoone as the Complacence ceaſeth, Loue ceaſeth. And as the Bee is bred in the honie, feed of honie, flyeth not abrode but for honie: ſo Loue is borne of Complacence, maintained by Complacence, and tends to Complacence. The poyſe of things doth ſway, moue, and ſtaie them; t'is the waight of the ſtone that doth ſtirre and moue it to diſcent; it is the ſame waight that makes it continew motion after the externall impreſsion be ended; and finally it is the ſame waight, that makes it ſtop and ſtaie as ſoone as it hath attained it's Center: ſuch is the nature of the Complacence which moues the will, she it is that moues, and she that makes the will repoſe in the Vnion of the thing beloued. This motion of Loue then hauing her birth, conſeruation, and perfection dependantly of Complacence, and being alwayes inſeparably adioyned vnto her; it is no maruell that theſe braue wits eſteemed Loue and Complacence the ſame thing, though indeede, Loue being a true Paſſion of the mind, it cannot be a ſimple Complacence, but muſt needes be a motion proceeding from it.

8. Now, this motion cauſed by Complacence dures till the Vnion or Fruition, and therefore when it tends to a preſent Good, it hath no other effect then to put forwards, apply, ioyne, and lock

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the heart to the thing beloued, which by this meanes it enioyes, and thervpon is called Loue of delight, or Complacence, becauſe as ſoone as it is begotten of the firſt Complacence, it ends in the ſecond, which it receiues in being vnited to it's obiect. But when the Good towards which the heart is turned, inclyned, and moued is diſtant, abſent, or that ſo perfect an vnion cannot yet be made as is deſired, then the motion of Loue by which the heart doth tend, aſpire, and make towards this abſent obiect, is properly named Deſire; For deſire is no other thing then an appetite, luſt, and coueting of things aymed at, but not yet obtained.

9. There are yet certaine other motions of Loue; by which we deſire things that we neither hope for, nor pretend in any ſort, as when we ſaie, why am I not now in heauen! I wish I were King; I would to God I were Younger; I wish I had neuer offended, and the like. Theſe indeede are deſires, but imperfect ones, which in proper ſpeach as it ſeemes, might de called wishes; and indeede theſe affections, are not expreſſed in manner of Deſires, for when we expreſſe our true Deſires, we ſaie I Deſire; but when we ſignifie our imperfect Deſires, we ſaie, I should or I woud Deſire; we may well ſaie I would Deſire to be young, but we doe not ſaie, I Deſire to be young, ſeeing that this is not poſſible; and this motion is called a halfe Deſire, or as the Schoolemen terme it a Velleitie, which is nothing elſſe but the beginning of a Deſire without effect, for that the will perceiuing that she cānot attaine vnto that obiect

by

by reaſon of impoſſibilitie or extreeme difficultie, she ſtops her motion, and ends it in this ſimple affection of Velleitie, as though she should ſaie, this Good which I behould and cannot Hope for, is truely very agreeable vnto me, and though I cannot will or Hope for it; yet ſo my affection ſtands, that if I could will or Deſire it, I would willingly Deſire, and will it.

10. To be short theſe halfe conceiued Deſires or Velleities, are onely a little Loue, which is called Loue of ſimple approbation, becauſe without all pretention the ſoule approues the Good she knoweth, and wanting meanes to Deſire it in effect, she proteſteth she would willingly Deſire it, and that it is truely to be Deſired.

11. Nor is this all Theotime, for there are Deſires and Velleities which are yet more imperfect then thoſe we haue ſpoaken of, for ſo much as their motions are not ſtaied by reaſon of impoſſibilitie or extreeme difficultie, but by the incompoſſibilitie they haue with other Deſires or wishes more powerfull, as when a ſickeman Deſires to eate Mvshromes, which though he haue at his will, yet will he not for all that eate thē fearing therby to impare his Health: ād who decernes not two Deſires in this partie? th'one to eate Mvshromes, th'other to be cured; but becauſe the Deſire of Health is greater, it doth block vp ād ſuffocate the other in ſuch ſort, as it can produce no effect. Iephte had a Velleitie to conſerue his daughter, but this not being compatible with a Deſire he had to keepe his Vow, he made an election contrarie to his Velleitie, to wit, to ſacrifice

his

his daughter, and had a halfe wish or Velleitie, of that which he desired not, which was to conserue his daughter. PILATE and HERODE had Velleities, th'one to diliuer our SAVIOVR th'other his PRECVRSOR: but because this was incompatible, the one with a Desire to please the IEWES, and CAESAR: the other HERODIADAS and her daughter, these wishes were vaine and fruitlesse. Now according as the things incompatible with that which we would are lesse amiable, the Velleities are lesse perfect, syth they are stopped, and as it were stifled by so weake opposits. So the wish which HEROD had not to beheade S. IOHN was more imperfect, then that of PILATS, to free our SAVIOVR. For the one feared the calumnie, and indignation of the people; the other to contristate one sole woman.

9. The Velleities which are hindred, not by impossibilitie, but by incompatibilitie with stronger Desires, are called indeede Desires but vaine, stifled and vnprofitable ones. Following the Velleitie of things impossible, we saie, I would but cannot. And following the Velleitie of things possible, we saie, I wish but I will not.

VVhat that conueniencie is, which doth excite loue.

CHAPTER. VIII.

1. VVE saie the eye seeth, the eare heareth, the tongue speaketh, the vnderstan-

derſtanding diſcourſeth, the memorie remembreth, the will loueth; Sure t'is notwithſtanding, that it is the whole man, to ſpeake properly, who by diuerse Faculties, and different Organs, workes all this varietie of operations; man alſo then it is; who by the affectiue Facultie, named the will, doth tend to, and pleaſe himſelfe in Good, and who hath ſo great a ſympathie with it, as being the Source and Origine of Loue. But they did farre miſſe the marke who beleiued that Reſemblance was the onely Conueniencie, which produced Loue: For who knowes not that craſie old men, doe tenderly and dearely loue little infants, and are reciprocally loued of them; that the wiſe, loue ſuch as are ignorant, if they finde them docile; and the ſick, their Phiſitions. And if we may draw any argument from the image of Loue, which is found in things without ſenſe, what reſemblance can draw the Iron, towards the Adamant? hath not one Adamant more reſemblance with an other, or an other ſtone, then with Iron of a diuerſe kind? and though ſome to reduce all Conueniencie to a Reſemblance, would aſſure vs that Iron drawes Iron: and the Adamant, the Adamant: Yet are they to ſeeke for their reaſon, why the Adamant doth more powerfully draw Iron; then Iron doth Iron it ſelfe. But I pray you what ſimilitude is there betwixt Lime, and water? or betwixt water, and a Sponge? and yet both of them drinke water with a quenchleſſe deſire, teſtifying an exceſſiue inſenſible Loue towards it. T'is the like of humane loue: For ſometimes it takes more

ſtrongly

ſtrongly amongſt perſons of contrarie qualitie, then thoſe who haue a great Reſemblance. Conueniencie then which cauſeth Loue doth not alwayes conſiſt in Similitude, but in the Proportion, Reference; and correſpondance betwixt the Louer, and the Beloued: And to this effect, it is not reſemblance which moues the ſickmans affection to the Doctour, but a correſpondance of the ones neceſsitie with the others ſufficiencie, for that the one can afford the aſſiſtance, which the other ſtands in neede of; as againe the Doctour loues the ſickman, knowing him to be his patient, as vpon whom he hath power to exerciſe his facultie: the olde man loueth children, not by ſympathie, but for that the great ſimplicitie, feebleneſſe and tenderneſſe of the one, doth exalt and make more apparant the prudence and aſſurance of the other, and euen this diſſimilitude is agreeable: on the other ſide, children loue olde men becauſe they ſee them buſie and carefull about them, and that by a ſecret inſtinct they perceiue they haue neede of their directions. Muſicall concord ſtands in a kind of diſcord, in which vnlike voices doe correſpond, making vp altogether one ſole Cloſe of proportion, as the diſſimilitude of precious ſtones, and flowres, doe make the gratefull compoſitiō of Imboſture and Diaprie, ſo Loue is not cauſed alwayes by Reſemblance, and Sympathie, but by Correſpondance, and Proportion, which conſiſteth in this, that by the vnion of one thing to another, they may mutually receiue one anothers perfection, and ſo be bettered. The head doth not reſemble the bodie, nor the hand the

armes

arme; yet they haue ſuch a Correſpõdance, and are ſeated ſo neerely together that by their mutuall neighbourhood they doe meruelouſly enterchãge perfection; ſo that if theſe parts had each one a diſtinct ſoule, they would haue a perfect mutuall Loue; not by Similitude, but by Correſpondance which they haue in their mutuall perfection: For this cauſe the melancolie and ioyefull, ſoure and ſweete haue often a correſpondance of mutuall affection, by reaſon of the mutuall impreſsions which they receiue one of an other, by which their humours are reciprocally moderated. But when this mutuall Correſpondance meetes with ſimilitude, Loue without doubt is engendred more efficaciouſly: for Similitude being the true picture of Vnitie, when two like things are vnited by a proportion to the ſame end, it ſeemes rather to be an Vnitue, then an Vnion.

11. The Sympathie then betwixt the Louer and the Beloued, is the firſt ſource of Loue, and this Sympathie, or Conueniencie conſiſteth in a Correſpondance, which is no other thing then a mutuall aptitude making things proper to be vnited, and mutually to communicate their perfections: but this will be cleared in the proceſſe of this booke.

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That

That loue tends to vnion.

CHAPTER IX.

1. THE great Salamon in a delitiouſly admirable ayre, doth ſing our Sauiours loues, and thoſe of the deuote ſoule, in that diuin worke, which for it's excellent ſweetneſſe is inſtyled the Canticle of Canticles. And to rayſe our ſelues in a more eaſie flight, to the conſideration of this ſpirituall loue, which is exerciſed betwixt God and vs, by the correſpondance which the motions of our hearts haue with the inſpirations of his diuine Maieſtie, he makes vſe of a perpetuall repreſentation of the loues of a chaſte Shepheard, and shamefaſt Shepheardeſſe. Now (making the Spouſe or Bride firſt begin the parlie by manner of a certaine ſurpriſe of loue) he makes her at the firſt onſet lance out her heart in theſe words; let him deigne me a kiſſe of his mouth. Doe you marke THEOTIME how the ſoule perſonated by this Shepheardeſſe, doth pretēd no other thing by the firſt expreſsion of her deſire, thē a chaſt vnion with her ſpouſe, proteſting that it is the higheſt ayme of her ambition, and onely thing she breathes after: For I pray you what other thing would this firſt ſigh intimate? Let him deigne me with a Kiſſe of his mouth.

2. A Kiſſe, from all ages as by naturall inſtinct, hath bene imployed as a repreſentation of perfect loue, that is the vnion of hearts; and not without

cauſe

cauſe: we ſend out and muſter the paſsions and motions, which our ſoule hath common with brute beaſts by our eyes, eye-browes, forehead and countenance; in generall by his face a man is knowē ſaieth the Scripture; and Ariſtotle giuing a reaſon why ordinarily great mens faces onely are pourtrated, t'is ſaieth he, that the countenances teach what they are.

3. Yet doe we not vtter our diſcourſe, nor the thoughts which proceede from the ſpirituall portion of our ſoule called reaſon, (by which we are diſtinguished from Beaſts) but by words; and in conſequence by helpe of the mouth: in ſo much that to poure out ones ſoule, and ſcatter ones heart, is nothing elſe but to ſpeake, Poure out your hearts before God ſaieth the Psalmist, that is, expreſſe and turne the affections of your hearts into words: And Samvel's pious Mother pronouncing her praiers, allthough ſo ſoftly, that one could hardly diſcerne the motion of her lips: I haue poured out (ſaieth she) my heart before God: in thiswiſe, one mouth is applyed to another in kiſsing, to teſtifie that they deſire to poure our one ſoule into the other, reciprocally to vnite them in a perfect vnion, and for this Reaſon in all times, and amongſt the moſt ſaintly men the world had, the kiſſe hath bene a ſigne of loue and affection: and ſuch vſe was vniuerſally made of it amongſt the auncient Chriſtians as the great S. Pavle teſtifieth, when writing to the Romans and Corinthians he ſaieth, Salute mutually one another in a holy kiſſe. And as diuerſe doe witneſſe, Ivdas in be-

traying our SAVIOVR made vſe of a Kiſſe to diſcouer him, becauſe this diuine SAVIOVR, was accuſtomed to kiſſe his Diſciples when he met them; and not onely his Diſciples, but euen little Children whom he tooke louingly in his armes: as he did him, by compariſon of whom, he ſo ſolemnely inuited his APOSTLES to the loue of their Neighbours, who as IANSENIVS reporteth was thought to haue bene S. MARTIAL.

4. Thus then the Kiſſe being a liuely marke of of the vnion of hearts, the Spouſe who hath no other pretention in all her endeuours, and purſuits then to be vnited to her beloued, let him kiſſe me, ſaieth she, with a kiſſe of his mouth; as if she had cryed out, ſo many ſighes and inflamed grones as my heart inceſſantly ſobs out, will they neuer impetrate that, which my heart deſires? I runne, alas shall I neuer gaine the priſe, for which I lance my ſelfe out? which is to be vnited heart to heart, ſpirit to ſpirit, to my God, my Spouſe, my life? when will arriue the happie houre in which I shall poure my ſoule into his heart, and that he will turne his heart into my ſoule, that we may liue inſeparable in that happie vnion?

5. When the holy Ghoſt would expreſſe a perfect loue, he alwayes in a manner makes choice of the word Vnion or Coniunction: amongſt the multitude of the faithfull ſaieth S. LVCKE, there was but one heart and one ſoule: our SAVIOVR praied for all the faithfull that they might be but on ſame thing: SAINT PAVLE doth aduertiſe vs to conſerue vnitie of minde by the vnion of peace. Theſe Vnities of heart, ſoule, and ſpirit doe ſignifie

the perfection of Loue, which ioynes many ſoules in one; for ſo it is ſaied that Ionathas his ſoule was glewed to Davids, that is to ſaie, as the Scripture addeth, He loued David as his owne ſoule. The great Apostle of France as well according to his owne Dictamē, as that of Hierothevs who he citeth; writeth (I thinke a thouſand times in one Chapter Of divine names) that Loue is of a Nature, vnifying, vniting, referring, recollecting, and preſsing things to an Vnitie. S. Gregorie of Nazianzen, and S. Avgvstine ſaieth; that their friends and they, had but one ſoule, and Aristotle approuing euen in his time this manner of ſpeach: when ſaieth he we would expreſſe how much we loue our friends, we ſaie, his and my ſoule is but one. Hatred doth ſeparate vs, and Loue doth aſſemble vs. The end then of loue, is no other thing, then the vnion of the louer and the beloued.

That the vnion which loue pretends is ſpirituall.

CHATPER. X.

1. VVE are neuertheleſſe to vnderſtand, that there are naturall Vnions, as thoſe of Similitude, Conſanguinitie, and the Cauſe with the effect; and others which not being naturall, may be termed voluntarie; for though they be according to nature, yet are they not made, but by our will as thoſe which riſe from

benefits, and doe vndoubtedly vnite him that receiues them to the giuer, those of Companie, Conuersation and the like. Now Naturall vnion produceth Loue, and that Loue being produced, inclines vs to another Voluntarie vnion perfecting the naturall: so the Father and the Sonne, the Mother and Daughter, or two Brothers being ioyned in an Naturall vnion, by the participation of the same blood, are excited by this Vnion to Loue; and by that Loue are carried to the Vnion of the will, and the minde which may be called Voluntarie; because allbeit her foundation is naturall, yet is her action deliberate, and in these Loues produced by Naturall vnion, we must looke for no other correspondence then Vnion it selfe, by which nature preuenting the will, doth oblige her to approoue loue, and perfect the Vnion which she hath already made. But for Voluntarie vnions, they being after Loue in Effect, yet are his Cause, as being his onely end and pretention; so that as Loue tends to Vnion, so Vnion againe doth extend, and augment Loue; for Loue begets a desire of conuersation, and conuersatiõ doth nourish and encrease Loue: Loue causeth a desire of nuptiall vnion, and this Vnion doth reciprocally conserue, and dilate Loue; so that in euery sense, it is true that loue tends to vnion.

2. But to what kind of Vnion doth it tend? Did you not note THEOTIME that the sacred Spouse did expresse her desire of being vnited to her Spouse by a kisse? and that a kisse doth represent the spirituall vnion which is caused by the reci-

procall

procall communication of hearts? true it is that man loueth, but by his will, and therefore the end of his Loue is of the nature of his will; but his will is ſpirituall, and conſequently the vnion which Loue pretends is alſo ſpirituall, and ſo much the rather for that the heart, ſeate, and ſource of Loue, ſhould not onely not be perfected by vnion with corporall things, but euen become more vile.

3. It will not hence be inferred, that there are not certaine paſsions in man, which as Gumme, or Miſſelto vpon trees, by manner of excrement and ouergroth, ſproute vp amongſt and about Loue, which notwithſtanding are neither Loue nor any part therof, but excrements, and ſuperfluities of the ſame: which are ſo farre from an aptitude to maintaine or accomplish Loue, that it doth endamage, and weaken it: and in time if they be not weeded away, doe vtterly ruinate it. See the reaſon hereof.

4. According to the multitude of operatiõs, (be they of the ſame, or of a diuerſe Nature) to which the ſoule doth applie her ſelfe, ſhe performs them leſſe perfectly, and vigorouſly: becauſe she being finite her actiue vertue is alſo finite, ſo that furnishing her actiuitie to diuerſe operations it is neceſſarie that each one of thẽ haue leſſe therof; ſo that one attẽtiue to diuerſe things, is leſſe intẽce in euery of them; It is not poſſible that one should at the ſame time exactly diſcerne the feature of the face by the eyes; and by the eare diſtinguish the harmonie of an excellent muſique; nor at the ſame inſtant be attentiue to figure, and colour. If our affection be to talke, our attention is for no other thing.

5. Yet am I not ignorant what is ſaied of CESAR, nor incredulous of that which ſo many great perſonages aſſures vs of ORIGIN; that they could apply their attentions at the ſame time to diuerſe obiects. Yet euery one doth confeſſe, that according to the meaſure, in which they were applyed to many, they were leſſe in euery one of the ſame; there is then a difference betwixt to ſee, heare, and vnderſtand much; and to ſee, heare and vnderſtand better: For he that ſeeth better, ſeeth leſſe; and he that ſeeth more, ſeeth not ſo well; t'is rare that he who knowes much, knowes that well which he knoweth; becauſe the vertue, and force of the vnderſtanding, being ſcatered vpon the knowledge of diuerſe things, is leſſe ſtronge and vigourous, then when it is reſtrained to the conſideration of one onely obiect. Hence it is that when the ſoule imploies her forces in diuerſe operations of Loue, The actiō ſo diuided is leſſe vigorous. We haue three ſorts of actions of Loue, the ſpirituall, reaſonable, and Senſitiue: when Loue lets runne his forces through all theſe three operations, doubtleſſe it is more Extenſe, but leſſe Intenſe: but when it runnes through one operation onely; it is more Intenſe, though leſſe Extenſe. Doe we not ſee that fire, the Symbole of loue, forced to make way by the onely mouth of the Cannon, makes a prodigious flashe, which had bene much leſſe, if it had found vent by two or three paſſages: ſythence then that Loue is an acte of our will, he that deſires to haue it not onely noble, and generous, but alſo very vigorous and actiue, muſt containe the vertue, and force of

it, within the limits of ſpirituall operations, for he that would applie it to the Senſitiue operatiõs of the ſoule, ſhould ſo farre fourth weaken the Intellectuall, in which eſſentiall loue conſiſteth.

6. The auncient PHILOSOPHERS attained to the knowledge of two Extaſes, the one wherof did place our ſelues aboue our ſelues: the other deiected vs, and ſet vs below our ſelues; as though they would haue ſaied, that man was of a Nature betwixt Angels and Beaſts; in his intellectuall part, participating the Angelicall Nature; and in his ſenſitiue the Nature of Beaſts; and yet that he could by good moderation of life, and a continuall care had of himſelfe, deliuer and infranciſe himſelfe of this meane condition, ſo that applying and exerciſing himſelfe frequently in Intellectuall actions, he might bring himſelfe nearer to the nature of Angels then Beaſts: but if he did much applie himſelfe to Senſible actions, he made a diſcent from his midle condition to that of beaſts. And becauſe an Extaſie is no other thing then a going out of ones ſelfe, whether one goe vpwards, or downewards, he is truely in an Extaſie. Thoſe then that touched with intellectuall and diuine pleaſures, doe permit their heart to be rauiſhed with thoſe touches, are truly out of them ſelues, that is, aboue the condition of their Nature, but by a bleſſed and wiſhfull departure, by which entering into a more noble, and eminent eſtate, they are as much Angels by the operation of their ſoule, as men by the ſubſtance of their Nature, and are either to be inſtiled Humane Angels, or Angelicall men. On the contrarie ſide, thoſe

that enticed with ſenſuall pleaſurs giue them ſelues quer to the enioying of them, deſcend from their middle condition to the loweſt of brute Beaſts, and merit as well to be called Brutall by their operations, as men by Nature; vnhappie to be out of themſelues, for no better end then to enter into a condition infinitly vnworthy of their naturall eſtate and calling.

7. Now according as the Extaſie is more great, either aboue or below vs; by ſo much it doth more hinder the ſoule to returne to her ſelfe, and produce contrarie operations to the Extaſie in which she is; ſo thoſe Angelicall men which are rauished in God and heauenly things during their Extaſie, doe quite looſe the vſe of the attention of ſenſes, motion and all exteriour actions, becauſe their ſoule, to th'end she may applie her vertue and actiuitie more entirely and attentiuely to that diuine obiect, doth retire and withdraw it, from all her other faculties wholy to deturne them from thence. And in like manner, brutish men rauished by ſenſuall pleaſure, (eſpecially by that of ſenſe in generall,) doe wholy looſe the vſe of reaſon and vnderſtanding, becauſe their miſerable ſoules, to haue a more entire and attentiue guſt of their brutall obiect, doe diuert themſelues from ſpirituall operations, to giue themſelues with more vigour to brutall and beſtiall ones: myſtically imitating herein the one, HELIAS taken vp in the fierie Chariot to the Cõpanie of Angels; th'other NABVCHODONOSOR debaſed to the ranke of brute beaſts.

8. Hence then I ſaie, that when the Soule practiſeth

ctiſeth Loue by actions of ſenſe, ſo that she is carried below her ſelfe, it is impoſsible that therby the exerciſe of her Superiour loue, should not be ſo much the more weakned: In ſuch ſort that true and Eſſentiall loue is ſo farre from being ayeded, and conſerued by the vnion to which Senſuall loue tends, that it is impared, diſsipated, and perisheth therby. Iacobs Oxen plowed the ground as long as the idle Aſſes fed by them, eating the paſture dew to the labouring Oxen. As long as the Intellectuall part of our ſoule, is employed in honeſt vertuous loue vpon any obiect worthy therof; it comes to paſſe often times that the ſenſes and faculties of the inferiour part tend to their proper vnion, and graiſe thervpon, though Vnion be onely due vnto the Heart and Soule, which alone is able to produce true and Subſtantiall Loue.

9. Heliseus hauing cured Naman the Syrian, pleaſing himſelfe in the obligation he had put vpon him refuſed the gold, money, and other moueables which were offered him. But his truſtleſſe ſeruant Iesse running after him, demanded and tooke againſt his Maiſter pleaſure that, which he had refuſed; Intellectuall ād cordiall loue, which either is, or should be the Maiſter of our Heart, doth refuſe all ſorts of corporall, and Senſible Vnions, and is contented with good-will onely, but the powers of the Senſitiue part which are, or should be the Hand-maids of the Spirit, doe demande, ſeeke after, and take that which reaſon refuſed, and without her leaue doth make after their abiect, ſeruile, and dishonorable loues,

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as another ISSVE violating the puritie of their Maisters intention, to wit the Spirit. And in what proportion the Soule doth conuert her selfe to such grosse Vnions: in the same she doth diuert her selfe from the delicate, Intellectuall, and cordiall vnion.

10. You see then planely THEOTIME that these Vnions which tend to Sensible Complacence and passions, are so farre from produeing, or conseruing Loue, that they doe greatly hurt, and render it extreamely weake. So when the incestuous AMMON, who languished, and died as it were in the Loue of THAMAR had once arriued at these Sensuall and Brutall Vnions, his heart was so robbed of Cordiall loue, that neuer after he could endure to see her: but with indignitie pushed her out, violating no lesse cruelly the Right of loue, then he had impudently stained that of blood.

11. Basill, Rosmarie, Marigouls, Hope, Cloues, Camimell, Nutmeygs, Lemmans, and Muske put together and incorporated, doe yeeld a truly delightfull odour by the mixture of their good smells; yet not nigh that of the water which is thence distilled, in which the sweetes of all these Ingredients squised from their bodies, are mixed in a more excellent manner: meeting to the making vp of a most perfect odour, which doth penetrate the sense of smelling farre more liuely then it would, if together with the waters the bodies of the Ingredients were found mingled, and vnited; So loue may be found in the Vnions of sensuall powers, mixed with the Vnions of intellectuall powers, but neuer so excellently, as then,

when

when the ſole Heart and Courage abſtracted from all corporall affections, vnited together, doe purifie and Spiritualize Loue. For the ſent of affections by ſuch mixture, is not onely ſweeter, and better, but more liuely, actiue, and ſolide.

12. True it is, that many hauing ruſtike, earthy, and vile hearts, doe put a rate vpon Loues, as vpon pieces of gold: where the moſt maſsiue and weightie are the beſt, and moſt currant; for ſo their opinion goes, that Brutiſh loue is more ſtrong becauſe it is more violent, and turbulent: more ſolide becauſe more groſſe, and terreane: greater becauſe more ſenſible, and rough: but contrariwiſe Loue is as fire, which by how much more it's matter is delicate, by ſo much the flames are more cleare and faire, which cannot be better extinguiſhed then by depreſsing them, and couering them with earth, for in like manner, by how much more abſtract and ſpirituall the ſubiect of loue is, by ſo much his actions are more liuely, ſubſiſtent, and permanent: nor is there a more eaſie way to ruinate it, then by proſtituting it to vile and terreane actiõs. The difference as S. Gregorie ſaieth betwixt ſpirituall and corporall pleaſurs, is, that corporall ones beget a deſire before we obtaine them: and being obtained, a diſguſt; but ſpirituall ones contrariwiſe, bring diſguſt before we haue them: and being had, pleaſure: ſo that brutall loue which thinkes by the Vnion which he maketh with the Beloued, to perfect and crowne his deſires, finding that to the contrarie, he deſtroieth them in ending them, is left in diſguſt of ſuch Vnion. Which moued the great Philoſopher

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to saie that almost euery beast after the enioying of his most ardent and pressing corporall pleasure remaines sad, mournefull and astonished: as a Marchant, who hauing fed him selfe with hope of great gaines, doth finde his hopes frustrated, and his barke engaiged in a rude Hauen: whereas Intellectuall loue finding in the Vnion made with her obiect contentment passing his hopes, accomplishing in the surplus his complacence; he continewes it in vniting himselfe, and continually doth further vnite himselfe in continuing it.

That there are two portions in the Soule, and how.

CHAPTER XII.

1. WE haue but one Soule THEOTIME, and an indiuisible one: but in that one Soule, there are diuerse degrees of perfectiõs, for she is Liuing, Sensible, and Reasonable, and according to these diuerse degrees, she hath also diuerse Proprieties, and Inclinations by which she is carried to the pursuite and Vnion of things. For first we see, the Vine doth hate as one would saie, and flie the Colewort, so that the one of them are pernicious to th'other: and contrariwise is delighted in the Oliue; so we perceiue a naturall contrarietie betwixt Men and Serpents, in so much that a mans fasting spittle is to them mortall: and contrariwise, Man and Sheepe haue a wonderous

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conueniencie, and doth delight the one in the other. Now this inclination doth not proceede from any knowledge the one hath of the birth of his contrarie, or of the profit of him with whom he doth ſympathie: but onely from a certaine ſecret and hidden qualitie, which doth produce this inſenſible contrarietie and antipathie, as alſo this complacence and ſympathie.

2. Secondly, we haue in vs the Senſitiue appetite, wherby we are moued to the inquirie and flight of diuerſe things by meanes of the ſenſitiue knowledge we haue of them, not vnlike to Cattell whereof one hath an appetite to one thing, an other to an other, according to the knowledge, which they haue agreeable or diſagreeable vnto thē, and this appetite reſides, or from it floweth the Loue, which we call Senſuall or Brutall, which yet properly ſpeaking ought not to be termed loue, but ſimply be called appetite.

3. Thirdly, in ſo much as we are reaſonable we haue a will by which we are carried to the inquirie of Good, according as by diſcourſe we know, or iudge it to be ſuch; againe, we manifeſtly diſcouer in our Soule as it is Reaſonable two degrees of perfection, which great S. Avgvstine, and after him all the Doctovrs, haue named the two portions of the ſoule Inferiour and Superiour; of which that is called Inferiour which diſcourſeth, and deduceth conſequences, as she apprehendeth and experienceth by Senſe: and that Superiour, which reaſoneth and drawes conſequences, according to an Intellectuall knowledge not founded vpon the experience of ſenſe,

but

but on the diſcretion and iudgement of the minde or ſpirit; hence this ſuperiour part is called the Spirit or the Mentall part of the ſoule, as the Inferiour is termed commonly Senſe, feeling, or humane reaſon.

4. Now this Superiour part diſcourſeth according to two ſorts of lights, that is either according to a Naturall light, as the Philoſophers, and all thoſe who diſcourſed by ſciences did: or according to a Supernaturall light as Diuins, and Chriſtians, ſo farre-fourth as they eſtabliſh their diſcourſe vpon Faith, and the reuealed word of God, and more particular illuſtrations, inſpirations, and motions from heauen. This is that which S. AVGVSTINE ſaieth that by the ſuperiour portion of the ſoule we adheare and applie our ſelues to the obſeruance of the eternall lawe.

5. IACOB extreamely preſſed with want of domeſticall neceſſaries, ſollicited BENIAMIN that he might be led away by his brethren into EGIPTE, which yet he did againſt his proper liking, as the ſacred Hiſtorie witneſſeth, in which he teſtifieth two wills, th'one Inferiour by which he grudged his departure, the other Superiour by which he tooke reſolution to part with him: for the diſcourſe which moued him to diſaproue his departure, was founded in the ſenſible pleaſure he tooke in his preſence, and the diſpleaſure he was to feele by his abſence, which are apprehenſiue and ſenſible grounds: but the reſolution which he tooke to ſend him, was grounded vpon a reaſon of ſtate in his familie, to prouide for future, and approaching neceſſities. ABRAHAM according to the Infe-

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riour portion of his ſoule ſpoake words teſtifying in him a kind of diffidēce when the Angell announced vnto him the happie tidings of a Sonne, doe you thinke that by a Centenarie, a child may be begotten? but according to his Superiour part he beleeued in God, and it was reputed vnto him for Iuſtice. According to his Inferiour part doubtleſſe he was in great anguish, when he had receiued command to ſacrifice his Sonne: but according to his Superiour part he reſolued couragiouſly to ſacrifice him.

6. We alſo dayly experience in our ſelues diuerſe Contrarie Wills. A Father ſending his Sonne either to Court, or to his ſtudies, doth not denie teares to his departure, teſtifying, that though according to his Superiour part, for the Childs aduācemēt in vertue, he wills his departure, yet according to his Inferiour part he finds repugnance in the ſeparation; and though a Girle be married to her owne contentment and her Mothers, yet with her benediction she receiues teares, in ſuch ſort that, though the Superiour will, giue way to the departure, yet the Inferiour showes reſiſtance: We muſt not hence inferre that a man hath two ſoules or two natures, as the Manichæans dreamed, no ſaieth S. Avgvstine in the 8. Booke of his Confessions and x. Char. but the will inticed by diuerſe baits, ād moued by diuerſe reaſōs ſeemes to be deuided in her ſelfe, while she is diuerſly drawen, till making vſe of her libertie, she maketh choice of the one, or the other: for then the more efficacious Will ſurmounteth, and gaining the day, leaues the ſoule to reſent the euill

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that the debate brought, which we call remorce.

7. But the example of our Sauiour is admirably vſefull in this behalfe, and being conſidered it leaues no further doubt touching the diſtinctiō of the Superiour, and Inferiour part of the ſoule: for who amongſt the Diuines knowes not that he was perfectly glorious from the inſtant of his Conception in his Virgin Mothers wombe, and yet at the ſame time he was ſubiect to Sorrow, griefe, and afflictions of heart: nor muſt we ſaie he ſuffred onely in bodie, nor yet onely in ſoule, as it was ſenſible, or, which is the ſame thing, according to ſenſe: for himſelfe doth atteſt that before he ſuffered any exteriour torment, or ſaw the Tormentour by him, his ſoule was heauie euen to death. For which cauſe he made his praier, that the Cup of his Paſsion might be tranſported from him: that is, that he might be exempted from it; in which he doth manifeſtly show the deſire of the Inferiour portion of his ſoule; which diſcourſing vpon the ſad and anguishing obiects of his Paſsion prouided for him (the liuely image whereof was repreſented to his Imagination) he gathered by lawfull conſequence, the abſence and want of theſe things which he demanded of his Father: by which we clearely ſee that the Inferiour part of the ſoule, is not the ſenſitiue degree of the ſame, nor the Inferiour will the ſame with the Senſitiue appetite: for neither the ſenſitiue appetite, nor the Soule in ſo much as it is Senſitiue, is capable of making any demand or praier, theſe being acts of the Reaſonable power: and

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especially they are incapable of speach with God, an obiect aboue the senses reach, to make it knowen to the appetite; but the same Sauiour hauing thus exercised the Inferiour part, and testified that according to it and it's cosiderations, his will declined the griefes and paines; He shewed afterwards that he had a superiour part by which inuiolably adhering to the Eternall will, and Decree made by his heauenlie Father, he willingly accepted death, and notwithstanding the Inferiour part of reason, he saieth, ah! no Lord, not my will, but thyne be done; when he saieth, My will, he takes it according to the Inferiour portion, and in as much as he saieth it voluntarily, he shewes in himselfe a Superiour will.

That in these 2. portions of the soule there are found 4. different degrees of reason.

CHAPTER XII.

1. THere were three Portalls in Salomons Temple; one for Gentils and strangers, who hauing recourse to God, came to adore in Hierusalem: the second for the Israelits, men and women, (the separation of men from women not being made by Salomon); the third for Priests, and Leuits; and then there was the Sanctuarie or sacred house the which was open to the High Priest onely, and that but once a yeare. Our Re-

ſon or rather our ſoule as she is reaſonable is the true Temple of the Almightie, who there takes vp his chiefe reſidence. I ſought thee, Saieth S. AVGVSTINE, without my ſelfe, but found thee not, becauſe thou waſt with in me. In this myſticall Temple there are alſo three partitions, which are Three different degrees of reaſon. In the firſt we diſcourſe according to the experience of Senſe: in the ſecond according to Humane Sciences: in the third according to faith; but beyond all this we diſcouer a certaine Hight, or higheſt point of reaſon, and the ſpirituall facultie, which is not guided by the light of diſcourſe or reaſon, but by a ſimple view of the vnderſtanding, and a ſimple touch of the will, by which the ſoule yeelds, and ſubmits her ſelfe to Veritie, and the will of God.

2. Now this extremitie and Climate of our ſoule, this higheſt point of our ſpirit, is naturally well repreſented by the Sanctuarie or Holy place: For firſt in the Sanctuarie there were no windowes to giue light; in this degree of the ſoule there is no diſcourſe which doth illuminate. Secondly in the Sanctuarie, all the light entred by the Port; in this degree of the ſoule nothing enters but by faith, which produceth in manner of rayes, the view and guſt of the beautie and bountie of the good pleaſure of God. Thirdly, none entred into the Sanctuarie, ſaue the high Prieſt; In this point of the ſoule, diſcourſe approacheth not, but onely the high, vniuerſall, and ſoueraigne feeling, that the diuine will ought ſoueraignely to be embraced, loued, and approued, not onely in

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ſome particular things, but generally in all things: nor generally in all things onely, but alſo particularly in each thing. Fouerthly, the High Prieſt entring into the Sanctuarie, obſcured euen that light which came by the Port, and the abundance of perfumes from his Thurible repulſed the rayes of light, which by the Port ſought paſſage; and all the light which is in the ſupreame part of the ſoule, is in ſome ſort obſcured, and vealed, by the renunciations, and reſignations which the ſoule makes, not deſiring ſo much to behould and ſee the Beautie of the Truth, and the Truth of the Bountie preſented vnto her, as to embrace and adore the ſame: in ſuchwiſe, that the ſoule would almoſt shut her eyes, as ſoone as she begins to ſee the dignitie of Gods will, to th'end, that not being further occupied in that conſideration, she might more powerfully and perfectly receiue it, and by an abſolute complacence infinitly vnite, and ſubmit her ſelfe thervnto. Fiftly to conclude, in the Sanctuarie was kept the Arke of the Alliance, and in that, or ioyning to it, the Tables of the Lawe, Manna in a golden veſſell, Aarons rod, which in a night bore flowers, and fruite; and in this higheſt point of the ſoule, firſt of all the light of faith, figured by the Manna encloſed in the pot whereby we quietly beleeue the truth of myſteries which our vnderſtanding can not attaine to; ſecondly, the profit of hope repreſented by Aarons florishing and fruitfull rod, by which we confidently expect our promiſed happineſſe, which we ſee not. Thirdly, the ſweetneſſe of holy charitie repreſented by

Gods commandements which she containes wherby we repoſe in the vnion of our ſpirit with God's, which we ſcarcely perceiue.

3. And although Faith, Hope, and Charitie doe diſperce their diuine motions, into almoſt all the faculties of the ſoule, as well reaſonable as ſenſitiue, reducing and holily ſubiecting them to their iuſt authoritie: yet their ſpeciall reſidence, their true and naturall Mannor, is this ſupreame region of the ſoule, from whence as from a happie ſource of liue water, it brancheth it ſelfe out by diuerſe Conduits, and Brookes vpon the inferiour partes, and faculties.

4. So that THEOTIME in the ſuperiour part of reaſon, there are Two degrees of reaſon; in the one, thoſe diſcourſes are made which depend of faith, and ſupernaturall light; in the other the ſimple repoſe of faith, hope, and charitie. SAINT PAVLES ſoule, found here ſelfe preſſed with two diuerſe deſires: the one, to be deliuered from his bodie to flie vp ſtreight to IESVS CHRIST, the other to remaine in this would to labour in the conuerſion of ſoules; both theſe deſires were without doubt in the Superiour part, for they proceeded both from Charitie: but his reſolution of the later proceeded not from diſcourſe, but from a ſimple light, and liking he had of his maiſters will, towards which the very point of the ſpirit of this great ſeruant turned, to the preiudice of all that Diſcourſe might conclude.

5. But if Faith, Hope, and Charitie, be formed by this holy Reſt in the point of the ſpirit, how comes it to paſſe that in the Inferiour part, diſ-

courſe

courſe is made depending of the light of Faith. As we ſee Aduocats in many words pleade the facts, and rights of parties at the Barre; the Parliament, or Senate from aboue reſolues all the ſtrife by a poſitiue ſentence, which being pronounced, the Aduocats and Auditours reſt not for all that to diſcourſe amongſt them ſelues of the Parliaments motiues ther vnto. Euen ſo Theotime after diſcourſe, and aboue all that the grace of God haue perſuaded the point and higheſt part of the ſpirit to beleeue, and forme an Act of faith by manner of ſentence, the vnderſtanding doth not leaue to diſcourſe againe vpon that ſame Act of faith already conceiued, to conſider the motiues and reaſons therof, yet ſo, as Theologicall Diſcourſes paſſe in the lower Benches, and Barre of the Superiour portion of the ſoule: but the Arreſts, aboue in the Tribunall of the point of the ſpirit. And becauſe the knowledge of theſe 4. degrees of the reaſon, is much conducing to the vnderſtanding of all the treatiſes of ſpirituall things, I haue enlarged my ſelfe in the explication therof.

The difference of loues.

CHAPTER. XIII.

1. LOue is deuided into two ſpecies wherof the one is called Loue of beneuolence or good will, th'other, Loue of cõcupiſcence. Loue of concupiſcence is that, by which we loue things with pretention of profit. Loue of beneuolence that, by

which we loue a thing for it's owne profit. For what other thing is it, to loue one with the loue of beneuolence or good will, then to will him good?

2. If he to whom we will good, haue already obtained and posseſt it, then we wish it him by the pleaſure, and contentment which we haue to ſee him poſſeſſed of it; and hence ſprings Loue of complacence, which is onely an act of the will by which it is ioyned and vnited to the pleaſure, content, and good of an other. But in caſe he to whom we wish good, haue not yet obtained it, we deſire it him, and thence, that loue is termed Loue of deſire.

3. When Loue of beneuolence is exerciſed without correſpõdance of the beloued, it is called Loue of ſimple beneuolence, but when it is practiſed with mutuall correſpondance it is called loue of friendship. Now Mutuall correſpondance conſiſteth of three things, to wit a mutuall loue, a mutuall knowledge of the ſame, conuerſation and priuate familiaritie.

4. If we loue our friend without preferring him before others, t'is Simple familiaritie; if with preference, then this familiaritie turnes to be Dilection, or as one would ſaie, A loue by election, as making choice of this, from amongſt many things we loue, and preferring it.

5. Againe when by this Dilection we doe not much preferre one friend before others, t'is called Simple dilection; but if contrariwiſe we much more eſteeme, and greatly preferre one before another of the ſame ranck, then this friendship is called Dilection by excellencie.

6. But

6. But if the eſteeme, and preference of our friend, though great and without equall, doe yet enter into compariſon, and proportion with others, the friendship shall be called Eminent dilection: but if the eminencie therof doe without proportion incomparably paſſe all others, then it is graced with the Title of Incomparable, ſoueraigne, and ſupereminent dilection; and in a word it shall be Charite due to one God onely: And indeede in our láguage the word deare, dearely, indeared, doth teſtifie a certaine particular eſteeme, priſe, or valewe: ſo, that as amongſt the people the word Homo is almoſt appropriated to the male-kind as to the more excellent ſexe: and the word Adoration is in a manner due to God onely as it's prime obiect: ſo the word Charitie is appropriated to him, as to the ſupreame and ſoueraigne dilection.

That charitie ought to be named loue.

CHAPTER XIIII.

1. Origin ſaieth that the holy Scripture, in his opinion, vſed the word Charitie and Dilection as termes more honeſt; leaſt the word Loue might giue occaſion of euill thoughts to the weaker ſort, as being more proper to ſignifie a carnall paſſion then a ſpirituall affection. But S. Avgvstine hauing deeplier weighed the vſe of Gods word, clearely shewes, that the word Loue is no leſſe ſacred then the word Dilection,

and that as well the one, as the other doe sometimes signifie an holy affection, as sometimes also a depraued passion, alleadging to this purpose diuerse passages of holy Scripture. But the great S. DENIS, as chiefe Doctour of the PROPRIETIE OF DIVINE NAMES, goes much further in fauour of the word Loue, teaching that the Diuins, that is the Apostels and their first Disciples (for this Saint knew no other Diuins) to disabuse the vulgare, and tame their Phansie who took the word Loue, in a profaine and carnall sense, the more willingly imployed it to signifie diuine things, then that of Dilection, and though they thought that both were indifferently taken for the same thing: yet some of them were of opinion, that the word Loue was more proper and agreeing to God, then the word Dilection. Hence the diuine IGNATIVS left these words written, MY LOVE IS CRVCIFIED. And as these Auncient Diuins made vse of the word Loue in heauenly matters, to quit it of the touch of impuritie, wherwith in the worlds imagination it was suspected, so to expresse humane affections, they pleased to vse the word Dilection, as exempt from all suspition of dishonestie. Whervpon some of them, as S. DENIS reporteth, saied, thy Dilection hath made entrie into my soule as the Dilection of women, In fine the word Loue doth signifie more feruour, efficacie, and actiuitie, then that of Dilection; so that amongst the Latins, Dilection is much lesse significatiue then Loue. CLAVDIVS saieth, the great Oratour bears me Dilection, and to saie it more excellently, He loues me: and therefore the word

Loue

Loue, as the more excellent, hath iuſtly bene impoſed vpon Charitie as principall, and moſt eminent of all Loues. For theſe reaſons, and for that I pretended to ſpeake of the Acts of Charitie more then of her habits, I haue intitled this ſmall worke, A Treatise of the love of God.

Of the conueniencie betwixt God and man.

CHAPTER. XV.

1. AS ſoone as a man takes the Diuinitie into his conſideratiõ with a little attẽtion, he feeles a certaine delightfull leaping of the heart, witneſſing that God, is God of man's heart, and that our vnderſtanding is neuer ſo filled with pleaſure, as in this conſideration, the leaſt knowledge wherof, as ſaieth the prince of Philoſophers, is more worth then the greateſt of other things, as the leaſt Sunne beame is brighter, then the greateſt from the Moone, or ſtarres; yea is more lightſome then the Moone, and ſtarres alltogether, ſo that if any dreadfull accident aſſaie our heart, it hath preſently recourſe to the Diuinitie, proteſting therin, that when all other things faile him, that onely ſtands his friend, and when danger threateneth, that onely is his ſoueraigne good, and can ſaue and warrant him.

2. This confidence, this pleaſure which man's heart naturally takes in God, can ſpring from

no other roote then from the conueniencie which is betwixt God and man's ſoule, a great, but ſecrete conueniencie; a conueniencie which each one knowes, but few vnderſtands; a conueniencie which cannot be denied, nor yet be well founded; we are created to the ſimilitude and likeneſſe of God: what is this to ſaie? if not, that we haue an extreamely great proportion with the diuine Maieſtie.

3. Our ſoule is ſpirituall, indiuiſible, immortall, vnderſtands, willeth, and that freely, is capable of diſcourſe, iudgment, knowledge, and of vertues, in all which it reſembles God. It is all in all, and all in euery part of the bodie, as the Diuinitie is all in this our All, and all in euery part therof: man knowes and loues himſelfe by acts produced, and expreſſed by his vnderſtanding, and will, diſtinguished in them ſelues, remaining notwithſtanding inſeparably vnited in the ſoule, and in theſe faculties from whence they proceede. So the Sonne proceedes from the Father, as his knowledge expreſſed; and the Holy Ghoſt, as loue expired, and produced from the Father and the Sonne: both the Perſons being diſtinct in them ſelues, and from the Father, and yet inſeparable and vnited, or rather one ſame ſole, ſimple, onely, indiuiſible Diuinitie.

4. But beſides this conueniencie of ſimilitude, there is an incomparable correſpondence betwixt God and man, by reaſon of their reciprocall perfection, not that God can receiue any perfection from man, but becauſe, as man cannot be perfected but by the diuine Bountie, ſo the di-

uine

uine Bountie can ſcarcely ſo well exerciſe it's perfection out of it ſelfe, as vpon our humanitie, th'one hath great want, and capicitie to receiue good; th'other great abundance, and inclination to beſtow it: nothing is ſo agreeable to pouertie as a liberall abundance, nor to a liberall abundance, as a needie pouertie, and by how much the good is more abundant, by ſo much more ſtrong is the inclination to poure fourth, and communicate it ſelfe: By how much more the poore man is in want, by ſo much greater is his appetite to receiue, as an emptie thing to fill it ſelfe. The concurrence then of abundance and pouertie, is moſt ſweete and agreeable: nor could one almoſt haue diſcerned, whether the abounding good hath a greater contentment in opening, and communicating it ſelfe; or the needie and indigent good in receiuing and drawing to it ſelfe; if our Sauiour had not ſaied, that there is a greater felicitie in giuing then in receiuing: but where there is more felicitie, there is more ſatisfactiõ, and therefore the diuine bountie receiues greater pleaſure in giuing, then we in receiuing.

5. Mothers haue ſometimes their breaſts ſo fruitfull and abundant, that they cannot containe, but giue them ſome child to ſucke, and though the child draw the pappe with great ardour, yet doth the Mother giue it more ardently, the ſucking child preſſed by it's neceſsitie, and the nourishing Mother preſſed with her fecunditie.

6. The ſacred Spouſe wished for the holy kiſſe of vnion: ô ſaieth she, let him deigne me

a kiſſe of his mouth. But is there Sympathie enough ô thou Beloued of the Beloued betwixt thee and thy heauēly Spouſe, to come to the vnion which thou deſireſt? I quoth she, giue me this kiſſe of vnion ô thou deare friend of my heart, for thy dugges are better then wine, though perfumed with excellent odours. New wine works and boyles in it ſelfe by vertue of it's goodneſſe, and cannot be contained within the peece, and thy dugges are yet better, they preſſe thy breaſt with continuall shuttings pouring out their ſuperabundant milke, as wishing to be diſcharged of it: and to draw the children of thy heart to ſucke them, they poure out a more powerfully drawing odour then all the odours of perfums, ſo that THEOTIME we ſtand in neede of Gods abundance being poore and needie, but Gods abundance hath no neede of our pouertie but by reaſon of the excellencie of his perfection, and bountie. Bountie, which is not at all bettered by communication: For it doth acquire nothing in pouring it ſelfe out of it ſelfe, but contrariwiſe giues: but our pouertie would remaine abiect and miſerable, if it were not enriched by the diuine abundance.

7. Our ſoule then ſeeing that nothing can perfectly content her, and that nothing the world can afforde, is able to fill her capacitie, conſidering that her vnderſtanding hath an infinite inclination ſtill to know more; and her will an vnwearied appetite to ſearch and loue good: hath she not reaſon to crie out. Ah, I am not then made for this world! There is a ſoueraigne good on which I de-

pend

pend, an infinite workman who hath impreſſed in me this endleſſe deſire of knowing, and this inſatiable appetite: and therfore I muſt tend and extend my ſelfe towards him, to vnite and ioyne my ſelfe to his bountie, to whom I appertaine and am; Such is the ſympathie betwixt God and mans ſoule!

That we haue a naturall inclination to loue God aboue all things.

CHAPTER XVI.

1. IF there were any of that integritie ād originall iuſtice, in which Adam was created, though otherwiſe not helped by any other aſsiſtance, then that which he affordeth to all Creaturs in common, to produce actions befitting their naturs, they should not onely haue an inclination to loue God aboue all things, but euen naturally they could put in execution that ſo iuſt an inclination: for as this heauenly authour and Nature-maiſter doth cooperate, and lend his ſtrong hand to the fiers aſcent, to the waters courſe towards the ſea, to the earth's diſcent vnto the Center and it's abode there. So hauing with his owne finger planted in mans heart a ſpeciall naturall inclination not onely to loue good in generall; but in particular, and aboue all things to loue his diuine goodneſſe, which is better and more amiable then all things together. The ſweetneſſe of his ſoueraigne prouidence required, that he should cōtribute to the happie men of whom we ſpeake,

as much helpe as should be neceſſarie to practiſe, ād effect that inclinatiō; And of one ſide this helpe should be naturall, as being agreeable to nature, and tending to the loue of God, as he is authour and ſoueraigne Maiſter of nature; and on th'other ſide it should be ſupernaturall; becauſe it would correſpond not with mans pure nature, but with nature adorned, enriched and honoured by originall iuſtice, which is a ſupernaturall qualitie proceeding from Gods ſpeciall fauour. But as touching loue aboue all things, which should be exerciſed according to this helpe, it should be called naturall, becauſe vertuous actions take their names from their obiects and motiues, and this loue wherof we ſpeake should tend onely to God, as acknowledged to be Authour, Lord ad ſoueraigne of euery creature by a naturall light onely, and conſequently to be amiable and eſtimable aboue all things, by naturall propenſion and inclination.

2. And although now our humane nature be not endewed with that health and originall Iuſtice, which the firſt man had in his Creation, and that contrariwiſe we are greatly depraued by ſinne, yet notwithſtanding the holy inclination of of louing God aboue all things ſtaies with vs, as alſo the naturall light by which we ſee his ſoueraigne goodneſſe more amiable then all other things, and it is impoſsible that one thinking attentiuely vpon God, yea euen by naturall diſcourſe onely, should not feele a certaine touch of loue, which the ſecret inclination of our nature doth excite in the bottome of our hearts, by

which

which at the prime apprehēſion of this prime and ſoueraigne obiect, the will is preuented, and perceiues her ſelfe ſtirred vp to a complacence in him.

3. It happens often amongſt PARTRIDGES, that one ſteals away an others egges with intention to ſit them, whether moued by a greedineſſe to become Mothers, or a ſtupiditie which makes them miſtake their owne: And behould a ſtrang thing, yet not without good teſtimonie; the young one which was hatched, and nourished vnder the winges of a ſtrāger Partridge, at her true Mothers firſt call, who had laied the egge whence she was hatched, quits the pilching Partridge, renders her ſelfe to her firſt Mother, and puts her ſelfe into her Couie, by the correſpondance which she hath with her firſt origine: a correſpondance notwithſtanding which appeared not, but remained ſecret, ſhut vp, and as it were put a ſleepe in the botton of nature, till she met with her obiect, which ſodenly excited and in a ſort awakened, ſtrikes the ſtroke, and turnes the yong Partridge's appetite to her former dutie. Tis the like THE ATOME of our heart, which though it be coined, nourished, and bred amongſt corporall, baſe, and terreane things; and in a manner vnder the winges of nature, notwithſtanding at the firſt view it takes of God, vpon the firſt intelligence it receiues of him it's Naturall and prime inclination to loue God, which was dull and imperceptible, doth waken in an inſtant, and of a ſodaine appears as a ſparke from amongſt the finders, which touching our will, lanceth her with Supreame loue dew vnto the Soueraigne and prime principale of all things.

That

That we haue not naturally the power to loue God aboue all things.

CHATPER. XVII.

1. THE Eagle hath a good heart, and that, ſeconded with a ſtrong winge for flight, yet hath she imcomparably more ſight then winge, and doth caſt with quicker diſpatch, and in further diſtance her eye, then her bodie: ſo our ſoules animated with an holy naturall inclination towards the Diuinitie, hath farre more light in her Vnderſtanding to ſee how much it is amiable, then force in her will to loue it in effect: For ſinne hath much more debilitated mans will, then dimmed his Reaſon; and the rebellion of the ſenſuall appetite which we call Concupiſcence doth indeede diſturbe the Vnderſtanding; but it is quite contrarie to the will, ſtirring vp againſt it ſeditions and reuoults: ſo that the poore will wholy infirme, and shaken with continuall aſſaults, which Concupiſcence waigeth againſt her, cannot make ſo great progreſſe in diuine Loue, as Reaſon and Naturall inclination ſuggeſteth that she ought to doe.

2. Alas THEOTIME, how faire arguments, not onely of a great knowledge of God, but alſo of a great inclination towards him, haue thoſe great Philoſophers, SOCRATES, PLATO, TRISMEGISTVS, ARISTOTLE, HIPPOCRATES, SENECA, EPICTETES,

left

left behind them. Socrates the moſt laudable amongſt them, came to the cleare knowledge of the vnitie of God, and felt in himſelfe ſuch an inclination to loue him, that as S. Avgvstine witneſſeth, many were of opinion that he neuer had other ayme in teaching morall Philoſophie, then to purifie their witts for the better contemplation of the Soueraigne good, which is the moſt indiuiſible Diuinitie. And for Plato he doth ſufficiently declare himſelfe in his definition of Philoſophie, and of a Philoſopher, ſaying that to doe the part of a Philoſopher is nothing elſe but to loue God, and a Philoſopher no other thing then, A Louer of God. What ſhall I ſaie of great Aristotle, who ſo efficaciouſly proues God's vnitie, and ſpoake ſo honorably of it, in diuerſe occurrences.

3. But ô eternall God! thoſe great witts which had ſo great knowledge of the Diuinitie, and ſo great a propenſion to loue it, wanted all of them force and courage to loue it well indeede. By viſible things they came to the inuiſible things of God, yea euen to his eternall vertue, and Diuinitie ſaieth the Apoſtle; in ſo much, as they are inexcuſable as hauing knowne God, and not hauing glorified him as God, nor rendred him thankes. Indeede they glorified him in ſome ſort attributing vnto him the ſoueraigne Titles of honour, yet did they not glorifie him as they ought; that is, they glorified him not aboue all things, not hauing the heart to ruinate Idolatrie, but cõmunicated with it, detaining Veritie, which they knewe, priſoner by iniuſtice in their hearts, and

preferring the honour and vaine repoſe of their life, before the honour due vnto God, they vaniſhed in their owne knowledge.

4. Is it not great pitie THEOTIME to ſee SOCRATES, as PLATO reports, ſpeake vpon his death-bed, concerning the Gods, as though there had bene many, he knowing ſo well that there was but one onely? Is't not a thing to be deplored, that PLATO who vnderſtoode ſo clearely the truth of the Diuine vnitie, should ordaine that ſacrifice should be done to many Gods? And is it not a lamentable thing that TRISMEGISTVS should ſo baſely lament, and plaine the abolishment of Idolatrie, who in ſo many occaſions, had ſpoaken ſo worthily of the Diuinitie? But aboue all I admire the poore good man EPICTETES, whoſe words and ſentences are ſo ſweete in our tongue, tranſlated by the learned, and faire Plume of the R. F. D. IOHN of S. FRANCIS, Prouinciall of the Congregation of the FVLIANS in GAVLE, not long agoe expoſed to our view. For what a pitie was it I pray you to ſee this excellent Philoſopher, ſpeake of God ſome times with ſuch guſt, feeling, and Zeale, that one would haue taken him for a Chriſtian, comming from ſome holy, and profound meditation, and yet againe at diuerſe times, mentioning the Pagan Gods? Alas this good man who knewe ſo well the vnitie of God and had ſo much guſt in his bountie, why had he not a pious iealouſie of the diuine honour to th'end not to flatter or diſſemble in a matter of ſo great conſequence?

5. In ſomme THEOTIME our catiue nature,

diſina-

disinabled by sinne, is like our countrie Palme-trees, which in deede make some imperfect productions, and as it were essayes of fruite, but to beare entire, ripe, and seasoned Dates, is reserued for a better Climate; for euen so certes, mans heart doth naturally produce certaine Onsets of God's loue but to proceede so farre, as to loue him aboue all things, which is the fullnesse of loues grouth, due vnto this Supreame goodnesse, this is proper onely to hearts animated and assisted with heauenly grace, being in the state of holy charitie: and this little imperfect loue, of whose touches nature in her selfe is sensible, is but a will without will, a will that would, but will not; a sterill will, which doth not produce true effects, a will sicke of the Palsie, which seeth the healthfull Pond of holy Loue; but hath not the strength to throw herselfe into it; to conclude this will is an abortiue of the good will, and hath not necessarie life, and generous vigour, to preferre God in effect before all things. Whervpon the Apostle in person of the sinner, cries out, There is will in me, but I find not the meanes to accomplish it.

That the naturall inclination which we haue to loue God is not without profit.

CHAPTER XVIII.

1. BVt seeing we haue not power naturally to loue God aboue all things, why haue we

naturally an inclination to it? Is not Nature vaine to incite vs to a Loue, which she cannot beſtow vpon vs? Why doth she moue in vs a thirſt of a precious water, wherof she cannot make vs drinke? Ah THEOTIME how good God was with vs! the perfidiouſneſſe which we did commit in offending him, deſerued truely that he should haue depriued vs of all the markes of his beneuolence, and of the fauour which he deigned to our nature, when he imprinted vpon her the light of his diuine countenance, and indued our hearts with a ioyfulneſſe to perceiue themſelues inclined to the loue of the diuine goodneſſe, to the end that the Angels ſeeing this miſerable man, might by way of compaſſion haue occaſion to ſaie; is this the creature perfect in beautie? the glorie of the earth?

2. But this infinite Clemencie could neuer be ſo rigorous to the worke of his hands. He ſaw that we were clothed with flesh; A winde which conſumes in paſsing and returns not; and therefore according to the bowells of his Mercy, he would not vtterly ruinate vs, nor depriue vs of the ſigne of his loſt grace, to the end that weighing, and feeling in our ſelues this inclination, and propenſion to loue, we should endeauour to loue indeede, and to the end that none might iuſtly ſaie, Who will shew vs the God? For though by this ſole naturall inclination we cannot be ſo happie, as to loue God as we ought; yet if we imploie it faithfully, the ſweetneſſe of the diuine Pietie, would afford vs ſome aſſiſtance, by meanes wherof, we might make progreſſe, and ſeconding

this firſt aſsiſtance. God would beſtow vpon vs another greater, and conduct vs from good to better in all ſweetneſſe, till he brought vs to the Soueraigne loue, to which our naturall inclination drawes vs; ſythence it is certaine, that the diuine goodneſſe doth neuer denie his helping hand, more and more to aduance him whom he ſees faithfull in a little, and doe what he is able.

3. This naturall inclination then which we haue to loue God aboue all things, is not left for nothing in our hearts: for God of his part makes vſe of it as of a Handle, by which he takes hold, to drawe vs more ſweetely vnto himſelfe; and it ſeemes the Diuine Goodneſſe by this impreſsion, doth in ſome ſort, hold our hearts tyed, as little birdes in a ſtring, by which he can drawe vs when it pleaſeth his mercy to take pitie vpon vs: to vs it is a marke and memoriall of our firſt Principle, and Creator, to whoſe loue it moues vs, leauing in vs a ſecret intimation, that we belong to his Diuine Goodneſſe. Euen as Harts whom princes haue ſometimes taken, and put vpon them Collers with their Armes, though afterwards they cauſe them ſo to be let looſe, and runne at libertie in the Foreſt, doe not leaue to be knowen to any that lights vpon them, not onely to haue bene once taken by the Prince, whoſe Cognoiſance they beare but alſo to be ſtill reſerued for him: for ſo the extreeme old age of a Hart was knowen, which according to ſome Hiſtorians was taken three hundred yeares after the death of Ceſar, becauſe he was found in a Coller

with Cesars Armes vpon it, and this Mote:

CESAR LET ME GOE.

4. Certes the honorable inclination which God hath left in our hearts doth testifie as well to our friends as our enemies, that we did not onely sometimes belong to our Creator, but furthermore, though he did let vs runne, and leaue vs to the mercy of our freewill; that we doe still appertaine vnto him, and he reserued a right in vs, to take vs againe to himselfe when he pleased, to saue vs according as his holy and sweete prouidēce shall require. Hence the Royall Prophet termes this inclination, not a light onely, in that it makes vs see whether we are to tend, but also, a Ioye and a cheerefulnesse, for that it doth comfort vs in our straying, giuing vs a hope that he who did ingraue and left in vs this faire marke of our origine, pretends also and desires to reduce and bring vs back thither, if we be so happie as to leaue our selues to the will of the diuine goodnesse.

The end of the first booke.

THE



THE SECOND BOOKE.

THE HISTORIE OF THE GENERATION, OR heauenly birth of diuine Loue.

That the diuine perfections are but one onely, yet an infinite perfection.

FIRST CHAPTER.

I. WHEN the ſunne riſeth redde, ſoone after turning black, or hollow and bended; or elſe when it ſetteth bleake, pale, and ſad, we ſaie it is a ſigne of raine. THEOTIME the ſunne is neither redde, blacke, pale graie, nor greene; This great light is not obnoxius to viciſsituds or change of colours, hauing no other colour at all, then it's moſt cleare and perpetuall brightneſſe, which, vnleſſe by Miracle,

is vnuariable. But we vſe this manner of ſpeach, becauſe it ſeemes ſuch to vs, following the varietie of vapours interpoſed betwixt it and vs, making it ſo diuerſly appeare.

2. Now we diſcourſe in like manner of God, not ſo much according to that which he in himſelf is, as by his works; by meanes wherof we contemplate him: for according to our diuerſe conſiderations we name him diuerſly, euen as though he had a great multitude of different Excellences and Perfections; If we conſider him as he puniſheth the wicked, we terme him IVST; If as he deliuereth ſinners frō their miſerie, we publish him MERCIFVLL; As he created all things and worketh Miracles, we name him OMNIPOTENT; as exactly performing his promiſes, we diuulge him TRVE; as ranging all things in ſo goodly an order, we inſtile him MOST-WISE: and cōſequently behoulding the diuerſitie of his works, we attribute vnto him great diuerſitie of perfections; This notwithſtanding, in God ther is neither Varietie, nor any kind of different Perfections. But he is in himſelfe one, moſt ſole, moſt ſimple and moſt indiuiſibly one Perfection: for all that is in him, is no other thing then himſelfe: And all the Excellēcies which we ſaie are in him in ſo great diuerſitie, are there vnited in a moſt ſimple, and pure Vnitie. And as the Sunne hath none of the colours which we aſſcribe vnto it, but one ſole moſt cleare light, paſsing all colour, and rēdring all coulours actually viſible: ſo in God there is none of thoſe Perfections which we imagine, but one onely moſt pure excellencie, which is aboue all Perfection, and giues perfectiō

to all

to all that is perfect. Now to aſſigne a perfect name to this Supreame excellencie, which in it's moſt ſingular vnitie doth comprehend, yea ſurmount all excellencie, is not within the reach of a Creature Humane or Angelicall. For as we finde in the Apocalypſe our Lord hath a Name which no man knowes but himſelfe; for that he onely perfectly ſeeing his owne infinite Perfection, he alſo can onely expreſſe it in a Name proportionable: whence the Auncients affirmed, that God alone was true Diuine; for ſo much as none but he onely could arriue to the full knowledge of the infinite greatneſſe of the dinine Perfection, nor conſequently ſet it out in words. For this cauſe, God by the Angell anſwering Samſons Father who demanded his Name. Why doſt thou demand my Name quoth he, which is Admirable? As though he would haue ſaied; my Name may be admired, but neuer pronounced by Creaturs: It muſt be adored, but cannot be compriſed, ſaue by me, who onely can pronounce the proper Name, by which truely and to the life I expreſſe my Excellencie. Our thoughts are too feeble to forme a conceite which might repreſent an Excellencie ſo Immenſe, that comprehendeth in his moſt ſimple, and moſt indiuiſible Perfection, diſtinctly and perfectly all other Perfections, in an infinitly excellent and eminent manner, to which our thoughts cannot raiſe themſelues; At leaſt in ſome ſort to ſpeake of God, we are forced to vſe a great number of names ſaying that he is Good, Wise, Omnipotent, True, Iust, Holy, Infinite,

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IMMORTALL, INVISIBLE. And certes we saie true, God is all this together, because he is more then all this; that is to saie he is in so pure, excellent, and eleuated a manner, that in one most simple perfection he containes the Vertue, Vigour, and excellencie of all perfection.

3. So Manna was one onely meate which containing in it selfe the tast and vertue of all other meats; one might haue saied of it, that it had the tast of Lemmons, Melons, Raysins, Prunes, and Peares, yet might one truelyer haue saied, that it had not all these gusts, but one onely, which was properly it's owne: containing notwithstanding in it's vnitie, all that was agreeable, and to be desired in all the diuersitie of all other gusts. As the hearbe DEDECATHEOS which as PLINIE saieth curing all deseases, is neither Rubarbe, Sene, Rose, Betonie, or Bugle; but a pure simple, which in the onely simplicitie of it's proprietie containes as much vertue as the mixture of all the other medecins. O Abysse of diuine Perfections! how admirable thou art, to possesse in one onely Perfectiō, the Excellencie of all Perfection, in so excellent a sort, that none can comprehend it but thy selfe?

4. We will saie much, saieth the holy Scripture of this matter, and yet shall alwaies come short in wordes, the somme of all discourse is, that he is all things. If we glorie, to what purpose shall it be? for the Almightie is aboue all his workes. Blessing our Lord, exalte him as much as thou can'st, for he passeth all Praise: In exalting him take breath againe, marrie wearie not your selfe

in it,

in it, for you shall neuer be able to comprehend him. No Theotime we can neuer comprehend him, syth, as S. Iohn saieth, he is larger then our heart. Yet neuertheleſſe let each Spirit praiſe our Lord, calling him by all the moſt eminent Names which may be found. And for the greateſt Praiſe we can render vnto him, let vs confeſſe that neuer can he be ſufficiently praiſed. And for the moſt excellent Name we can attribute vnto him, let's proteſt that his name paſſeth all Names, nor can we worthily name him.

That in God there is but one onely Act, which is his proper Diuinitie.

CHAPTER. II.

1. THere are in vs great diuerſitie of Faculties, and Habits, which doe produce great varietie of actions, and they alſo an incomparable number of workes. For in this manner the Faculties of hearing, ſeeing, taſting, touching, mouing, ingendering, nourishing, willing, and the Habits of ſpeaking, walking, playing, ſinging, ſowing, leaping, ſwimming, are diuerſe, as alſo the actions and workes which iſſue from theſe faculties and Habits, are much different.

2. But it is not the like in God: for in him there is One onely moſt ſimple infinite Perfection, and in that Perfection one onely moſt ſole, and moſt pure Act, yea to ſpeake more ſainctly, and ſagely. God is one ſole moſt ſoueraignly indiuiſible, and moſt indiuiſibly ſoueraigne Perfection; and this Perfection is one ſole moſt purely ſimple, and

moſt

moſt ſimply pure Act, which being no other thing then the proper diuine Eſſence, it is conſequently euer permanent and eternall. Neuertheleſſe, miſerable Creaturs that we are, we talke of Gods Actions, as though dayly done in great quantitie and varietie, knowing yet the contrarie. But our weakneſſe THEOTIME forceth vs to this, for our Speach can but follow our Vnderſtanding; and our Vnderſtanding the cuſtomarie paſſage of things with vs. Now for as much as in naturall things there is hardly any diuerſitie of workes, without diuerſitie of Actions; when we behould ſo many different workes, ſo great varietie of productions, and the innumerable multitude of workes of the diuine Puiſſance, we deeme forthwith, that this diuerſitie is cauſed by as many Acts as we ſee different Effects, and we ſpeake of them accordingly for our more eaſe, and to conforme our ſelues to the ordinarie practiſe and cuſtome we haue to vnderſtand things, and yet doe not we in this violate Truth; For though in God there is no multitude of Actions, but one ſole act which is the Diuinitie it ſelfe; this Act notwithſtanding is ſo perfect, that it comprehends by manner of Excellencie, the force and vertue of all the Acts which might ſeeme requiſite to the production of all the diuerſe Effects we ſee.

3. God ſpoake but one word, and in vertue of that in a moment, the Sunne, Moone, and that innumerable multitude of Starres, with their differences in brightneſſe, motion, and influence, were made. *He ſpoake, and ſcarcely yet begun:*
Behould a perfect worke was done.

One

One of Gods wordes filled the aire with birds, and ſea with fiſhes: made ſpring from the earth all the plants, and all the beaſts we ſee. For though the ſacred Hiſtorian, accommodating himſelfe to our faſhion of vnderſtanding recounts, that God did often repeate that Omnipotent worde, according to the dayes of the world's Creation; neuertheleſſe properly ſpeaking, this worde was purely one; ſo that Dauid termes it a Breathing or Aſpiration of the diuine Mouth; that is one onely Touch of his infinite will, which ſo powrefully with his vertue doth bedewe the varietie of things created, that therby we conceiue them as multiplied and diuerſifiied into differences proportionable to the Effects, though indeede it is moſt indiuiſible, and moſt ſimple; So doth S. Chryſoſtome marke that which Moyſes made many wordes off deſcribing the Creation of the world, the glorious S. Iohn expreſſed in a worde, ſaying, that by the worde, that is, by this Eternall worde which is the Sonne of God, all was made.

4. This worde then Theotime being moſt ſimple, and moſt indiuiſible produceth all the diſtinction of things; being inuariable produceth all good changes; and in fine being permanent in his Eternitie, giueth ſucceſsion, viciſsitude, order, rancke and ſeaſon to all things.

5. Let vs imagine I pray you of one ſide a Painter drawing the picture of our Sauiours Birth (and I writ this in the Feaſt dedicated to this holy Myſterie) doubtleſſe he will giue a thouſand and a thouſand touches with his Pencill, and will not onely imploy daies, but euen weekes, and

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monthes to perfect this Table, as the varietie of persons and other things which he will there represent shall require. But on the other side let's behould a Stamper of picturs, who hauing spred his leafe vpon the grauen Planch of the Natiuitie giuing but one onely stroke of his Presse, and in that onely touch THEOTIME he will perfect his worke, and presently he will take off his picture, gratfully representing in a faire and smouth cut all that ought to be imagined according to the sacred Historie: and though in one motion he performed the worke; yet it carrieth a great number of personages and other different things, each one well distinguished in his order, rancke, place, distance, and proportion. And one not acquainted with the secret, would be astonished to see proceede from one Act, so great varietie of effects. So THEOTIME Nature as a Painter, multiplies, and diuersifies her Acts, according as the workes she hath in hand are diuerse; and she takes great time to finish great effects; But God as the Stamper, gaue being to all the diuersitie of Creaturs which haue bene, are, or shall be by one onely touch of his omnipotent will, drawing from his Idea, as from a well grauen stampe, this admirable difference of persons, and other things which succeede in seasons, ages, and times in their due order and being, this Soueraigne vnitie of the diuine Act being opposed to Confusion and Disorder, not to Distinction and Varietie, which it implies in the compositon of beautie, reducing all Differences and Diuersities to Proportion; Proportion to Order, and Order to the Vnitie of the world

which

which compriſeth all things created viſible and inuiſible, all which together are called the Vniuerſe peraduenture becauſe their Diuerſitie is reduced to Vnitie; as though one would ſaie One-diuerſe that is One and Diuerſe, Vnitie with Diuerſitie, or Diuerſitie with Vnitie.

6. In ſomme, the ſoueraigne diuine Vnitie doth diuerſifie; and his permanent Eternitie giues change to all things, becauſe the perfection of this vnitie being aboue all difference and varietie it is able to furniſh all the diuerſities of created perfections with their being; and contains a vertue to produce them; In ſigne of which the Scripture relats, that God in the beginning ſaied, let the lights be made in the firmament of heaue, and let them ſeparate daie from night, and let them be ſignes for times, daies, and yeares; further we ſee euen to this daie a perpetuall reuolution of times and ſeaſons, which ſhall continew till the end of the world, to teach vs, that as

One word of his commanding will
Doth all the world with motion fill,

So the onely eternall will of his diuine Maieſtie, extends his force from age to age, yea to the ages of ages, to all that hath bene, is, or ſhall be eternally, nothing at all hauing any beeing, but by this ſole, moſt ſimple, and moſt eternall diuine Act, to which be honour and glorie. Amen.

Touching the diuine prouidence in generall.

CHAPTER. III.

1. GOd then Theotime needes no diuerſitie of Acts ſyth that one onely diuine Act of

his

his All puiſſant will by reaſonof it's infinite perfection, is ſufficient to produce all the varietie of workes. But we mortalls muſt treate of them, in ſuch an intelligible methode and manner, as our ſmall capacities may attaine vnto. Following which, in treating of the Diuine prouidence, let vs conſider I praie you the raigne of the great SALOMON, as a perfect modell of the art of good gouernment.

2. This great king then, knowing by diuine inſpiration that the Weale-publicke dependeth vpon Religion, as the Bodie vpon the Soule: and Religion vpon the Weale-publicke, as the Soule vpon the Bodie, he diſpoſed in his minde of all the parts requiſite, as well for the eſtabliſhment of Religion, as that of the Common-wealth; and touching Religion, he determined that a Temple was to be erected of ſuch and ſuch a length, breadth, and hight; ſo many Porches, and Portalls, ſo many windowes and ſo fourth concerning the reſt which belonged to the Temple: Then ſo many Sacryficers, ſo many Singers, and other officers of the Temple. And as for the Common wealth, he ordained to make a Royall Palace, and a Court for his Maieſtie; in it, ſo many Stewards, ſo many Gentlemen and other Courtiers. And for the people, Iudges and other Magiſtrats who were to execute Iuſtice: further for the aſſurance of his kingdome and eſtabliſhment of the weal-publicks repoſe, wherof himſelfe was partaker, he appointed in time of peace a powrefull Preparation for warre, and to this effect two hundred and fiftie Commanders in diuerſe charges, fortie

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thousand horse, and all that great furniture which the Scripture, and Historians doe testifie.

3. Now hauing thus made his count, and disposed in himselfe of all the principall things requisite for his Kingdome, he came to the Act of Prouidence, and passed in his cogitation all things necessarie for the structure of the Temple; to maintaine the sacred Officers, Ministers, Royall Magistrats, and men of armes, which he had projected, he resolued to send to Hieram for fit timber, to begin commerce with Perv, and Ophir, and to take all conuenient meanes to procure all things requisite for the entertainement and good conduct of his enterprise. Neither staied he there Theotime, for hauing made his project, and deliberated in himselfe about the proper meanes to accomplish it; comming to the practise, he created officers according to his determination, and by a good gouernment caused prouision to be made of all things requisite to comply with, and execute their charges; so that hauing the knowledge of the art of well gouerning, he executed that disposition which he had passed in his mind touching the creation of Officers of euery sort, and effected his Prouidence by the good gouernment which he vsed; and so his art of good gouernment which consisted in disposition, prouidence, or foresight, was practised in the creation of Officers, Gouernment, and good carriage of things; But for so much as that dispositiõ was fruteless without the Creation of Officers, and Creation also vaine without Prouidence which lookes for necessaries for the conseruation of Officers created or erected; and in fine, that this Conseruation effected

by good gouernment, is no other thing then Prouidence put in execution: and therfore not onely the Disposition, but also the Creation, and good gouernment of SALOMON, were called by the name PROVIDENCE: nor doe we indeede saie that a man is prouident vnlesse he gouerne well.

4. NOW THEOTIME speaking of heauenly things, according to the impression made in vs by the consideration of humane things, we affirme that God, hauing had an eternall, and most perfect knowledge of the Art of making the world for his glorie; First in his diuine Vnderstanding, he disposed all the principall parts of the Vniuerse, which might render him honour: to wit Angelicall and Humane Nature; and in the Angelicall Nature, the varietie of Hierarchies and Orders; taught vs by the sacred Scripture, and holy Doctours; as also amongst Men he ordained that there should be so great diuersitie as we see. Further in this same Eternitie, he made accompt in himselfe, and foresaw all the meanes requisite for Men, and Angels to come to the end for which he had ordained them, and so made the Act of his prouidence, and without staying there to effect his Disposition, he Actually created Angels, and men: and to effect his Prouidece he did and doth furnish reasonable Creatures with all things necessarie to attaine Glorie: So that to speake in a word, the Soueraigne prouidence is no other thing, then the Act wherby God doth furnish mē or Angels, with the meanes necessarie or profitable to the obtaining of their end. But becauſe our meanes are of

diuerſe

diuerſe kindes, we doe alſo diuerſifie the name of Prouidence, and ſaie that there is one Prouidence naturall, another Supernaturall, and that this againe is either Generall, ſpeciall, or particular.

5. And becauſe hereafter Theotime I ſhall exhort you to ioyne your will to God's Prouidence; while I am in hand with this diſcourſe, I'le tell you a word of Naturall prouidence. God then willing to prouide men of naturall meanes neceſſarie for them to render glorie to the diuine bountie, he produced in their behalfe all the beaſts, and plants: and to prouid for them alſo, he produced varietie of Territories, Seaſõs, Fountains, Windes, Raine, and as well for man, as th'other things appertaining vnto him, he created the elements, heauen, and ſtarres, ordaining in an admirable manner, that almoſt each Creature affords a reciprocall ſeruice one to another; Horſes carrie vs, and we dreſſe and keepe them; Sheepe doe feede and cloth vs, and we graze them; the Earth ſends her vapours to the aire, it renders thẽ in showres; the Hand ſerues the Foote, and the Foote the Hand. O! He that ſhould conſider the commerce and generall trafficke with a great correſpondance, exerciſed amongſt Creaturs, how many amorous paſſions would moue his heart toward this ſoueraigne wiſdome, to crie out; thy Prouidence, ô great eternall father, gouernes all things! S. Basile and S. Ambroſe in their Examerovs, the good Lewis of Granado in his Introduction to the Creede, and Lewis Richeome in diuerſe of his faire workes, would ſuggeſt many motiues to well borne ſoules, to profit in this ſubiect.

6. Thus Deare THEOTIME this Prouidence toucheth all, raignes ouer all, and reduceth all to his glorie. There is notwithſtanding Chance, and Vnexpected accidents, but that in regard of vs onely; for doubtleſſe they were moſt certaine to the Diuine prouidence, who foreſeeth and directeth them to the good of the worlds Cõmonwealth. Now theſe accidents doe happen by the concourſe of diuerſe cauſes, which hauing no naturall alliance one with the other, doe produce each of them their particular effect, yet ſo as from their concourſe, there iſſueth another effect, of a diuerſe nature, to which though it could not be foreſeene, all the different cauſes did contribute. For example ESCHILVS his curioſitie was iuſtly chaſtiſed, who being foretolde by a Diuine, that he ſhould perish by the fall of a houſe, kept himſelfe all that daie in a plaine field to eſcape the deſtinie, and ſtaying cloſe to it bareheadded, a Faulcon who dareing in the aire held in her beeke a TORTOISE (eſpying his bald head, and geſſing it had bene the point of a Rocke) let the ſhell fall right vpon him; and behould ESCHILVS dying in the brode field, ſuppreſſed with the houſe, broken with the ſhell. This was doubleſſe an Vnexpected chance: For he betooke not himſelfe to the field to die, but to eſchape death; nor did the Faulcon dreame of cracking a Poets crowne, but the crowne ād ſhell of the Tortoiſe, to make him ſelfe maiſter of the meate within; yet it chanced to the contrarie, for the Tortoiſe remained ſafe, and the poore ESCHILVS was ſlaine. According to vs, this chance was vnexpected, but in reſpect of the Di-

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uine prouidence which looked frō aboue and saw the concourse of causes, it was an Act of iustice punishing the superstition of the man. Old Iosep's aduenturs were admirable for varietie, and for their passages betwixt two extreemes. His Brethrē, who to extinguish him had sold him, were amazed to see him become Vice-Roy, and were mighty apprehensiue that he remained sensible of the wrōg they had done him: but no, saied he, it was not so much by your plot, that I was sent hither as by the Diuine prouidence, you had wicked designes against me, but God turned all to good. Doe you marke Theotime the world would haue termed this Fortune or Doubtfull euent, which Ioseph calleth a project of the Soueraigne Prouidence, which turneth and reduceth all to his seruice. The like it is of all things which happen in the world, yea euen of Monsters, the birth of which makes compleate and perfect workes more esteemed, begets admiration, prouokes discourse whence many wholesome thoughts proceede; In fine they are to the world, as shadowes to picturs, which giue a grace, and seeme euen to rayse the colours.

Of the supernaturall prouidence which God vseth towards reasonable creaturs.

CHAPTER IIII.

1. All God's workes are ordained to man and Angels saluation: but see the order of his prouidēce in this behalfe, in suchwise as by the

obſeruation of holy Scripturs and the writings of the Auncients we are able to diſcouer it, and as our weakneſſe permits vs to ſpeake of it.

2. God knew from all Eternitie that he was able to make an innumerable number of creaturs in diuerſe perfections and qualities, to whom he might communicate himſelfe; and conſidering that amongſt all the ſorts of communicatiõs, there was none ſo excellent, as to ioyne himſelfe to ſome created nature in ſuch ſort as the Creature might be ingraffed and implanted in the Diuinitie, and become one opely perſon with it; His infinite Bountie which of it ſelfe, and by it ſelfe is carried towards a communication, reſolued and determined to communicate himſelfe in this manner, to th'end that as eternally there is an Eſſentiall communication in God, by which the Father doth communicate all his infinite and indiuiſible Diuinitie to the Sonne in producing him, and the Father and the Sonne together producing the holy Ghoſt doe communicate to him alſo their owne indiuiſible Deitie. So in like manner this Soueraigne ſweetneſſe was ſo perfectly communicated without himſelfe to a Creature, that the Created and Diuine Nature, retaining each of them their owne proprietie were notwithſtanding ſo vnited together, that they were but one Perſon.

3. Now of all the Creaturs which that Soueraigne omnipotencie could produce, he thought good to make choice of the ſame Humanitie, which afterwards in effect, was ioyned to the Perſon of God the Sonne, to which he determined that incomparable honour of the Perſonall vnion

to his diuine Maieſtie, to th'end that for all Eternitie, it might enioy by way of Excellencie the treaſurs of his infinite glorie, and hauing thus ſelected for this happineſſe, the ſacred Humanitie of our Sauiour: the Supreame prouidence decreed not to reſtraine his goodneſſe to the onely Perſon of his well beloued Sõne, but fauorably to poure it out vpon diuerſe other Greaturs, and in groſſe vpon the innumerable number of things which he could produce, he made choyce to create Men and Angels to accompagnie his Sonne, participate of his graces and glorie, adore and prayſe him for euer. And for as much as he ſaw, that he could in diuerſe manners effect the Humanitie of his Sonne, making him true Man; as for example, creating him of nothing, not onely in regard of the ſoule, but euen in regard of the bodie alſo, either by forming the bodie of ſome precedent matter, as he did that of Adam and Eve; or by way of Ordinarie generation by man and woman, & finally by Extraordinarie generation of a woman without man; he determined that the worke ſhould be effected by the laſt way; and of all the women he might haue choiſen to this end, he made choice of the moſt holy virgin our Lady, by meanes whereof, the Sauiour of our ſoules ſhould not onely be Man, but euen a Child of mankind.

4. Furthermore the Sacred prouidence determined to produce all the other things, as well naturall as ſupernaturall, in behalfe of our Sauiour, to th'end that men and Angels, in ſeruing him, might participate his glorie, in ſequall wherof though God would create as well men, as Angels

endewed with Freewill, and possessed of Libertie to elect good or euill; yet neuertheleſſe to testifie that of his part they were dedicated to glorie, he created them all in Originall Iustice which is no other thing then A moſt sweete loue disposing, conuerting, and weighing them to eternall felicitie.

5. But because this Supreame Wisdome had deliberated to temper this Originall Loue in such sort with the will of his Creaturs, that Loue should not force the will; but should leaue her in her freedome; he foresaw that a part, yet the lesse, of the Angelicall nature voluntarily quitting the diuine loue, should consequently loose their Glorie. And for that, the Angelicall nature could not offend herein, but by an expresse malice without temptation, or motiue whatsoeuer which might pleade their excuse; and that on the other side, the farre greater part of that same nature remained constant in the seruice of theire Sauiour; God who had so amply glorified his Mercy in the worke of the Creation of Angels, would also magnifie his Iustice, and for his indignations sake, resolued for euer to abandon that woefull and accursed troope of Traitours, who in the furie of their Rebellion had so villanously abandoned him.

6. He also foresaw well, that the first man would abuse his libertie, and forsaking Grace would loose Glorie, yet would he not treate humane nature so rigorously, as he deliberated to treate the angelicall. T'was humane nature wherof he had determined to take a blessed peace to v-

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nite it to his Deitie. He ſaw that it was a feeble nature, a winde which paſſeth and returns not, that is, which is diſſipated in paſſing: He conſidered the ſurpriſe which Satan made againſt the firſt man, and weighed the greatneſſe of the temptation which animated him. He ſaw that all the race of men perished, by the fault of one onely, ſo that moued by theſe reaſons, he beheld our nature with the eye of Pitie, and reſolued to take it to his Mercy.

7. But to th'end that the ſweetneſſe of his Mercy might be adorned with the beautie of his Iuſtice he deliberated to ſaue man by way of a rigorous Redemption, which being it could not well be effected, but by his Sonne, he concluded that he should redeeme man, not onely by the price of one of his amourous actions, though more then moſt ſufficient, to ranſome a thouſand millions of worlds: but euen by all the innumerable amourous actions, and dolourous paſſions which he should doe, or ſuffer till death, and death of the croſſe, to which he determined him; that ſo he might be made a companion of our Miſeries, to make vs afterwards companions of his Glorie, showing therby the riches of his Bountie in this copious, abundant, ſuperabundant, magnificent, and exceſſiue Redemption which regained and reſtored vs all neceſſaries to attaine Glorie, ſo that no man can euer plaine, as though the Diuine mercy were deficient to any

That

That the heauenly prouidence hath prouided man of a moſt abundant redemption.

CHAPTER. V.

1. NOW THEOTIME, affirming that God had ſeene, and willed firſt one thing, and then ſecondly another, obſeruing an order in his wills: I intended it according to my declaration made before, to wit that though all this paſſed in a moſt ſole and moſt ſimple Act: yet in that Act, the order, diſtinctiõ, and dependence of things were no leſſe obſerued, thẽ in caſe there had bene indeede many Acts in the Vnderſtanding and will of God. And ſith that euery well ordered will determined to will diuerſe obiects equally preſent, doth loue better, and aboue all the reſt that which is moſt amiable: it followeth that the Soueraigne Prouidence making his eternall purpoſe and deſigne of all which he would produce he firſt willed and Loued, by a preference of Excellencie, the moſt amiable obiect of his Loue which is our Sauiour; and then the other Creaturs by degrees, according as they more or leſſe belonge to his ſeruice, honour, and glorie.

2. Thus was all things made for that Deified Mã, who for this cauſe is called THE FIRST BEGOTTEN OF ALL CREATVRS, poſſeſſed by the diuine Maieſtie in the beginning of his wayes, before he made any thing, created in the beginning before ages:

For

For in him all things are made, he is before all, and all things are eſtablished in him, and he is the head of all the Church, hauing the Primacie in, and through all things. The principall reaſon of planting the vine, is the fruite, and therfore the fruite is the firſt thing deſired and aimed at, though the leaues and the buds are firſt produced. So our great Sauiour was the firſt in the Diuine Intention, and in the Eternall Proiect which the Diuine Prouidence made of the production of Creaturs, and in contemplation of this deſired fruite, the Vine of the world was planted, and the ſucceſsion of many generations eſtabliſhed which as leaues, or bloſſoms doe preceede it as forerunners, and fit preparatiues for the production of that Grape, which the ſacred Spouſe doth ſo much praiſe in the Canticles and the iuyce of which doth reioyce God and Man.

3. But now my Theotime who can doubt of the abundance of meanes to ſaluation, hauing ſo great a Sauiour, in conſideration of whom we were made, and by the merits of whom we were ranſomed. For he dyed for all, becauſe all were dead, and his Mercy was more Soueraigne to buie the Race of mortalls, then Adams Miſerie was Venimous to looſe it. And ſo farre was Adams fault from ſurmounting the Diuine Benignitie, that contrariwiſe, it was therby excited and prouoked. So that by a moſt ſweete, and moſt louing Antiperistasis and contention it receiued vigour fuom it's aduerſaries preſence, and as recollecting it's forces to vanquish, it cauſed grace, to ſuperabound where iniquitie had abounded. Whence

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the holy Church by a pious exceſſe of admiration cryes out vpon EASTER EVE, O Sinne of ADAM truly neceſſarie, which was cancelled by the death of IESVS-CHRIST! ô Bleſſed fault, which merited to haue ſuch and ſo great a Redemour! Certes THEOTIME, we may ſaie as did that Auncient; we were loſt, if we had not bene loſt; that is our loſſe brought vs profit, ſythens in effect humane nature hath receiued more graces by the redemdemption of her Sauiour, then euer she should haue receiued by Adam's innocencie, if he had perſeuered therin.

4. For though the Diuine Prouidence hath left in man deepe markes of his anger, yea euen amiddeſt the graces of his Mercy, as for example, the neceſsitie of death, ſickneſſe, labours, the rebellion of the ſenſualitie, yet the Diuine Aſſiſtance, hauing the vpper hand of all theſe, takes pleaſure to conuert theſe miſeries, to the greateſt aduantage of ſuch as loue him, making Patience riſe out of their trauailes; the Contempt of the world, out of the neceſsitie of death; a thouſand victories ouer Concupiſcence; and as the Rainebowe touching the Thorne ASPALATHVS makes it more odoriferous then the Lillie: ſo our Sauiours Redemption touching our miſeries, makes them more profitable, and amiable, then Originall Iuſtice could euer haue bene. The Angels in heauen ſaieth our Sauiour, doe more ioy in one penitent ſinner, them in nintie nine iuſt, and ſo the State of Redemption, is an hundred times better then that of Innocencie. Verily by being watered with our Sauiours Blood, cauſed by the

Iſope

Hoppe of the Croſſe, we are reduced to a whitneſſe incomparably more excellent, then the ſnow of innocencie, returning out of the Flood of health with Naman, more pure and vnſpotted, as though we had neuer bene Leprous: to th'end that the diuine Maieſtie, as he hath alſo ordained we ſhould doe, might not be ouercome by euill, but ouercome euill by good; that his Mercy as a ſacred oyle might keepe aboue Iudgment, and his commiſeration ſurpaſſe all his workes.

Of certaine ſpeciall fauours exerciſed by the diuine prouidence in the Redemption of man.

CHAPTER. VI.

1. CErtainly God doth admirably show the riches of his incomprehenſible power in this great varietie of things which we ſee in Nature. Yet doth he make the Treaſurs of his infinite Bountie more magnificently appeare, in the incomparable varietie of benefits which we acknowledge in Grace. For Theotime he was not content with the holy exceſſe of his Mercy, in ſending to his people, that is to Mankind, a generall and vniuerſall Redemption by meanes wherof euery one might be ſaued, but moreouer he diuerſified it in ſo many ſorts, that his Liberalitie did ſhine amiddeſt that varietie, and that varietie againe did mutually imbellish his Liberalitie.

2. And following this, he firſt of all prepared for his moſt holy Mother a fauour, worthy the

loue of a Sonne, who being moſt wiſe, omni-potent and good, was to prouide himſelfe of a Mother to his liking, and therfore he ordained that his Redemption should be applied to her by way of a preſeruatiue to th'end that ſinne, which ranne from generation to generation, might ſtop before it came at her; ſo that she was ranſomed in ſo excellent a manner, that although the Torrent of originall iniquitie came rolling her vnfortunate waters vpon the Conception of this ſacred Lady, euen with as great impetuoſitie, as againſt the daughters of ADAM; yet being arriued there, it did not dare a further paſſage: but made a ſodaine ſtaie, as did of old, the waters of Iordaine, in the daies of IOSVE and for the ſame reſpect: for the flood ſtopt his courſe in reuerence of the Ark of Alliance which paſſed; and originall ſinne made his waters retire, adoring, and dreading the preſence of the true Tabernacle of Eternall Alliance.

3. In this ſort then God deturned all bondage from his glorious Mother, giuing her the good of both the ſtates of humane nature: retaining the Innocencie which the firſt ADAM had loſt, and enioying in an excellent ſort the Redemption which the ſecond did acquire. Whence as a garden of election, which was to bring fourth the fruite of life, she was made florishing in all ſorts of perfections: This ſonne of eternall loue, hauing thus decked his Mother with a Robe of gold wrought in faire varietie, that she might be the Queene of his right hand, that is to ſaie, the firſt of the elect, which should enioy the delightes of God's right hand; ſo that this ſacred Mother, as being altoge-

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ther reſerued for her Sonne, was by him infranchiſed, not onely from damnation, but euen from all danger of damnation, giuing her Aſſurance of grace, and the Perfection of grace: not vnlike an Aurora who beginning to appeare encreaſeth continually in brightneſſe till perfect day light. Admirable redemption! Maſter-pece of the Redemour! and Prime of all Redemptions! by which the ſonne with a truly filiall heart, preuented his Mother in the benedictions of ſweetneſſe, he preſerued her, not onely from ſinne as he did the Angels, but euen from all danger of ſinne and euery thing that might diuert, or hinder her in the exerciſe of holy Loue. Proteſting that amongſt all the reaſonable Creaturs he had choſen, this Mother was his onely Doue, his entirely perfect, his wholie deare wellbeloued without all paragon, and compariſon.

4. God alſo appointed other fauours for a ſmall number of rare Creaturs, whom he would aſſure from the perill of damnation; as certainly he did S. Iohn Baptist, and probably Ieremie with certaine others, which the Diuine Prouiuidence ſeaſed vpon in their mothers wombe, and ſtated vpon them a Perpetuitie of Grace, by which they might remaine firme in his Loue, though ſubiect to delaies and veniall ſinnes, which are contrarie to the perfection of Loue, not to Loue it ſelfe, and theſe foules in regard of others, are as Queenes continually crowned with Charitie, holding the principall place in the loue of their Sauiour next to his Mother who is Queene of Queenes. A Queene not onely crowned with

Loue,

Loue, but with the Perfectiō of loue, yea which is yet more, crowned with her owne Sonne the soueraigne obiect of Loue, being that childrē are theire Fathers and Mothers crownes.

5. There are yet other soules which God determined for a time to leaue exposed to the danger, not of loosing their saluation: but yet in perill to loose his Loue, yea he permitted them to loose it in effect, not assuring them Loue for the whole time of their life, but onely for the periode therof, and for certaine precedent times. Such were the APOSTLES, DAVID, MADELAINE, and diuerse others, who for a time remained out of God's grace, but in the end being throughly conuerted they were confirmed in grace vntill death; so that, though from thence they continued subiect to imperfections, yet were they exempt from all mortall sinne, and consequently from danger of loosing the Diuine loue, and were as the heauenly spouse his sacred soules, adorned indeede with a wedding garment of this holy loue: yet for all that not crowned; a crowne being an ornament of the head, that is of the prime part of a man: now the first yeares of the Soules of this ranck, hauing bene subiect to terreane loue, they were not to be adorned with the crowne of heauenly loue, but it is sufficient for them to weare the Robe which renders them capable of the marriage-bede with the heauenly Spouse, and to be eternally happie with him.

How admirable the diuine prouidence is in the diuerſitie of graces giuen to men.

CHAPTER. VII.

1. THere was then in the eternall Prouidence an incomparable fauour for the Queene of Queenes, Mother offaire Dilection, and altogether moſt entirely perfect. There were alſo for certaine others, ſome ſpeciall fauours. After this the ſoueraigne Bountie poured an abundance of graces, and benedictions vpon the whole race of mankind, and the nature of Angels, with which all were watered, as with a light which illuminateth euery man comming into this world; euery one receiued their portion, as of ſeed which falls not onely vpon the good ground, but vpon the high way, amõgſt thornes, and vpõ rockes, that al might be vnexcuſable before the Redeemour, if they ſhould not imploy this moſt aboundant Redemption, for their ſoules health.

2. But albeit THEOTIME that this moſt aboundant ſufficiencie of grace, be thus poured vpon all humane nature; and that in this we are all equall that a rich aboundãce of benedictions is preſented to vs all; yet the varietie of theſe fauours is ſo great, that one cannot ſaie whether the greatneſſe of theſe graces in ſo great a diuerſitie, or the diuerſitie in ſuch greatneſſes be more admirable: For who ſees not that the meanes of Saluation a-

mongſt Chriſtians are greater, and more efficacious then amongſt Barbarians, and againe, that amongſt Chriſtians, there are People and Townes where the Paſtors are more profitable and capable. Now to denie that theſe exteriour meanes were benefits of the diuine Prouidence or to doubt whether they did auaile to the ſaluatiõ, and perfection of ſoules, were to be vngratfull to the diuine Bountie, and belye certaine experience, by which we ſee that ordinarily where theſe exteriour helpes abound, the interiour are more efficacious, and ſucceede better.

3. Certes as we ſee, that there are neuer found two men perfectly reſembling th'one thother in naturall giftes, ſo are there neuer any found wholy equall in ſupernaturall ones. The Angels, as great S. AVGVSTINE and S. THOMAS aſſure vs, receiued grace with proportion to the varietie of their naturall conditions. Now they are all either of a different ſpecies or at leaſt of a different condition, being they are diſtinguiſhed one from another: therfore according to the diuerſitie of Angels, there are different graces. And though grace is not giuen to men according to their naturall conditions, yet the diuine ſweeteneſſe ioyeth, and as one would ſaie exulteth in the production of graces, infinitly diuerſifying them, to the end that out of his varietie, the faire enamell of his Redemption and mercy might appeare: whence the Church vpon the Feaſts of euery Confeſſour and Bishop doth ſing: There was not found the like to him; and as in heauen none knowes the new name, ſaue him that receiues it, becauſe each

one

one of the Bleſſed, hath his owne a part, according to the new beeing of glorie which he attained. So in earth, euery one doth receiue a grace ſo particular, that all are diuerſe. Our Sauiour doth alſo compare his grace to Pearles, which as Plinnie ſaith, are otherwiſe called Vnions, becauſe euery one of them are ſo ſingular in their qualities, that neuer two of them are found perfectly like. And as one ſtarre is different from another in brightneſſe, ſo ſhall one paſſe another in glorie, a ſure ſigne of their aduantage in Grace. Now this varietie in Grace, or this grace in varietie, compoſeth a moſt ſacred beautie, and moſt ſweete harmonie, reioyſing all the holy citie of the heauenly Hieruſalem.

4. But we muſt be very warie neuer to make enquirie, why the ſupreame wiſdome beſtowes a Grace rather vpon one thē another, nor why she makes her fauours abound rather in one behalfe thē another. No Theotime, neuer enter into this curioſitie: For hauing all of vs ſufficiently, yea abundantly, that which is requiſite to ſaluation, what reaſon can any creature liuing haue to complaine, if it pleaſe God to beſtow his graces more amply vpon one then another? If one should demand, why God made Melons greater then Strawbearies, or Lylies greater then Violets, why Rosmarie is not a Rose, or why the Clouegillowflour is not a Turneſole: why the Peacocke is more beautifull then the Rate, or why the Figue is ſweete and the Lemmā ſourishe, one would laugh at ſuch demandes, and ſaie; poore man, ſith the beautie of the world doth require varietie, it is

neceſſarie there should be difference, and inequalitie in things, and that the one should not be thother? For which cauſe the one is little, th'other great: the one bitter, the other ſweete: the one more, the other leſſe faire. Now, it is the ſame in ſupernaturall things: euery one hath his gifte, one thus and another thus, ſaieth the Holy Ghoſt. It is then an impertinencie to ſearch, why S. PAVLE had not the grace of S. PETER; or S. PETER that of S. PAVLE; why S. ANTONIE was not S. ATHANASIVS; or he, S. HIEROME; for one would anſwere theſe demands, that the Church is a garden diapred with infinite flowers: it was neceſſary then they should be of diuerſe quantities, diuerſe coulours, diuerſe odours, in fine of different perfections, euery of them haue their worth, grace, and beautie; and all of them in the collection of their varieties doe make vp a moſt gratefull perfection of beautie.

How much God deſires, we should loue him.

CHAPTER. VIII.

1. ALthough our Sauiours Redemption be applyed vnto vs, in as many different manners, as there be ſoules; yet ſo notwithſtanding that the vniuerſall meanes of our Saluation, is Loue, which goes through all, and without which nothing is profitable, as elſewhere, we ſhall declare. The Cherubin was placed at the gate of the

earthlie

earthlie Paradice with his firie ſword, to teach vs that none ſhall enter into the heauenlie Paradice, who is not pearced through with the ſword of loue. For this cauſe Theotime the ſweete Iesvs who bought vs with his blood, deſireth infinitly that we ſhould loue him, that we might eternally be ſaued, and deſires we might be ſaued, that we might loue him eternally, his loue tending to our ſaluation, and our ſaluation to his loue. Ah ſaieth he, I came to put fire into the world, to what end, but that it ſhould burne; But to ſet out more to the life the vehemencie of his deſire, he commandeth vs this loue in admirable termes. Thou ſhalt loue ſaieth he the Lord thy God with all thy heart, with all thy ſoule, with all thy force, this is the firſt and greateſt Commandement. Good God Theotime how amourous the diuine heart is of our loue, had it not bene ſufficient to haue published a permiſsion, by which we might haue had leaue to loue him: as Laban permitted Iacob to loue his faire Rachel, and to gaineher by ſeruices? ah no! he made a further declaration of his amourous paſsion of loue to vs, and commandes vs to loue him with all our powre, leaſt the conſideration of his maieſtie, and our miſerie, which puts vs in ſo great a diſtance, and inequalitie, or other pretext whatſoeuer, might diuert vs from his loue: In which Theotime he well ſhewes that he did not leaue in vs a naturall inclination to loue for nothing: For to th'end it might not be idle, he vrgeth vs by this generall commandement to imploy it, and to th'end this commandement might haue effect he furniſeth

euery liuing creature abundantly with all meanes requisite thervnto. The visible Sunne toucheth euery thing with his liuely heate, and as the common louer of things belowe, doth impart vnto them requisite vigour to produce. And euen so the diuine goodnesse doth animate all soules and encourage all hearts to her loue, none at all being shut vp from her heate. The eternall wisdome sayeth Salomon preacheth in publicke, she makes her voice resoûd amõgst the places, she cries ad recries before the people, she pronoûceth her words in the gates of the Citie, saying ô children how long will it be, that you will loue your infancie? how long will fooles desire hurtfull things? and the imprudent hate knowledge? Conuert your selues, returne to me vpon this aduertissement; ah! behould how I profer you my spirit, and I will shew you my wordes. And the same wisdome pursueth in EZECHIEL saying. Let no man saye I am dead in sinne, and how cã I recouer life againe? Ah no! for harke, God saieth, I am liuing, and as true as I liue, I will not the death of a sinner but that he be conuerted and liue. Now, to liue according to God, is to loue, and he that loues not remaines in death; See now THEOTIME whether God doth not desire we should loue him.

2. But he is not content to denounce in this manner publickly his great desire to be loued, so that euery one might receiue a part of the seedes of his loue, but he goes euen from doore to doore, knocking and beating; protesting that if any one open, he will enter, and suppe with him; that is, he will testifie all sorts of good will to-

wards

wards him.

3. But what would all this saie Theotime but that God doth not onely giue vs a meere sufficiencie of meanes to loue him, and in louing him to saue our selues: but euen a rich, ample and magnificent sufficiencie, and such as ought to be expected from so great a bountie, as his. The great Apostle speaking to the obstinate sinner; Dost thou contemne, saieth he, the riches of the bountie, patience and longanimitie of God? art thou ignorant that the benignitie of God doth draw thee to penãce? But thou according to thy hardnesse ãd impenitẽt heart, dost heape vp against thy selfe anger in the day of Anger. My deare Theo: God doth not therfore exercise a meere sufficiencie of remedies to conuert the obstinate, but imployes to this end the riches of his bountie. The Apostle as you see doth oppose the riches of God's goodnesse, against the treasurs of the impenitẽt hearts malice, and saieth, that the malicious heart is so rich in iniquitie, that he despiseth euẽ the riches of Gods mildnesse, by which he drawes him to repentance: and marke, that the obstinate doth not onely contemne the riches of God's goodnesse, but euẽ riches attractiue to repentance, Riches, wherof one cãnot well be ignorant: verily this rich heape, and abundant sufficiencie of meanes which God freely bestoweth vpon sinners to loue him, doth appeare almost through the whole Scripture. For see this diuine Louer at the gate, he doth not simply beate, but stayes beating; he calls the Soule, goe to, rise my well-beloued, dispach, put thy hãd to the locke to try whether it

will open: When he preacheth amidst the places, he doth not simply preach, but goes crying out, that is, he continues his crie, and when he proclaims that euery one should conuert themselues, he thinkes he hath neuer repeated it sufficiently. Conuert your selues, conuert your selues, doe penance, returne to me, liue, why dost thou die ô house of Israel? In conclusion this heauenlie Sauiour forgets nothing, to shew that his mercyes are aboue all his workes, that his mercy doth surpasse his iudgment, that his Redemption is copious, that his loue is infinite, and as the Apostle saieth, that he is rich in mercy, and by consequence, that his will is, that all men should be saued, none perish.

How the eternall loue of God doth preuent our hearts with his inspirations to th'end we might loue him.

CHAPTER. IX.

1. I Haue loued thee with a perpetuall charitie, ād therfore haue drawen thee vnto me hauing pitie and mercy vpon thee, and againe I will reedifie thee, and thou shalt be built againe virgin of ISRAEL: These are God's wordes by which he promiseth that the Sauiour coming into the world shall establish a new raigne in his Church, which shall be his Virgin-spouse, and true spirituall Israëlite.

2. Now

2. Now as you ſee Theot: it was not by any merit of the workes which we had done that he ſaued vs, but according to his mercy, his auncient, yea eternall charitie which moued his diuine Prouidence to draw vs vnto him. For if the father had not drawne vs, we had neuer come to the Sonne our Sauiour, nor conſequently to ſaluation.

3. There are certaine birds Theot: which Ariſtotle calls Apodes for that their legges being extreamly short, and their feete feable they haue no more vſe of them then though they had none at all, ſo that if at any time they light vpon the grou̇d they are caught, neuer after being able to take flight, becauſe hauing no ſeruice of their legges or feete, they haue no further power to rayſe and regaine themſelues into the ayre, but remaine there peuling and dying, vnleſſe ſome winde fauorable to their impotencie, ſending out his blaſtes vpon the face of the earth, ſeaſe vpon them, and beare them vp, as it doth many other things. For then making vſe of their winges, they correſpond to this firſt touch and motion which the winde gaue them, it alſo continewing it's aſſiſtance towards them bringing them by little and little to flight.

4. Theo: Angels are like to the birds, which for their beautie and raritie are called birds of Paradice, neuer ſeene in earth, but dead. For thoſe heauenlie ſpirits had no ſooner forſaken Diuine loue to be fixed vpon Selfe loue till ſodainely they fell as dead, buried in Hell, ſeeing that the ſame effect which death hath in men, ſeperating them euerlaſtingly from this mortall life, the ſame had the Angels fall in them, excluding them for euer

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from eternall life. But we mortalls doe rather reſemble Apodes: For if it chance that we, quitting the ayre of holy and diuine loue, fall vpon the earth and adheare to creaturs, which we doe as often as we offend God, we die indeede, yet not ſo abſolute a death that there reſteth in vs no motiõ, together with legges and feete to wit, ſome weake affectiõs, which enableth vs to make ſome eſſaies of loue, yet ſo weakly, that in trueth, we are impotẽt of our ſelues to reclaime our hearts from ſinne, or reſtore our ſelues to the flight of ſacred loue, which, catiſs that we are, we haue perfideouſly and voluntarily forſaken.

5. And truely we ſhould well deſerue to remaine abandoned of God, ſith we haue diſloyally abandoned him but his eternall charitie doth often not permit his iuſtice to vſe this chaſtiſement, but exciting his compaſsion, prouokes him to reclaime vs from our miſerie, which he doth by ſending vnto vs the fauorable wind of his moſt holy inſpiration, which blowing vpon our hearts with a ſweete violence, doth ſeaſe and ſtirre them, aduancing our thoughtes, and eleuating our affections into the ayre of heauenly loue.

6. Now this firſt ſtirring or motion, which God, cauſeth in our hearts, to incite them to their owne good, is effected indeede in vs, but not by vs; for it cometh vnexpectedly before we either haue, or could haue thought of it, ſeeing we haue not any ſufficiencie of our ſelues, as of our ſelues, to thinke any thing neceſſarie to our ſaluatiõ, but all our abilitie is frõ God, who did not onely loue vs before we were, but euen to th'end we might be,

and become Saincts; For which eauſe, he doth preuẽt vs with the bleſsings of his fatherly ſweeteneſſe and doth excitate our hearts, to bring them to a holy repentance and conuerſion. See, I pray you Theot: the poore Apoſtle, ſtupid with ſinne in the heauie night of his Maiſters paſſion; he did no more thinke to ſorrow for his ſinne, then though he had neuer knowen his heauenly Sauiour: and as a miſerable Apode fallen vpon the ground had neuer riſen, had not the Cocke, as an inſtrument of the diuine prouidence, ſtruke his eares with his voice, at the ſame inſtante in which his ſweete Redeemour caſting vpõ him a gracious looke as a dart of loue, tranſpearced his heart of loue, whence afterwards did iſſue water in ſuch abundance, as did frõ the auncient Rocke ſmot by Moyſes in the Deſert. But looke againe and ſee this holy Apoſtle ſleeping in Herods Priſon, chained in two chaines; he is there in qualitie of a Martyr, and neuertheleſſe he repreſenteth poore man, ſleeping, enuironed with ſinne, priſoner and ſlaue to Satan. Alas who will deliuer him? The Angell deſcends from heauen, and ſtriking vpon the great empriſoned Peters ſide, awakes him, ſaying, vp, ariſe; and the inſpiration comes from heauen as an Angell, and hitting right vpon the poore ſinners heart, ſtirs him vp, that he might riſe from his iniquitie. Is it not true then ô my deare Theot: that this firſt motion and touch which the ſoule perceiueth, when God preuenting it with loue, doth awake and excite it to forſake ſinne returning vnto him; and not onely the firſt touch but euen the whole awaking is done in

vs and for vs, but not by vs? We are awaked, but not of our selues; it was the inspiration which wakened vs, and to make vs rise, did moue and shake vs. I slept saieth the deuote Spouse, and my SPOVSE who is my Heart, watched. Ah! see him heare how he awakes me calling me by the title of our loues, I know well by his voice, t'is he. It is at vnawares ād vnexpectedly that God doth call and stirs vs vp by his holy inspiration. And in this beginning of grace, we doe nothing, but feele the touch which God giues in vs indeede as S. BERRARD saieth, but without our concourse.

How we often times repulse the inspiration, and refuse to loue.

CHAPTER. X.

1. VVOe be to thee COROSAIN, woe be to thee BETHSAIDA: For if in TIRIA and SIDONIA the Miracles had bene done which were done in thee, they had done penance in haire cloth and ashes; t'is the word of God; Harke I pray you THEOT: how the inhabitants of COROSAIN, and BETSAIDA, instructed in the true Religiō, and possessed of fauours, that would euen haue conuerted the Pagans themselues, remaine neuertheless obstinate neuer making vse therof, but reiecting this holy light, by an incomparable rebellion. Certainely at the day of iudgment, the NINIVITS and the Queene Saba will rise vp against the Iewes, and will conuince them to be worthy of damna-

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tion: For as touching the NINIVITS they being Idolatours, and Barbarians, at the voice of IONAS were conuerted and did penance; And the Queene of SABA, though engaged in the affairs of her kingdome: yet hauing heard the renowne of SALOMONS wisdome, she forsooke all, to goe to heare him speake. While the IEWES, hearing with their eares the heauenly wisdome of the true SALOMON Sauiour, of the world; seeing with their eies his miracles; touching with their hands his graces and benefits, ceased not for all that to be hardned, and to resist the grace which was profered them. See then againe THEOT: how they who had fewer drawings are brought to penance, and those who had more remaine obdurate: Those who had lesse occasion to come, come to wisdomes schoole: and those who had more, sticke in their follie.

2. Thus is the iudgment of comparison made, as all the Doctours haue noted, which can haue no foundation, if it consist not in this, that notwithstanding some haue had as many, or more callings, then others haue, they denyed consent to God's mercy, whereas others assisted with the like, yea euen lesser helpes, haue followed the inspiration betaking themselues to holy penance: For how could one otherwise reasonably reproach the impenitent with their impenitencie, by comparison to such as are conuerted?

3. Certainly our Sauiour doth clearly shew, and all Christians doe in simplicitie conceiue, that in this iust iudgment the Iewes shall be condemned, by comparison to the NINIVITS; because those

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receiued many fauours, and yet loued not: much aſsiſtance, and yet repented not; theſe, leſſe fauour, and yet loued much: leſſe aſsiſtance, and yet ſorrowed much.

4. The great S. AVGVSTINE giues great light to this diſcourſe by a paſſage of his in the 12. booke of the Citie of God, 6. 7. 8. and 9. Chapter; for though he haue there a particular reference to Angels, yet ſo, as that he makes a paritie in this pointe, betwixt them and men.

5. Now, after he had in the ſixt chapter put two men, entirely equall in goodneſſe and all things, moleſted with the ſame temptation, he preſuppoſeth that the one could reſiſt, the other giue way to the enemy: in the 9. chapter hauing proued that all the Angels were created in charitie, auerring further as a thing probable, that grace and charitie was equall in them all; he makes a demand how it came to paſſe, that ſome of them perſeuerd, and made progreſſe in goodneſſe euen to the attaining of glorie, others forſooke good, to imbrace euill, euen to damnation. And he anſweres, that no other anſwere can be rendred, then that the one companie perſeuered by the grace of their Creatour: the other, of good which they were, became bad by their owne onely will.

6. But if it be true, as S. THOMAS doth ſingularly well prooue, that grace was diuerſified in Angels with proportion, and according to the varietie of their naturall giftes, the Seraphins ſhould haue had a grace incomparably more excellent, then the ſimple Angels of the laſt Order: How then happened it, that ſome of the Seraphins, yea

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euen the first of all, according to the common and most probable opinion of the auncients, did fall, while an innumerable multitude of other Angels, inferiour in nature and grace, did brauely and couragiously perseuer? How came it to passe that Lucifer, excellent by nature, and superexcellent by grace fell and so many Angels with lesse aduantages stood to theire fidelitie. Truely such as stood ought to render the praise therof to God, who of his mercy created and maintained them good: But to whom can Lucifer and all his crew, ascribe their fall, if not as S. Paule saieth, to their owne will, which, by her libertie deuorced her selfe from God's grace that had so sweetely preuented her? How art thou fallen ô great Lucifer, who euen like a faire morning, came out into this inuisible world, clothed with prime charitie, as from the beginning of the brightnesse of a faire day, who ought to encrease till the mid-day of eternall glorie? Thou didst not want grace, which correspondant to thy nature, thou hadst most excellent of all; but thou wast awanting to grace. God did not depriue thee of the operation of his loue, but thou depriued his loue of thy cooperation; God had neuer reiected thee, if thou hadst not reiected his loue; O most good God, thou dost not forsake, vnlesse forsaken: thou neuer recalls thy giftes till we recall our hearts.

7. We robbe God of his right, if we take vnto our selues the glorie of our saluation: but we dishonour his Mercy, if we saie he failed vs. In concealing his benefits, we wronge his Liberalitie: but we blaspheme his bountie, if we denie his assi-

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ſtance and ſuccour. In fine God cries faire and high in our eares, thy perdition comes from thy ſelfe, ô Iſraël, I onely am thy ſuccour.

That the diuine bountie's will is that we ſhould haue a moſt excellent loue.

CHAPTER. XI.

1. O God THEOT: if we receiued diuine inſpiratiõs, in the full extent of their vertue, in how ſhort a time ſhould we make a great progreſſe in ſanctitie? Be the fountaine neuer ſo copious, her ſtreames enter not into a garden according to their plentie, but in a meaſure, according to the littleneſſe or amplitude of the chanell, by which they are conducted thither. And though the holy ghoſt, as a ſource of liue-water doth driue vpon our hearts euery ſide, to water them with his graces, yet ſo as he will not haue them enter without the free conſent of our will. He will not pouer them out, but according to his good pleaſure, and our owne diſpoſition and cooperation, as the Holy Councell ſaieth, which alſo as I ſuppoſe, by reaſon of the correſpondance betwixt our conſent and grace, calls the receit therof a free receit.

2. In this ſenſe, S. PAVLE exhorteth vs not to receiue God's grace in vaine. For as a ſicke man, who hauing receiued the potion in his hand, and ſhould not take it into his ſtomacke, ſhould truely haue receiued the potiõ, yet without receiuing

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it, that is, he receiued it in an vnprofitable and fruitleſſe ſort, ſo we receiue the grace of God in vaine, when we receiue it at the gate of our heart, without permitting it to enter into our hearts conſent: for ſo we receiue it without receiuing it to wit, we receiue it without fruit, ſith it auails nothing to feele the inſpiration, vnleſſe we conſent vnto it. And as the ſicke man, who had the potion giuen into his hand, if he tooke it not wholy but in part onely, had alſo the operation therof in part onely, not wholy: ſo when God ſends a great and puiſſant inſpiration to imbrace his loue, if we conſent not according to it's whole amplitude, it will but profit vs in the ſame meaſure. It happens often, that being inſpired to doe much, we conſent not to the whole inſpiration, but onely to ſome part therof, as did thoſe good people in the Goſpell, who vpon the inſpiration, which God gaue them to follow him, made reſeruations, the one, to goe firſt and interre his father; the other, to take leaue of his friends.

3. As long as the poore widow had emtie veſſells, the oyle, whoſe multiplication Heliseus did miraculouſly impetrate, neuer left running; but when she had no more, to receiue it in, it ſeaſed to flow. In the ſame meaſure in which our heart dilats it ſelfe, or rather, in the meaſure, in which it permits it ſelfe to be amplified and dilated, not denying the freedome of it's conſent to Gods mercy, he ſtreames out continually, and without delay poures in his ſacred inſpirations, which ſtill increaſe, and make vs increaſe more and

more in heauenly loue. But when there is no more freedome left, or that we giue no further consent, he staies their course.

4. What is the reason then we are not so much aduanced in the loue of God, as was S. AVGVSTINE S. FRANCIS, S. CATHERINE of GENVA, or SAINT FRANCISCA: THEOT: it is, because God gaue vs not the grace; and why did not God giue vs the grace? for that we did not cōply as we ought with his inspirations. And why did we not comply? Because hauing libertie, we did therin abuse it. But why did we abuse our libertie? Ah THEO: we must stop there: For, as S. AVGVSTINE saieth, the depravation of our will proceeds from no cause but from the defect of a cause, which causeth the sinne.

5. The deuote brother RVFIN, vpon a certaine vision which he had of the glorie which the great S. FRANCIS should attaine vnto, by his humilitie, made him this demande: my deare father, I beseech you tell me in earnest, what opinion you haue of your selfe: The Sainte answered, verily I hould my selfe the greatest sinner in the world, and one which serueth God the least. But brother RVFIN replied, how can you saie that in truth and conscience, seeing that many others, as we manifestly see, commit many great sinnes, from which God be thanked you are exempt? To which SAINT FRANCIS answered: if God, saieth he, had fauored those others of whom you speake, with so great mercy as he hath me, certaine I am, be they neuer so bad now, they had bene farre more acknowliging of God's giftes, then I am; and would serue him much better then I doe; and if my God did

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abandon me, I should commit more wickednes then they.

6. You see Theot: the opinion of this man, who indeede was rather no man, but a Seraphin vpon earth, I know it was humilitie that moued him to speake thus of himselfe, yet neuertheleſſe he beleeued for a certaine trueth, that an equall grace granted by a like mercy, might be more fruitfully imploied by one sinner then by another. Now I hould for an Oracle the feeling of this great doctour in the sciẽce of Saints, who brought vp in the schoole of the Crosse, breathed nothing but diuine inspirations. This Apothegme hath also bene praised, and repeated by the greatest deuoteſt that followed him, amongſt which, diuerſe are of opinion, that the great Apoſtle S. Paule, saied in the same sense, that he was the greateſt of all sinners.

7. The blessed mother Teresa of Iesvs a virgin indeede altogether angelicall, speaking of Prier of repose, saieth these words. There are diuerſe soules, which come to this perfection, but few passe further, and I know not the cause of it, certainly the fault is not on Gods side: for sith his diuine maieſtie doth ayde vs, and giues vs the grace to arriue at this pointe, I assure my selfe, he would not be deficient to assist vs further, if it were not our fault, and the impediment which we of our part put. Let vs therefore Theo: be attentiue to aduancement in the loue which we owe to God, for his to vs can neuer faile.

That diuine inſpirations leaue vs in our libertie to follow, or repulſe them.

CHAPTER. XII.

1. I Will not heare ſpeake my deare THEOT: of thoſe miraculous graces, which haue almoſt in an inſtãt, transformed wolfes into shepsheards, Rockes into waters, perſecutors into preachers; I'le leaue a part thoſe all-powerfull vocations, and holily violent draughts by which God hath brought ſome elect ſoules, from the extreamitie of vice, to the extreamitie of grace, working, as it were in thẽ, a certaine TRANSSVBTANTIATION morall and ſpirituall, as it happned to the great Apoſtle, who of SAVLE veſſell of perſecution, became Sodainly PAVLE veſſell of election. We muſt giue a particular rancke to thoſe priuileged ſoules vpon whom it pleaſed God to exercife not a meere abundance, but an inundation, and if one may ſo ſaie, not a liberalitie onely or a meere owerflowing but euen a prodigalitie and lauiſhing out of his loue. The diuine iuſtice doth chaſtiſe vs in this world with punishments, which as they are ordinarie, ſo they remaine alwaies in a manner vnknowen and imperceptible, yet ſometimes he ſends out Deluges and Abiſſes of punishments, to make knowen, and dreaded the ſeueritie of his indignation: In like manner, the diuine Mercy doth ordinarily conuert, and gratifie ſoules ſo

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ſweetely, gently, and delicatly, that his motion is ſcarcely perceiued, and yet it happens againe, that his ſoueraigne bountie ouerflowing his ordinarie bankes, (as a flood ſwollen and ouercharged with the aboundance of waters, which breaketh ouer the plaine) ſtreames out his graces, ſo impetuouſly though louingly, that in a moment he doth water and couer a ſoule with benedictions, that the riches of his loue may appeare; and as his iuſtice proceedes cómonly the ordinarie way, and but ſeldome the extraordinarie; ſo his mercy exerciſeth liberalitie vpon the cómon ſort of men the ordinarie way, and but vpon ſome few onely the extraordinarie.

2. But which are then the ordinarie lines wherby the diuine prouidence is accuſtomed to draw our hearts to his loue? Such truly as he himſelfe doth deſigne deſcribing the meanes which he vſed to draw the people of Iſrael out of Egipte, and out of the deſert vnto the land of Promiſſe: I will draw them ſaieth he by Osee, with lines of humanitie, charitie, and loue. Doubtleſſe Theot: we are not drawen to God by Iron chaines, as Bulls and Bufflers: but by enticements, delicious touches and holy inſpirations, which in ſome, are the lines of Adam and humanities; that is proportioned and ſquared to humane hearts, where libertie is naturall: the propertie of mans heart, is delight and pleaſure; we show Nuts to children ſaieth S. Avgvstine, ad they are drawen in louing them, they are drawen by the line, not of the bodie, but of the heart. Marke then how the eternall father drawes vs, by teaching he delightes vs,

not by impoſing vpon vs any neceſsitie, he eaſteth into our hearts delectatiõs ãd ſpirituall pleaſures as ſacred baits by which he ſweetely drawes vs to take and taſt the ſweetenesſe of his doctrine.

3. In this ſort then, dearest THEO: our free-will is in no wiſe forced, or neceſsitated by grace; but notwithſtanding the moſt powerfull vigour of Gods mercifull hand, which toucheth, enuironeth, and ties the ſoule with ſuch a number of inſpirations, ſeades, and draughtes, this humane will remaines franke and free, and exempt from all conſtrainte and neceſsitie. Grace is ſo gracious and ſo graciouſly ſeaſeth our hearts to draw them, that she offends nothing in the libertie of our will: she toucheth powerfully, but yet ſo delicatly the parts of our heart, that our free will receiues no force therby: she hath forces, not to force, but to entice the heart, she is holily violent, not to violate, but to make our libertie beloued: She acteth ſtrongly, yet ſo ſweetely, that our will doth not remaine oppreſſed by ſo powerfull an action, she preſſeth, but oppreſſeth not our libertie, ſo that amiddeſt theſe forces, we haue power to conſent, or diſſent from her motions, according to our liking. But that which is no leſſe admirable then true, is, that when our will followeth the draught, and conſents to the diuine motion, she followeth no leſſe freely, then freely she doth reſiſt, when she reſiſteth: although the conſent to grace, depends much more of grace, then of the will, and that the reſiſtance of grace, depends vpon the will onely: ſo amiable is Gods hand in the hadling of our hearts; ſo dexterous it is in communicating vnto vs its

force,

force, without depriuing vs of libertie, and in imparting vnto vs the motio of his power, without impeachmẽt to the motion of our will; adding power to sweetnesse, in such sort, that as in good things his power doth sweetly giue vs force, so his sweetnesse doth mainaine powerfully the freedome of our will. If thou knew the gift of God, saied our Sauiour to the Samaritane, and who he is who saieth vnto thee giue me to drinke, thou thy selfe peraduenture wouldst haue asked him, and he had giuen thee liue-water. See I praie you, Theot. the touch of our Sauiour when he signifies his drawings: If thou knewst, would he saie, the gift of God, doubtlesse thou wouldst be moued and drawen, to demand the water of eternall life, and perchance thou wouldst demand it: as though he had saied, thou shouldst haue power and motion to demand, yet in no wise be forced or constrained: but onely, perchance, thou would demand it, for thy libertie would remaine to demand or not demand it. Such are our Sauiours words according to the vulgar edition, and according to S. Avgvstine vpon S. Iohn.

4. To conclud, if any should saie, that our free-will doth not cooperate in consenting to the grace, with which God doth preuent her: or that she could not reiect, and denie it consent, he should contradict the whole Scripture, all the auncient fathers, experience, and be excommunicated by the Concell of Trent. But when it is saied that we haue power to reiect the diuine inspirations and motions, there is no such meaning at all, as that one may hinder God to inspire vs, or touch

our hearts; for as I haue already saied, that is done in vs without our helpe. These are fauours which God bestowes vpon vs, before we haue once thought on them: he awakes vs when we sleepe: and consequently we find our selues awake before we thought on't, but it is in our power to rise or not to rise; and though he haue awaked vs without vs, he will not raise vs without vs. Now not to rise is to resist the call, and sleepe againe, seeing we were called onely to th'end we should rise. We cannot hinder that the inspiration thrust vs not on, and consequently put vs not into motion, but if as it driues vs forwards, we repulse it by not yeelding our selues to its motion, we then make resistance; so the winde hauing seased vpō, ād mounted our Apodes, will not beare thē vp very farre vnlesse they display their winges, and cooperate raising themselues, and soaring vp a loft into the aire, toward which the winde began their motion: but if contrariwise taken, as it happens, with some pray they espie vpō the ground, or benum'd with their delay there, in lieu of seconding the winde, they keepe their winges foulded and doe cast themselues againe vpon the earth: they receiued indeede the motion of the winde, but in vaine sith they did not helpe themselues therby. THEO: inspirations doe preuent vs, and euen before they be thought on make themselues be felt; but after we haue felt them, it is in our hand's either to consent to them, to second and follow their motiō, or else to dissent and repell thē. They cause themselues to be perceiued by vs without vs; but without vs they doe not force consent.

Of

Of the first feelings of loue which diuine inspirations cause in the soule before she yet receiue faith.

CHAPTER XIII.

1. THe winde that raiseth the Apodes, blowes first vpon their fethers as parts most light, and capable of agitation: by which it giues the beginning of motion to their winges, extending and displaying thē; making vse therof as of a hold, by which it may seaze the birds, and waft them into the aire. And if they thus mounted, doe cōtribute the motiō of their winges to that of the winde, the same winde that first enter'd their motion will still ayde them more and more to fly with ease. Euen so my deare THEO: when an inspiration, as a sacred gale, blowes vs forward in the aire of holy loue, it first laies at our will, and by the sense of some heauenly delectation moues, vnfolds, and extends the naturall inclination which she hath to good: so that it serues it selfe of this inclination as a hold to fasten vpon the soule, and all this as I haue saied is done in vs, without vs: for it is the diuine fauour, that doth preuent vs in this sort. But if our will thus holily preuented, perceiuing the winges of her inclination moued, displaied, extended, stirred and agitated by this heauenly winde, doe in any measure contribute her consent, ah how happie she is THEO, for the same inspiration, and fauour which hath seased vs, mix-

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ing their action with our consent, animating our feeble motions with their vigour, and giuing life to our weake cooperation, by the puissance of their operation, they ayde, conduct and accompanie vs, from loue to loue, euen vnto the act of most holy faith requisite for our conuersion.

2. Sweete God THEO: what a consolation it is to consider the sacred methode with which the Holy Ghost powers into our soules the first rayes and feelings of his light, and vitall heate! O IESVS how delightfull a pleasure it is, to marke how the diuine loue goes by little and little, by degrees which insensibly become sensible, displaying his light vpon a soule, neuer diuiding till he haue wholy couered it with the splendour of his presence, endewing it in the end with the perfect beautie of his day! ô how cheerefull, faire, amiable, and agreeable this day-breake is! Neuertheless true it is, that either this breake of day is not day, or if it be day, it is but a beginning day, a rising of the day, and rather the infancie of the day then the day it selfe. In like manner, without doubt these motions of loue which forerunne the act of faith requisite to our iustifition, are either not loue properly speaking, or but a beginning and imperfect loue. They are the first verdant blossomes, which the soule warmed with the heauenly Sunne, as a mysticall tree begins to put fourth in Spring time which are rather presages of fruite then fruite it selfe.

3. S. PACONIVS, as then a young souldier and ignorant of God, enrolled vnder the colours of the armie, which CONSTANCE had leuied against the

Tyrant Maxentivs, came with the Campanie with whom he was to lodge nigh a little towne, not farre distant frō Thebes, where not onely he, but all the armie were in extreame want of victualls; which the inhabitants of the little towne hauing vnderstoode, being by good fortune Christians, and consequently friendly and charitable to their neighbours, they sodainly succoured the souldiers in their necessitie; and that with such care, courtisie, and affection, that Pacomivs was strucke with admiration therat, and demāding what natiō it was that was so bountifull, amiable and gracious, it was answered him, they were Christians; and enquiring againe, of what law, and manner of life they were, he learned that they beleeued in Iesvs Christ the onely sonne of God, and did good to all sorts of people, with a firme hope to receiue euen of God himselfe, an ample recompense therof. Alas Theor: the poore Pacomivs, though of a good nature, was then laied a sleepe in the beed of his infidelitie, and behould how vpon a sodaine, God was present at the port of his heart, and by the good example of these Christians, as by a sweete voice he calls him, awakes him and giues him the first Feelings of the little heate of his loue for scarcely had he heard, as I haue saied, the sweete law of our Sauiour intimated, till filled with a new light, and interiour consolation, retiring himselfe a part, and hauing for a space mused, he lifted vp his hands towards heauen, and with a profound sigh, fell into this speach. Lord God who made heauen and earth, if thou deigne to cast thine eies vpon my baseneſſe, and miserie, and giue me the

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knowledge of thy diuinitie, I promiſſe to ſerue thee, and obey thy commandements all the daies of my life. From this prayer and promiſſe, the loue of the true good, and pietie did ſo encreaſe in him, that he ceaſed not to practiſe, a thouſand thouſad acts of vertue.

4. Verily me thinkes I ſee in this example, a Nightingale who waking at the peepe of the day begins to ſtirre vp, and ſtrech her ſelfe, vnfould her plumes, skipe from branch to branch amidſt the thickets, and chirpe out her delicious notes. For did you not note, how the good example of the charitable Chriſtians, did excitate and ſtirre vp by manner of ſurpriſe the bleſſed PACOMIVS; Truly the amaiſement of admiration wherwith he was taken, was no other thing, then his awaking. At which God touched him, as doth the Sunne the earth with a raie of his heate, which filled him with a great feeling of ſpirituall pleaſure. For which cauſe PACOMIVS did a little diuert himſelfe: To th'end he might with more attention and facilitie recollect, and relish the grace he had receiued, withdrawing himſelfe to thinke thervpon: then he extends his heart and hands towards heauen, whether the inſpiration drawes him, and beginning to diſplaie the winges of his affections, flying betwixt the diffidēce which he hath of himſelfe, and the confidēce which he repoſeth in God he intons in an ayre humbly amourous, the Canticle of his conuerſion, by which he teſtifieth, that euen already he knew one onely God Creatour of heauen and earth: but withall he knew that he did not know him ſufficiētly to ſerue him as he ought

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and therefore he petitions, that a more perfect knowledg may be imparted vnto him, that therby he may come to the perfect ſeruice of his diuine maieſtie:

4. Behould in the interim, I beſeech you Theo: how God in a ſweete manner fortifieth by little and little the grace of his inſpiration in the conſenting hearts, drawing them after him, as it were ſtepp by ſtepp, vpon this Iacobs ladder. But of what ſort are his drawhtes? The firſt, by which he doth preuent, and awake vs, is his worke in vs, without our cooperation; All the other, are his works, and in vs, but not without our concourſe. Draw me ſaied the ſacred ſpouſe, that is, begin thou firſt; for I cãnot awake of my ſelfe, I cãnot moue, vnleſſe thou moue me; but when thou shalt once haue giuen motion, then ô thou deare Spouſe of my heart, we runne, we two, thou runns before me drawing me ſtill forward: and as for me, I will follow thee in thy courſe, conſenting to thy draught: but let no man thinke that thou halſt me after the by compulſion, as a ſlaue, or as a liueleſſe charret; ah no, thou drawes me by the odour of thy perfumes; though I follow thee, it is not that thou trayles me; but that thou doſt intice me; thy drawghtes are puiſſant, but no way violent, ſith their whole force, is placed in their ſweeteneſſe; Perfumes haue no other force to draw men to follow them, then their ſweeteneſſe; and how could ſweeteneſſe draw, but ſweetely and delightfully.

Of the feeling of the diuine loue which is had by faith.

CHAPTER. XIV.

1. WHen God giues vs faith he enters into our soule, and speakes to our heart, not by manner of discourse, but by way of inspiration, proposing in so sweete a manner that which ought to be beleeued vnto the vnderstãding that the will receiues therby a great complacence and such indeede, as that it incites the vnderstanding to consent, and yeeld to TRVTH without doubt or distrust at all, and heare lyes the miracle: for God proposeth the mysteries of faith to our soules, amid'st obscurities and cloudes, in such sort: that we see not, but onely ENTER-VIEVVit, as TRVTH it happens somtimes that the face of the earth being couered with fogges, we cannot view the Sunne, but onely a little more then ordinarie brightnesse about where it is; so that as one would saie, we see it without seeing it, because on the one side we see it not so faire, as that we can well affirme we see it; nor yet againe doe we see it so little, that we may auerre we see it not; and this is that which we terme ENTER-VIEVV. And notwithstanding this obscure brightnesse of faith, hauing got entrie into our soule, not by way of discourse or show of argument but by the onely sweeteneſse of it's presence, it workes the vnderstanding to beleeue and obey it with as great au-

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thoritie, as the assurance which it giues vs of the Truth, surpalleth all other assurances, and doth keepe the vnderstanding, and all the discourse therof in such subiection that they haue no credit in comparison of faith.

2. Good God Theo: may I well saie this? Faith is the great friend of our vnderstanding, and may iustly saie to humane sciences, which vante they are more cleare then she, as did the sacred spouse to the shepheards. I am black, yet faire, ô humane discourses of sciences acquired; I am black, for I am seated amongst the obcurities of simple reuelatiõs, which haue no apparẽt euidẽce, but makes me looke blacke, putting me well nigh out of knowledge: yet I am faire in my selfe, by reason of my infinite certaintie, and if mortall eies could behould me such as I am by nature, they would finde me entirely faire: And must it not necessarily follow that in effect I am infinitly amiable, since that the gloomie darknesse, and thicke mistes amongst which I am, not viewed but onely Enter-viewed, could not hinder me to be so agreeable, but that the vnderstanding prising me aboue all things, and breaking the presse of other knowledges caused way be made vnto me, and receiued me as his Queene into he most sublime throne of his Pallace, from whence I giue lawes to all sciences, and doe keepe, all discourse and humane sense vnder: yea verily Theo: euen as the Commanders of the Armie of Israel stripping themselues, put all their clothes in a heape, and made them as a royall throne, vpon which they placed Iehv, crying Iehv is kinge, so at

faith

faiths arriuall the vnderſtanding puts of all diſcourſe and arguments, and ſubmitting them to faith, ſets her vpon them, acknowledging her for Queene, and with a great ioye cries out VIVE LA FOY. Diſcourſe and pious arguments, miracles and other aduantages of Chriſtian religion, make faith wonderfull credible and intelligible, but faith alone makes her beleeued ād acknowledged enamoring men with the beautie of her VERITIE. and making thē beleeue the veritie of her beautie by meanes of the ſweeteneſſe which she poures into their wills, and the aſſurance which she giues to their vnderſtanding. The IEWES ſaw the miracles and heard the wonders of our Sauiour, but being indiſpoſed to receiue faith, that is, their will not being capable of the ſweeteneſſe ād pleaſantneſſe of faith, by reaſon of the bitterneſſe and malice, with which they were filled, they perſiſted in their infidelitie. They perceiued the force of the argumēt, but they relished not the ſweeteneſſe of the concluſion, and therfore did not reſt in her truth, while notwithſtanding the act of faith conſiſteth in this reſt of the vnderſtanding, which hauing receiued the gratefull light of truth adheares to it, as to a ſweete, yet powerfull and ſolide aſſurance and certaintie, which it draweth from the authoritie of the REVELATION had therof.

3. You haue heard THEO: that in generall Councels there are great diſputatiōs and inquiries made of truth by diſcourſe, reaſon, and theologicall arguments, but the matters being diſcuſſed, the FATHERS, that is the Bishops, but eſpecially the

POPE

Pope, who is the head of Bishops doth resolue, conclude, and determine, and the determination being once pronoûced euery one doth fully therin rest, and quiet them selues, not in consideration of the reasons alleaged in the precedent discusion and inquisition; but in vertue of the Holy Ghosts authoritie, who presiding inuisibly in Councells, iudged determined and concluded by the mouth of his seruants, whom he had established Pastours of Christianitie. The inquisition then and the disputation is made in the Porces by Priestes and Doctours, but the resolution and determination is passed in the Sanctvarie where the Holy Ghost which animateth the bodie of his Church speaketh by the mouth of the head thereof: In like manner the Ostridg layes her egges vpon the Libian shore, but the Sunne alone doth hatch her young ones. The Doctours by their inquirie, and discourse doe propose Tryth, but the onely beames of the Sunne of iustice giues certaintie, and repose therein. Now to conclude Theotime this assurance which man's reason finds in sublime things, and mysteries of faith, begins by an amorous sense of delight, which the will receiues from the beautie and sweetenesse of the proposed Tryth, so that faith doth comprehend a beginning of loue towards heauenly things, which our heart resenteth.

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Of the great feeling of loue which we receiue by holy hope.

CHAPTER. XV.

1. AS being expoſed to the Sunne beames at mid-day, we hardly ſee the brightneſſe, till preſently we feele the heate; ſo the light of faith hath no ſooner ſpred the ſplendour of its verities in our vnderſtanding, but incontinently our will perceiues the holy heate of heauenly loue. Faith makes vs know by an infallible certaintie that God is; that he is infinite in bountie; that he can communicate himſelfe vnto vs; and not onely that he can, but that he will; ſo that by an ineffable ſweeteneſſe he hath prouided vs of all things requiſite to obtaine the happineſſe of eternall glorie. Now we haue a naturall inclination to the ſoueraigne good, by reaſon of which our heart is touched with a certaine inward griping and a continuall diſquiet, not being able to repoſe or ceaſe to teſtifie, that it enioyes not its perfect ſatisfactiõ and ſolide contentment, but when holy faith hath repreſented vnto our vnderſtanding this faire obiect of our naturall inclination, ô good God THEO: what repoſe, what pleaſure, how generall an exultation poſſeſſeth our ſoule, whereupon, as being ſurpriſed at the aſpect of ſo excellent a beautie, in loue ſhe cries out, ô how faire thou art my well-beloued, ô how faire thou art!

2. Eliezer ſought for a wife to his maſter A-

RAHAMS ſonne: how knew he that she would appeare faire and gracious in his eies, as his deſire was? but when he had eſpied her at the fountaine, and ſaw her ſo excellent in beautie and ſo perfectly ſweete, and eſpecially when he had obtained her, he adored GOD and bleſſed him with thankes-giuing full of incomparable ioye. Mans heart tends to God by his naturall inclination, without diſcerning well who he is, but when he finds him at the fountaine of faith, and ſeeth him ſo good, faire, ſweete, and gentle towards all, and ſo prone, as ſoueraigne good, to beſtow himſelfe vpon all which deſire him, ô God what contentments, and what ſacred motions hath the ſoule to vnite her ſelfe for euer to this bountie ſo ſoueraignly amiable? I haue foũd, ſaieth the ſoule thus inſpired, I haue found that which my heart deſired and now I am at repoſe: And as Iacob hauing ſeene the faire Rachel after he had holily kiſſed her, melted into treares of ioye, for the good he apprehended in meeting with ſo deſired an obiect; ſo our poore heart hauing found our God, and receiued of him the firſt kiſſe of holy faith, it diſſolues fourthwith into the delightes of loue, by reaſon of the infinite good which it preſently eſpies in that ſoueraigne Beautie.

3. We ſomtimes experience in our ſelues certaine vnexpected delights, without any apparent cauſe, and theſe are diuers times preſages of ſome greater ioyes; whence many are of opinion that our good Angell fore-ſeeing the good which ſhall arriue vnto vs, giues vs by this meanes a foretaſt therof, as contrariwiſe he ſtrikes into vs with

a certaine feare and dread amongſt vnknowen dangers, to the end we may be moued to inuoke GODS aſſiſtance, and ſtand vpon our garde. Now when the preſaged good arriues we receiue it with open breaſt, and reflecting vpon the content we formely taſted without knowing the cauſe, we onely then begin to perceiue, that it was a fore-runner of the Hape we now enioye. Euen ſo my deare THEO: our heart hauing had for ſo long a time an inclination to it's ſoueraigne good, knew not to what end this motion tended. But ſo ſoone as faith hath ſet it at view, then the heart doth clearly diſcerne, that it was that which his ſoule coueted, his vnderſtanding ſerched, and his inclination aymed at. Certainly whether we wake, or ſleepe, our ſoule tends toward the ſoueraigne good: but what is this ſoueraigne good? we are like to theſe good ATHENIANS, who ſacrificed vnto the true God albeit vnknowen vnto them, till the great S. PAVLE taught thē the knowledge therof. For ſo our heart by a deepe and ſecrete inſtinct, in all his actions doth tend to, and pretend felicitie, purſuing it here and there as it were by groping, without knowing either where it reſides, or in what it conſiſteth, till faith showes and deſcribs the infinite myſteries therof; but then hauing found the treaſure he ſought for, ah! what contentment finds this poore humane heart! What ioye, what complacence of loue! ô I haue met with him, whom my heart ſought for without knowing him; ô how I was ignorant to what my pretentions did tend, while nothing of that which I pretended, could content me, becauſe I knew

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not indeede what I preteded. I pretended to loue, yet knew not vpon what to place my affection, and therefore my pretention not finding its true loue, my loue remained alwayes in a true, yet vnknowen pretention; I had indeede sufficient touches of loue to make me pretend, but not sense enough of the Bountie which I was to loue, to exercise loue.

How loue is practised in hope.

CHAPTER. XVI.

1. MAns vnderstanding being conueniently applied to the consideratio of that which faith representeth touching it's soueraigne good, presently vpon it, the will conceiues an extreame delight in this diuine obiect which then being absent, begets an ardent desire of it's presence, whece the soule holily cries out, let him kisse me with a kisse of his mouth.

To God it is I doe aspire,
God is all my hearts desire.

And as the vnhoodded Hawke hauing got her pray at view, doth sodainely lanch her selfe vpon the winge, and being held in her leash struggles vpon the hand with extreame ardour; so faith hauing drawen the vaile of ignorance, and made vs see our soueraigne good, of which neuertheless we cannot yet be possessed, retained by the condition of this mortall life; alas THEO: we then desire it in such sort, that

The long time chaſed Hart
In panting flight oppreſ't
Doth not the floods ſo much deſire;
As our poore hearts diſtreſ't
To thee ô Lord aſpire.
Our ſicklie hearts bring out
Deſires that ſtill augment,
And crie alas, when ſhall it be,
O God of Hoſtes omnipotent,
That we thy face ſhall ſee?

This deſire is iuſt, THEO: for who would not deſire ſo deſirable a good? But this deſire would be vnprofitable, yea would be a continuall torment to our heart, if we had not aſſurance that we ſhould at length ſatiate it, he, who, becauſe he was delaied in the poſſeſſion of this happineſſe, proteſted that his teares were his ordinarie bread night and day, ſo long as his God was abſent, and his enemies demanded where is thy God, Alas what would he haue done, if he had not had ſome hope one day to enioye this good after which he ſighed. The Diuine ſpouſe, wailes and pines with loue, becauſe ſhe doth not readily find out the well-beloued ſhe ſearcheth for. The loue of the well-beloued had bred in her a deſire: that deſire begot an ardour to purſue it: and that ardour, cauſed in her a languiſhment, which had conſumed, and annihilated her poore heart, vnleſſe ſhe had hoped at length to meete with that ſhe purſued: So then

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leaſt the vnreſt, and dolourous langour which the eſſaies of coueting loue cauſeth in our ſoules, might make vs quaile in courage or carrie vs to diſpare, the ſame ſouueraigne good, which moues in vs ſo vehement a deſire, doth alſo giue vs aſſurance, that we may with eaſe obtaine it, by a thouſand thouſand promiſſes which he giues vs therof in his holy word and by his inſpirations, alwayes prouided, that we will imploy the meanes he hath prepared for vs, and which he offers vs to this effect.

2. Now theſe diuine promiſes and aſſurances, by a particular miracle encreaſe the cauſe of our diſquiete, and according to that augmentation, they ruinate and deſtroy the effects; yea verily Theo. for the aſſurance which God giues vs, that Paradice is for vs, doth infinitly fortifie the deſire we haue to enioye it, and yet doth weaken, yea altogether diſtroy the trouble and diſquiet which this deſire brought vnto vs, ſo that our hearts, by the promiſes which the diuine goodneſſe hath made vs, remaine quieted, and this quiete is the roote of the moſt holy vertue, which we call hope. For the will aſſured by faith, that she hath power to enioye the ſouueraigne good, vſing the meanes appointed, makes two great acts of vertue; by the one, she expects from God the fruition of his ſouueraigne goodneſſe, by the other, she aſpires to that holy fruition.

3. And indeede Theo: betwixt hoping and aſpiring, there is but this difference, that we hope for things which we expect by an others aſſiſtance, and we aſpire vnto thoſe things which we thinke

to atchiue of our ſelues, by our owne endeuours: and for ſo much as we attaine the fruition of our ſoueraigne good, which is GOD, by his fauour, grace and mercy; and that notwithſtanding the ſaied mercy will haue vs cooperate with his fauours, by contributing the weakneſſe of our conſent, to the ſtrength of her grace; our hope is thence in ſome ſort mixed with aſpiration, ſo that we doe not altogether hope without aſpiring, nor doe we euer aſpire without altogeither hopeing, in which, hope keeps the principall place, as being founded vpon heauenly grace: without which like as we cannot eüen ſo much as thinke of our ſoueraigne good in ſuch ſort as we ought to arriue there; ſo can we neuer without hope in a competent manner aſpire to the obtaining of it.

4. Our aſpiration then is a young ſhoot of hope, as is our cooperation of grace, and as thoſe that would hope without aſpiring, would be reiected as degenerous and negligent, ſo thoſe that ſhould aſpire without hopeing would be rash, inſolent, and preſumptious: but when hope is ſeconded with aſpiration, and that hopeing we aſpire, and aſpiring we hope, then deare THEO: hope by aſpiration becomes a couragious deſire, and aſpiration is changed by hope into an humble pretention while we hope and aſpire as GOD ſhall inſpire vs. Howbeit as well the one as the other is cauſed by the coueting loue, tending, to our ſoueraigne good, which by how much more ſurely it is hoped for, by ſo much it is more affected: yea hope is no other thing then a complacence of loue, which we take in the expectation and pre-

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tention of our ſoueraigne good. All that is there is loue Th. As ſoone as faith had showē me my ſoueraigne good I loued it, which becauſe it was abſent, I deſired it, and hauing vnderſtood that he would beſtow himſelfe vpon me, I loued and deſired him yet more ardently; ād indeede his bountie is ſo much more to be beloued, ād deſired, by how much it is more prone to cōmunicate it ſelfe. Now by this progreſſe loue turned his deſire into hope, pretention and expectation, ſo that hope is a pretending and attending loue, and becauſe the ſoueraigne good which hope expects, is God, whom alſo she doth not expect but from God himſelfe, to whom and by whom she doth hope and aſpire, this holy vertue of hope bounded on euery ſide by God, is by conſequence a diuine or Theologicall vertue.

That the Loue which is practiſed in hope, is very good, though imperfect.

CHAPTER. XVII.

1. THe loue which we practiſe in hope aymes at God indeede Theo: marry it redounds vpon our ſelues, his aſpect is vpon the diuine goodneſſe, yet with a reſpect to our owne profit; it tends to this ſupreame perfection, but it pretends our owne ſatisfaction; that is, it carrieth vs not towards God, for that he is ſoueraignely good in himſelfe, but becauſe he is ſoueraignely good to vs; in which, as you ſee, there is a certaine

taine respect to our selues, and our proper interest; so that this loue is truely loue, but loue of Concupiscence, and profit; Yet doe I not affirme, that it doth in such sort returne to our selues, that it makes vs loue God onely for the loue of our selues; ô God no: For the soule which should not loue God, but for the loue of her selfe, placing the end of the loue which she beareth to God in her proper interest, should alas, commit an extreame sacrilege. If a wife loue her husband onely for the loue of her seruant, she should loue her husband in nature of a seruant, and her seruant in the nature of a husband; so the soule that loueth not God, but for her selfe, loueth her selfe as she ought to loue God, and God as she ought to loue her selfe.

2. But there is a faire difference betwixt this word. I loue God for the good which I expect frō him; and this, I doe not loue God but in regard of the good which I expect from him; as it is also a farre other thing, to saie, I loue God for my selfe, and I loue God for the loue of my selfe, for when I say I loue God for my selfe, it is as though I should saie I loue to haue God, I loue that God should be myne, my soueraigne good, which is a holy affection of the heauenly Spouse, who an hundred times in excesse of delight protesteth; my well-beloued is wholy mine, and I entirely his, I to him, and he to me: but to saie I loue God, for loue of my selfe: is as one should saie, the loue which I beare to my selfe is the end why I loue God; in such sort, that the loue of God would be dependant, subordinate and inferiour to the loue

of

of our ſelues, which is a matchleſſe impietie.

3. This loue then, which we terme hope, is a loue of concupiſcence, but of a holy, and well ordered concupiſcence, by meanes where of we doe not draw God to vs, nor to our profit, but we adioyne our ſelues vnto him as to our finall happineſſe; by this loue we loue our ſelues together with God, yet not preferring or equaliſing our ſelues to him in this loue; the loue of our ſelues is mixed with that of God, but that of God keepes the vppet hād; our owne loue enters there, indeede but as a ſimple motife, not as principall end; our owne intereſt hath ſome place there, but God holds the principall rancke. Yea without doubt THEO: for when we loue God as our ſoueraigne, we loue him for a qualitie, by which we doe not referre him to vs, but vs to him. We are not his end, pretention, or perfection, but he ours; he doth not appertaine to vs, but we to him; he depēdeth not of vs, but we of him. In ſomme, by the qualitie of ſoueraigne good for which we loue him, he receiueth nothing of vs, but we receiue of him. He doth exerciſe vpon vs his plentie and bountie; and we our ſcarcitie and want; So that to loue God in qualitie of ſoueraigne good, is to loue him with an honorable and reſpectfull loue, by which we acknowledge him to be our perfection, repoſe and end, in the fruition of which our felicitie is placed: ſome things there are which are ſeruiceable vnto vs in their vſe, as our ſlaues, ſeruants, horſes, clothes, and the loue which we beare vnto them is a loue of pure concupiſcence, ſith we loue them not, but for our owne profit

onely.

onely. Other things there are wherof we haue the fruition, but a fruition which is reciprocall, and mutually equall, as we enioye our friends: for the loue we haue vnto them, in that they doe content vs, is indeede a loue of concupiſcence, yet an honeſt one, making them ours, and vs mutually theirs: them belonge to vs, and vs againe to them. But there are yet other things which we enioye by a fruition of dependance, participation, and ſubiection; as we doe the benemolence, preſence or fauour of our Prelats, Princes, fathers, and mothers: for verily the loue which we beare vnto them, is truely a loue of concupiſcence; when we loue them in that they are our Princes, Prelats, Fathers, or mothers; ſithece it is not the qualitie of a Prelate, Prince, Father or mother, which is the cauſe of our affection towards them, but becauſe they are ſuch to vs, and to our reſpects. But this concupiſcence is a loue of reſpect, reuerence and honour: we loue our Father, for example, not becauſe he is ours, but becauſe we are his: ād after the ſame māner it is that we loue ād aſpire to God by hope, not to the end he might become our good, but for that he is our God already; not to th'end he ſhould be ours, but becauſe we are his; not as though he were for vs, but in reſpect that we are for him.

4. And note, THEO: that in this loue, the reaſon why we loue; that is, the reaſon why we applie our heart to the loue of the good which we deſire, is, becauſe it is our Good: but the reaſon of the meaſure and quantitie of this loue, doth depend of the excellencie and dignitie of the good

which

which we loue. We loue our benefactours, becauſe they are ſuch to vs, yet we loue them more or leſſe, as they are more or leſſe our benefactours, Why then doe we loue God, Theo: with this loue of concupiſcence? becauſe he is our Good; and why doe we ſoueraignly loue him? becauſe he is our ſoueraigne good.

5. But whe I ſaie we loue God ſoueraignely, I doe not therefore ſaie, that we loue him with a ſoueraigne loue; ſoueraigne loue is onely in charitie; whereas in hope loue is imperfect, becauſe it doth not tend to the ſoueraigne Bountie as being ſuch in it ſelfe, but onely for that it is ſuch to vs: and yet becauſe in this kind of loue, there is no more excellent motife, then that which proceedes from the conſideration of the ſoueraigne good, we are ſaied by that, to loue ſoueraignly, though in very deede, none is able by vertue of this loue, ether to keepe Gods commandements, or obtaine life euerlaſting, beeing a loue that yeeldes more affection then effect, when it is not accompanied with charitie.

That loue is exerciſed in penance, and firſt, that there are diuerſe ſorts of penance.

CHAPTER. XVIII.

1. TO ſpeake generally, penance is a kinde of repentance, wherby a man doth reiect and

deteſt

deteſt the ſinne he hath cõmitted, with reſolution to repaire, as much as in him lyeth, the offence and iniurie done againſt the offended. I comprehend in penance a purpoſe to repaire the offence, becauſe that repentance doth not ſufficiently deteſt the fault, which voluntarily permitteth the principall effect therof, to wit, the offence and iniurie to ſubſiſt: and it doth permit it to ſubſiſt, while it can in ſome ſort make reparation, and will not.

2. I will omitt the penance of diuerſe pagans, who, as TERTVLLIAN doth witneſſe, had ſome apparences of it amongſt them, but ſo vaine and frutleſſe, that they did ofte penãce for hauing done well: and ſpeake onely of a vertuous penance, which according to the different motifes whẽce it proceed's, is of a diuerſe ſpecies. There is one ſort purely morall and humane, as was that of ALEXANDER the Great, who hauing ſlaine his deare CLITVS thought to haue ſtarued himſelfe, ſo great was the force of penance, ſaieth CICERO: and that of ALCIBIADES, who being by SOCRATES conuinced not to be wiſe began to weepe bitterly, being ſorrowfull and afflicted, not to be that which he ought to haue bene, as SAINT AVGVSTINE ſaieth. ARISTOTLE alſo acknowledging this ſort of penance, aſſures vs, that the intemperate man, who on ſet purpoſe giues himſelf ouer to pleaſures, is wholy incorrigible, for that he cannot repent, and he that is impenitent is incurable.

3. Certes SENECA, PLVTARKE, and the PYTHAGORIANS, who ſo highly commended the examen of conſcience, but eſpecially the firſt, who

speaketh so feelingly of the torment, which interiour remorce doth excite in the soule, without doubt vnderstood, that there was a repentance; and as for the wise Epictetus, he doth so well describe the reprehention, which a man is to vse towards himself, that scarcely is any thing to be added.

4. There is yet an other penance, which is indeede morall yet religious too, yea in some sort diuine, proceeding from the naturall knowledge which we haue of our offending God by sinne: For certainly many Philosophers vnderstood, that to liue vertuously was a thing agreeable to the diuine goodnesse, and consequently, to liue vitiously was offensiue vnto him. The good Epictetus, wished that he might dye a Christian (as it is very probable he did,) and amongst other things, he sayed he should be cótent, if dying he could lift vp his hands to God and saie vnto him: For my part, I haue not dishonored thee. Furthermore, he will haue his Philosopher to make an admirable Oth to God, neuer to be disobedient to his diuine Maiestie, nor to accuse or blame any thing coming from him, nor yet in any sort to complaine therof: And in another place he teacheth that God and our good Angell, are present to all our actions. You see then Theo: that this Philosopher, as yet Pagan, knew that sinne offended God, as vertue honored him, and consequently, he thought repentance necessarie, sith that euen he ordained an examen of conscience at night, in respect wherof with Pithagoras he gaue this aduertisement.

Let

Let conſcience of the fact be vertues meede,
Let bitter reprehenſion vice ſucceede.

Now this kind of repentance tyed to the knowledge and loue of God which nature can giue, was a dependance of morall religion: but as naturall reaſon beſtowed more knowledge then loue vpon the Philoſophers, who glorified him not with proportion to the notice, they had therof; ſo did nature furniſh them with more light to vnderſtand how much God was offended by ſinne, then heate to ſtire vp repentance, neceſſarie for the reparation of the offence.

5. And abbeit religious penance hath in ſome ſort bene acknowledged by ſome of the Philoſophers, yet ſo rarely and weakly, that thoſe which were reputed the moſt vertuous amongſt them, to wit the STOIKES, gaue aſſurance, that the wiſeman was neuer attriſtated, wherevpon they framed a MAXIME, ſo contrarie to reaſon, as the propoſition on which it was grounded, was contrarie to experience, THAT THE WISE-MAN SINNED NOT.

6. We may therefore well ſaie THEO: that penance is a vertue wholy Chriſtian, ſith on the one ſide it was ſo little knowen to the Pagans, and on the other ſide, it is ſo well knowen amongſt true Chriſtians, that in it conſiſteth a great part of the Euangelicall Philoſophie, according to which, who ſoeuer affirmeth that he ſinneth not, is mad and who ſoeuer thinketh without penance to redreſſe his ſinne is frantike for it is our Sauiours exhortation of exortations, DOE PENANCE Be-

hould

hold a briefe deſcription of the progreſſe of this vertue.

7. We enter into a deepe apprehenſion, why we offend God ſo farre as we are able, in deſpiſing, dishonoring, diſobeying and rebelling againſt him; who againe, of his part, holdeth himſelfe offended theraat, irritated, ād contemned, diſtaſting, reprouing and abhorring iniquitie. Out of this true apprehenſion, diuers motiues ſpring, which either all, or many together, or each one a part, may carrie vs to this repentance: For it enters into our thoughts ſome times, that God the offended hath eſtabliſhed a rigourous punishment in Hell for ſinners, and that he will depriue them of Paradice prepared for the good. And as the deſire of Paradice is extreamly honorable; ſo the feare to looſe it, is greatly cōſiderable, and not that onely, but the deſire of Paradice, being of high eſteeme, the feare of its contrarie, hell, is good and laudable. O who would not dread ſo great a loſſe, ſo great a torment? And this double feare, the one ſeruile the other mercenarie, doth greatly beare vs forwards, towards a repentance for our ſinnes, by which we haue incurred them. And to this effect in the holy word, this feare is a thouſand and a thouſand times intimated. Againe we conſider the deformitie and malice of ſinne according as faith doth teach vs, as for example, that by yet, the likneſſe and Image of God is defiled and diſuigored, the dignitie of our ſoule dishonoured; that we are become like brute beaſts, that we haue violated our dutie towards the Creator of the world, forfetted the happineſſe of the Angelicall

ocietie, to associate, and subiect our selues to the Diuell, ad to the slauerie of our owne passiõs, ouerturning the order of reason, offending our GOOD-ANGELS, to whom we haue so great obligation.

8. At other times we are prouoked to repentance, by the beautie of vertue, which brings as much good with it, as sinne doth euill. Further we are often moued to it, by the example of Saints: for who did euer cast his eies vpon the exercises of the incomparable penance of a MAGDELAINE, of a MARIE EGIPTIACA; or of the PENITENTS of the Monasterie surnamed PRISON, described by S. IOHN CLIMACVS without being moued to repentance for his sinns: sithence the very reading of the Historie doth incite therto such, as are not altogether insensible.

That Penance without loue is imperfect.

CHAPTER. XIX.

1. NOw all these motiues are taught vs by faith, and Christian religiõ, and therefore the repentance which thence issueth is very laudable, though otherwise imperfect; very laudable certainly it is: for neither the holy Scripture, nor Church would euer haue vsed these motifes to haue stirred vs vp, if the penance thence proceeding had not bene good; and we see manifestly, that it is most agreeable to reason, to repent for sinne, for these considerations; yea that it is impossible, that he who considereth them attentiuely, should not repent. Yet it is an imperfect repentance, because the diuine loue is not as yet found there: ah! doe

not

not you ſee Theo: that we haue all theſe repentances for the intereſt of our owne ſoule, her felicitie, her interiour beautie, honour, dignitie, and in a word for ſelfe loue, yet a lawfull, iuſt, and well ordered loue.

2. And note, that I doe not ſaie that theſe repentances reiect the loue of God, but onely that they doe not include it; they doe not repulſe it, yet doe they not containe it; they are not contrarie to it, but as yet are without it; it is not excluded, nor yet is it included. The will which doth ſimply imbrace good, is good, yet if she ſo imbrace it as to reiect the better, she is truly diſordinate, not in accepting the one, but in repulſing the other: So to vow to giue almes this day is good, yet to vow, to giue onely this day, were bad; becauſe it would exclude the better, that is to giue both to day, to morrow, and euery day when cõmoditie ſerueth. Certes it is well done, it cannot be denied, to repent for our ſinns to auoide the paines of Hell, and obtaine heauen, but he that ſhould reſolue neuer to repent for any other thing, ſhould wilfully exclude the better, which is to repent for the loue of God, and commit a great ſinne. And what father would not find it ſtrang, that his ſonne would indeede ſerue him, yet not at all with loue, or by loue.

3. The beginning of good things is good: the progreſſe, better: the end the beſt; yet the beginning is good in the nature of a beginning: and the progreſſe, in the nature of a progreſſe but to offer in the beginning, a progreſſe to end the worke, were to peruert order. Infancie is

good, but to desire to remain still a child, is naught for a child of an hundred yeares old is despised. It is laudable to begin to learne, yet he that should begin with intētiō neuer to perfect himselfe, should doe against all reasō. Feare, ād those other motifes of repētāce whereof I spoake, are good for the beginning of Christiā wisdome, cōsisting of penance: but he who deliberatly would not attaine to loue the perfectiō of penāce, should greatly offend him, who ordained all to his owne loue, as to the end of all things.

4. To cōclude, the penāce which excluds the loue of God, is infernall like to that of the damned: The repētance which doth not reiect the loue of God, though as yet it be without it, is a good penāce, but imperfect and cānot giue saluatiō, vntill it attaine loue ād ioyne it selfe vnto it. So that as the great Apostle saied, that though he should deliuer his bodie to be burnt, ād all his goods to the poore wanting charitie, it should be vnprofitable vnto him, so we may truly saie, that though our penāce were so great that it should cause our eies dissolue into teares, ād our hearts breake with sorow without the sacred loue of God, all this were nothing auailable to eternall life.

How there is mixture of Loue and sorrow in Contrition.

CHAPTER. XX.

1. NAture did neuer, that I know, cōuert fire into water, though diuers waters are cōuerted into fire: yet God did it once by miracle: for as it is writte in the booke of MACHABEES; when the childrē of Israel were cōducted into Babilō in the time

of

of Sedecias; the Priests by Hieremies coũsell hide the Holy fire in a vallie, in a drie well, ãd vpõ their returne the children of those that had hid it, went to seeke it, following the directions their fathers had giuen them, and they found it conuerted into a thike water, which being drawen by them, and poured vpõ the sacrifices, according to Nehemias his ordinance, as soone as the sunne beames had touched it, it was conuerted into a great fire.

4. The: amõgst the sorrowes of a liuely repẽtãce, God doth oftẽ put in the botome of our heart the sacred fire of loue; this loue is conuerted into the water of teares; they, by a secõd chang, into a greater fire of loue. Thus the famous penitent-lover loued first her Sauiour; that loue was cõuerted into teares, and those into an excellẽt loue: whence our Sauiour told her that many sinns were pardon'd her because she loued much. And as we see fire doth turne wine into a certaine water called Aqva-vitae which doth so easily cõceiue fire that it is also term'd hot: so the consideration of the soueraignly amiable Bountie offended by sinne, doth produce the water of holy Penance, and thence the fire of Diuine Loue doth issue, properly term'd Aqva-vitae, or hot water. Penance is indeed a water in it's substance being a true dislike, a reall griefe and repentance, yet is it hot for that it containes the propertie of Loue, whence it springs, and giues the life of Grace. So that Penãce hath two effect's; by sorrow and detestation it seperats vs frõ sinne, ãd the Creaturs; and by loue it reunits vs to God, at once reclaiming vs frõ sĩne in qualitie of repentance, and in qualitie of Loue, reuniting vs to God.

5. Yet will I not affirme that the perfect loue of God by which we loue him aboue all things, doth alwayes preceede this repentãce, nor that this repentance doth alwayes preceede this loue: for though it doth happen so many tymes, yet so, as that otherwhiles also, at the same instant that diuine loue is conceiued in our heart, penance is cõceiued by loue; and often times penance entring into our heart, loue doth enter with it; and as when ESAV came out of his mothers wombe, IACOB his twinne-brother, held him by the foote, to the end that their births might not onely follow the one the other, but also might hold and entangle one an other; so repentance, rude and rough in regard of it's sorrowe, was first borne, as another ESAV, and loue sweete and gracious, holds him by the foote and doth cleeue so vnto him, that their birth was one, sith the end of the birth of repentance was the beginning of that of perfect loue. Now as ESAV did first appeare, so repentance doth ordinarily make it selfe to be seene before loue, but loue as another IACOB, although the younger, doth afterwards subdue penance, conuerting it into consolation.

6. Marke I praie you THEO: the well-beloued MAGDELEINE; how she weepes with loue; they haue taken vp my Sauiour, quoth she melting into teares, and I know not where they haue put him: but hauing by teares and sobbs found him, she holds and possesseth him by loue. Imperfect loue desires and requires him, penance doth seeke and find him, perfect loue doth hold and tye him. Euen as it is saied of the Ethiopian Rubies whose

fire is naturally very blew, but being dipped in vineger, it shins and casteth out its cleare raies: for the loue which goeth before repentance, is ordinarily imperfect; but being steeped in the bitternesse of penace, it gaines strengh, and becomes excellent loue.

7. Yea it happens some times that penance, though imperfect, containes not in it selfe the proper action of loue, but onely the vertue and proprietie of it: you will aske me, what vertue or proprietie of loue can repentance haue, if she haue not the action: God's goodnesse is the motife of perfect repentance, whom it displeaseth vs to haue offended: now this motife is for no other reason a motife, then that it doth stire, and moue vs. But the motion which the diuine goodnesse giues vnto the heart which considers, it, can be no other then the motion of loue, that is of vnion. And therefore true repentance, though it seeme not so, and though we perceiue not the proper effect of loue, receiues alwayes motiō from loue, and the vnitiue nature therof by meanes of which she doth reunite and reioyne vs to the diuine goodnesse. Tell me I praie, is it the propertie of the Adamant to draw, and ioine iron vnto it selfe? Doe we not see that iron touched with the Adamant, without either it, or its nature, but onely its vertue, and attractiue power, doth notwithstanding draw and vnite vnto it an other iron? So perfect repentance touched with the motife of loue, without hauing the proper action of loue, leaues not to haue the vertue and qualitie therof, that is an vniting motion, to reioyne and

reunite our hearts to the diuine will: But you will replie, what difference is there betwixt this vniting motion of penance, and the proper action of loue. THEO: the action of loue is indeede a motiõ to vnion, but it is performed by complacence, wheras the motion of vnion which is in penance, is not done by way of complacence, but by dislike, repentance, reparatiõ, reconciliation; for so much therefore, as this motion doth vnite, it is indued with the qualitie of loue; in so much as it is bitter, and dolorous, it receiues the qualitie of penance, and in fine, by its naturall condition it is a true motion of penance; yet so, as it retaines the vertue and vniting qualitie of loue.

8. So Treacle-wine is not so named for that it doth containe the proper Substance of Treacle, for there is none at all there, but it is so called, becausse the plant of the vine hauing bene steeped in Treacle, the grapes and vines which sprung from it, drew into them selues, the vertue and operation of the Treacle, against all sorts of poison; we must not therefore thinke it strang, if penance according to the holy scripture, doe blot-out sinne, saue the soule, make her gratefull to GOD, and iustifie her, which are effects appertaining to loue, and seeme not to be attributed to any saue it: for though loue it selfe be not alwaies found in perfect penance; yet its vertue and proprieties are alwaies there, conueied thither by the motife of loue whence it sprung.

9. Nor must we admire that the force of loue should spring out of penance, before loue be there formed sith we see that the reflection of the sunne

beames

beames beating vpō a looking glaſſe, heate, which is the vertue and proper qualitie of fire, gaines by little and little ſo much force, that it begins to burne, before it haue yet well produced the fire, or at leaſt before we perceiued it; for ſo the holy ghoſt caſting into our vnderſtanding the conſideration of the greatneſſe of our ſinns, for that by them we haue offended ſo ſoueraigne a Bountie, and our will receiuing the reflection of this knowledge, repentance by little and little groweth ſo ſtrong, with a certaine affectiue heate and deſire to returne into grace with God, that in fine this motion becomes ſo compleate, that it doth burne and vnite, euen before the loue be fully formed, which notwithſtanding as a ſacred fire is immediatly in that moment kindled: ſo that repentance neuer comes to the point of burning and reuniting the heart to God, which is her vtmoſt perfection, but ſhe find's her ſelfe wholy conuerted into fire, and flames of loue, the end of the one giuing the other a beginning, yea rather the end of penance is within the beginning of loue, as Esav his foote, was within Iacobs hand, in ſuch ſort, that as ſoone as Esav ended his birth, Iacob begun his; the end of the ones birth, being ioyned, tyed, and which is more, enuironed with the beginning of the others for ſo the beginning of perfect loue, doth not onely follow the end of pennance but doth euen cleaue, and tye it ſelfe to it; and to containe all in one word, this beginning of loue, doth mixe it ſelfe with the end of repentance and in this motion of mixture, pennance and contrition merits life euerlaſting.

3. Now becauſe this louing repentance is ordinarily practiſed by eleuations and raiſings vp of the heart to God, like to thoſe of the auncient penitents: I am thine ô Lord, ſaue me, haue mercy vpon me, for in thee my ſoule doth confide; ſaue me o Lord, for the waters doe ouerwhelme my ſoule. Vſe me like one of thy hirelings. Lord be propitious, to me a poore ſinner. It is not without reaſon that ſome haue ſaied, that Praier did iuſtifie: for the repentant Praier, or the ſuppliant repentance, raiſing vp the ſoule to God, and reuniting it to his goodneſſe without doubt obtaines Pardon, in vertue of holy loue, which giues the ſacred motiõ. And therefore we ought to be furniſhed with ſuch iaculatorie praiers, made in manner of louing repentance, and deſire aiming at our recõciliatiõ to God, to th'end that by the meanes therof laying before our Sauiour our tribulation, we may poure out our ſoules, before, and with in his pitifull heart, who will receiue them to mercy.

How our Sauiour louing inſpirations doe aſſiſt and accompanie vs to faith and charitie.

CHAPTER XXI.

1. FRom the firſt awaking from ſinne or infidelitie, to the finall reſolution of a perfect beleefe, there often runneth a great deale of time in

which we may praie as we haue ſeene S. Pacomivs doe, and as the father of the poore Lunatike (who by S. Markes relation, giuing aſſurance he beleeued, that is, that he began to beleeue) knew with all that he beleeued not ſufficiently wherevpon he cried out. Lord I beleeue, yet help my incredulitie; as though he ſhould haue ſaied, I am now no more in the obſcuritie of the night of infidelitie, the raies of your faith doth already touch vpon the Orizon of my ſoule: yet doe I not, euen yet beleeue ſo much as were conuenient, it is yet an infant knowledge and mixed with darkneſſe, ah! Lord helpe me. S. Avgvstine alſo doth ſolemnly pronoũce this remarkable word. But harke ô man, and vnderſtand, art thou not drawene praie that thou may'ſt be drawen; in which his intention is not to ſpeake of the firſt motiõ, which God work's in vs without vs, when he excites and awakes vs out of the ſleepe of ſinne: For how could we demand to be awaked ſeeing no man can praie before he be awaked; but he ſpeakes of the reſolution which a man vndertakes to become faithfull: For he eſteemes, that to beleeue, is to be drawen, and therefore he admonisheth, euen ſuch as were exerciſed in faith, to demand the gift of faith, and indeede none could better know the difficulties, which ordinarily paſſe betwixt the firſt motions that God works in vs, and the perfect reſolution of perfect beleefe, then S. Avgvstine, who hauing had ſo great a varietie of touches, by the words of the glorious S. Ambrose, by the conferance he had with Potitian, and a thouſand other meanes, vſed notwithſtanding ſo

many

many delayes, and had ſo much paine to reſolue; ſo that, more truely to him, then any other, might haue bene applyed that which he afterwards ſaied to others: Alas AVGVSTINE, if thou be not drawen, if thou beleeue not, praie that thou maiſt be drawen, that thou maiſt beleeue.

2. Our Sauiour drawes hearts by the delight that he giues them, which makes them find the heauēly learning ſweete and agreeable, but till this ſweeteneſſe haue engaged and aſſured our will, by his amiable bonds, to draw it to the perfect agreement and conſent of faith as GOD is not deficient in exerciſing his goodneſſe vpon vs by his holy inſpirations; ſo doth not our enemie ceaſe to practiſe his malice by temptations. In the interim, we remaine in full libertie, to conſent to the diuine drawghtes, or to reiect them: for as the Sacred CONC: of TRENT hath clearely reſolued. If any one ſhould ſaie that mans freewill, being moued and incited by GOD doth cooperate in nothing, by conſenting to GOD who did moue and call him, to the end he might diſpoſe and prepare himſelfe to obtaine the grace of Iuſtification, and that he could not conſent though he would, verily he ſhould be excommunicated, and reproued by the Church. But if we doe not repulſe the grace of holy loue it doth dilate it ſelfe by continuall encreaſe in our ſoules, till they be entierily conuerted; like to great riuers, which finding opē plaines ſpreed themſelues ſtill gaining ground.

3. And if the inſpiration hauing drawen vs to faith find no reſiſtance in vs, it drawes vs euen to penance, and charitie. S. PETER, as an Apode,

helpt

helpt vp by an inſpiration which came from the eies of his maiſter permitting himſelfe freely to be moued and carried by the gentle blaſt of the holy Ghoſt, and looking vpon thoſe comfortable eies which had ſtirred him vp he read's in thē as in the booke of life, the inuitations to pardon, which the diuine clemencie doth offer him, drawes frō it a iuſt motife of hope, goes out of the Court, cōſiders the horror of his ſine, ād deteſts it: He weeps, he ſobbs, he proſtrats his miſerable heart before his Sauiours mercy, craues Pardon for his faults, makes reſolution of an inuiolable loyaltie, and by this Progreſſe of motiōs practiſed by the healpe of grace, which doth continually conduct, aſſiſt, and further it, he comes at length, to the holy remiſſion of his ſinns and paſſeth ſo from grace to grace, according to that which S. Prosper doth auerre; that without grace, a mā doth not runne to grace.

4. So then to conclude this point, the ſoule preuented by grace, feeling the firſt eſſaies, and conſenting to their ſweetneſſe, as returning to her ſelfe after ſo long a ſownd, she begins to ſigh out theſe words, ah my deare Spovse, my friend! draw me, I beſeech thee, and take me by the hand, otherwiſe I am not able to walke: but if thou doeſt draw me, we runne; thou in helping me by the odour of thy perfumes, and I by correſponding by my weake conſent, and by reliſhing thy ſweet's which doth recreate and ſtrengthen me, till the Balme of thy ſacred name, that is the wholſome ointment of my iuſtification, be ſpred within me. Doe you marke, Theo: she would not Praie, if she were not excited, but as ſoone as that is done,

and

and that she perceiues the draughtes, she Praies that she may be drawen: being drawen, she runns: marrie she would not runne, if the perfums which inticeth and by which she is drawen, did not reuiue her heart by the vertue of their odour; and as her course is more swifte, ād as she approacheth neerer her heauenly Spouse, she hath a more delicious taste, of the sweeteneſſe which he sends out; in such sort that in the end, her heart begins to melt like scattered Baulme, whence she cries out: as being surprised by this contentment not so quickly expected, but vnlooked for; ô my spouse thou are as Baulme poured into my bosome, it is not strang that young soules dearely esteeme thee!

§. Thus my deare THEO: the diuine inspiration doth come vnto vs, and preuent vs mouing our wills to sacred loue. And if we doe not repulse her she walkes with vs, and doth enuiron vs, continually to incite and aduance vs; not abandoning vs, if we abandō her not, till such time, as she hath brought vs to holy Charities Gate, performing for vs the three good offices which the great Angell RAPHAEL did for his deare TOBIE: for she is a guide to vs through all our iorney of holy penance, she is our warrant from daungers and assaults of the the diuell, and doth comfort, loue, and fortifie vs in difficulties.

A short deſcription of Charitie.

CHAPTER. XXII.

1. BEhould at length Theo: how God by a progreſſe full of ineffable ſweeteneſſe conducteth the ſoule which he made goe out of the Egipt of ſinne; from Loue to Loue, as from Lodging to Lodging, till she haue made her entrie into the Land of Promis, I meane of moſt holy Charitie, which to ſaie in one word, is Friendshipe not a loue of proper intereſt: for by Charitie we loue God for his owne ſake, by reaſon of his moſt ſoueraignely amiable Bountie: But this friendshipe, is a true friendshipe being reciprocall, God hauing loued all ſuch eternally, as haue, doe, or shall loue him temporally it: is showen and acknowledged mutually, ſith that God cannot be ignorant of the loue we beare him, he himſelfe beſtowing it vpon vs, nor can we be ignorant of his loue to vs, ſeeing it is ſo published, and that we acknowledge all the good we haue, as true effects of his beneuolence, and in fine we haue continuall communication with him, who neuer ceaſeth to ſpeake vnto our hearts by inſpirations, allurements and ſacred motions; he ceaſeth not to helpe vs, and giue all ſorts of teſtimonies of his holy affection, hauing openly reuealed vnto vs all his ſecrets, as to his confident friends and for the accomplishment of his holy Love-commerce with vs, he

made

made himselfe our proper foode, in the most holy Sacrament of the Eucharist; and as for vs, we haue freedome to treate with him at all times whē we please in holy Praier, we hauing our whole life, motion, and beeing, not onely with him, but euen in and by him.

2. Nor is this friendshipe a simple friendshipe, but a friendshipe of dilection, by which we make election of God, to loue him with a speciall loue. He is chosen saieth the sacred spouse from amongst a thousand, she saieth from amongst a thousand, but she would saie from amongst all, whence this loue is not a loue of simple excellencie, but an incomparable loue: for charitie loues God by a certaine esteeme and preferance so high and transcending all other esteemes, that other loues either are not true loues, in comparison of this or if they be true loues this loue is infinitly more then loue, and therefore THEO: it is not a loue which the force of nature either angelicall or humane can produce, but the holy Ghost doth giue it and poure it into our hearts; and as our soules which animate the bodie, haue not their origine from the bodie, but are there put by the naturall prouidēce of God; so Charitie, which giues life to our hearts, hath not her extraction from thence, but is poured into them as an heauēly liquour, by the supernaturall prouidence, of his diuine Maiestie.

3. For this reason, and for that it hath reference to God, and doth tend vnto him, not according to the naturall knowledge we haue of his goodnesse, but according to the supernaturall

know-

knowledge of faith; we name it ſupernaturall friēdſhipe. Whence she together with faith, and hope, keepes reſidence.

4. And as a Maieſticall Queene, is ſeated in the will, as in her Throne, whēce she conueies into the ſoule her dainties, and ſweetes, making her therby faire, agreeable, and amiable to the diuine Goodneſſe, ſo that if the ſoule be a kingdome wherof the Holy Ghoſt is the king, Charitie is the Queene ſet at his right hand in a Robe of gold wrought in varietie. If the ſoule be a Queene, Spouſe to the great king of heauen; Charitie is her Crowne which doth roially adorne her heade: yea if the ſoule with the bodie be a little world, Charitie is the Sunne which beautifies all, heates all, and reuiues all,

5. Charitie then is a loue of friendſhipe, a friendſhipe of dilection, a dilection of preference, yea and an incōparable, ſoueraigne, and ſupernaturall preference, which is as a Sunne through all the ſoule, to lighten it with his raies; in all the ſpirituall faculties, to perfect thē; in all the powers, to moderate them; but in the will, as in his ſeate there to reſide, ād to cauſe her to affect ād loue her God aboue all things: ô how happie is the ſoule wherin this holy loue is ſpred, ſith that together with it, all good doth arriue.

The end of the 2. booke.



THE THIRD BOOKE. OF THE PROGRESSE AND PERFECTION OF LOVE.

That holy loue may be augmented ſtill more and more in euery of vs.

CHAPTER. I.

I. THE holy Councell of Trent aſſures vs, that the friends of God proceeding from vertue to vertue, are day by day renewed, that is, encreaſed by good works, in the iuſtice, which they receiued by God's grace, and are more and more iuſtified, according to thoſe heauenly aduertiſſements; he that is iuſt, let him be more iuſtified; And he who is holy, let him be more ſanctified. Feare not but thou maieſt be iuſtified euen vntill death: the path of the iuſt is aduanced, and

encrea-

encreaſeth as a reſplendant light, euen till it be cleare day with charitie doing right, encreaſing in all things, in him who is the head of all, Iesvs-Christ: And I beſeech you that your charitie, doe more and more encreaſe. All theſe are ſacred wordes out of David, S. Iohn, Ecclesiastes, and S. Pavle.

2. I neuer heard of any liuing creature whoſe grouth was not bounded and limited, ſaue onely the Crocodile who from an extreamly little beginning neuer ceaſeth to growe till she come to her end, repreſenting equally in this the good, and the wicked; for the arrogance of ſuch as hate God, ſwells continually ſaieth the great kind David; and the good doe encreaſe as the breake of the day, from brightneſſe to brightneſſe: and to ſtād long at a ſtaie in one eſtate is a thing impoſſible; he that gaines not; looſeth in this traficke; he that aſcends not, deſcends vpon this ladder; he that vanquisheth not in this battell, is vanquished: we liue amidſt the dangers of the warrs which our enemie doth wage with vs; if we reſiſt not, we perish; and we cannot reſiſt, but we ouercome, nor ouercome without triumphe: for, as ſaieth the glorious S. Bernard; it is written in particular of man, that he neuer remaines in one ſtate; he doth neceſſarily either goe forward or returne backward. Euery one runns, but one onely beares away the prize, runneſo, as you may obtaine it. Who is the prize, but Iesvs-Christ? And how can you attaine him, if you follow him not? But if you follow him, you shall march, and runne continually: for he neuer makes ſtaie, but

continues his course of loue and obedience euen vntill death, and death of the crosse.

3. Goe then, saith S. BERNARD, goe I saie with him, goe my deare THEO: and admit no other bounds, then those of life, and as long as it remaines, runne after this Sauiour; but runne ardently and louingly: for what better will you be to follow him if you be not so happie as to ouerta him? Let vs heare the Prophete; I haue inclined my heart to doe thy Iustifications eternally, he doth not saie, that he will doe them for a time onely, but euerlastingly; and because he desires eternally to doe well, he shall haue an eternall reward. Blessed are they, who are pure in the way, who walke in the law of our Lord: accursed are they who are defiled, who walke not in the law of our Lord: It is onely a saying of the Diuell, that he will sit vpō the Norh. Vnworthy man wilt thou sit downe? ah! knowest thou not that thou art vpon the way, and that the way is not made to sit downe but to goe in? and so to goe in, that to goe, is to passe on the way. And God speaking to one of his greatest friends: walke saieth he before me and be perfect.

4. True vertue hath no limits she findes still PLVS VLTRA; but especially holy Charitie, which is the vertue of vertues; and hauing an infinite obiect, might be capable to become infinite, if she could meete with a heart capable of infinitie; nothing hīdering this loue to be infinite saue the cōdition of the will which receiues it, and is to become actiue by it; which, as it is cause that neuer any shall see God, as much as he is visible, so neuer any shall be

able

able to loue him, as much as he is amiable. The heart which could loue God with a loue equall to the diuine Goodneſſe, should haue a will infinitly good, which cānot be but in God. Charitie then in vs may be perfected euē to infinitie, but excluſiuely, that is, Charitie may become more and more and ſtill more excellent, yet neuer infinite. The Holy Ghoſt, may eleuate our hearts, and apply them to what ſupernaturall actions it shall pleaſe him, ſo they be not infinite; for betwixt little an great things, though the one exceede the other neuer ſo much, there is ſtill ſome proportion, prouided alwaies, that the exceſſe of the thing which doth exceede be not infinite: but betweene finite and infinite there is no proportiō nor can there be any made, vnleſſe either the finite thing be raiſed to infinitie, or the infinite brought downe to finitie, which is impoſsible.

5. So that euen the Charitie which is in our Redeemour, as he is man, though greater then Angell or man can comprehend, yet is it not infinite of it ſelfe, and in its owne being, but onely in the eſtimation of the dignitie and merite therof, as being the charitie of a diuine Perſon who is the eternall Sonne of the omnipotent Father.

6. Meane while, it is an extreame honour to the ſoule; that she may ſtill grow more and more in the loue of her God, as long as she shall liue in this miſerable life.

And by vertues new aſcend,
To a life that knowes no end.

How easie our Sauiour hath made the encreaſe of loue.

CHAPTER. II.

1. DOe you ſee. THEO. this glaſſe of water, or this peece of bread which a holy ſoule giues to a poore bodie for Gods ſake, it is a ſmale matter God-wot, and in humane conceipt hardly worthy of conſideration: God notwithſtanding doth recompence it, and forthwith for it doth giue ſome encreaſe of Charitie: the Gotes haire which aunciently was preſented to the TABERNACLE, was taken in good part, and had place amongſt the holy Offerings; and the little actions which proceede frō Charitie are agreeable to God and meritorious: for as in the happie ARABIA, not onely the plants which are by nature odoriferous, but euen all the others are ſweete, participating the felicitie of that ſoyle; ſo in a charitable beeſe, not onely the workes which are excellent in their owne nature, but euen euery little action doth relish the vertue of holy loue, and hath a good odour before the maieſtie of God, who in conſideration thereof doth augment charitie. And I ſaie God doth it, becauſe Charitie doth not produce her owne encreaſe as doth a tree, who by her owne vertue doth thruſt and branch out her boughes; but as Faith, Hope and Charitie are vertues which haue their origine from the diuine

goodneſſe, ſo thence alſo they draw their encreaſe and perfection; not vnlike vnto Bees, who hauing their extraction from honie, haue alſo their foode from it.

2. Wherefore like as Pearls are not onely bred of dew, but fed alſo with it, the Mother-pearls to this end opening their shels towards Heauen to begge, in a manner, the droppes which the fresh aire makes fall at the breake of the day; ſo we hauing receiued Faith, Hope, ād Charitie of the heauenly Bountie, we ought alwaies to turne and bend our hearts thitherwards, thence to obtaine the continuation and augmentation of the ſame vertues. O Lord, doth the holy Church our mother teach vs to ſaie, giue vs the encreaſe of faith, hope, and charitie; And it is done in imitation of thoſe that ſaied to our Sauiour, Lord encreaſe faith in vs, and following the counſell of S. Paule who aſſures vs, that God onely is able to make all grace abound in vs.

3. It is God therefore that giues this encreaſe in conſideration of the imploimēt which we make of his grace, as it is written; to him who hath, (that is, who doth imploy the fauours receiued) more ſhall be giuen, and he ſhall abound. Thus is our Sauiours exhortation practiſed; Heape vp treaſurs in heauen: as though he ſhould ſaie, to your precedent good workes, adde ſtill new ones: for Faſting, and Almes deedes are the peeces wherof your treaſurs are to conſiſts. Now, as amongſt the treaſurs of the Temple, the poore widdowes mite was much eſteemed, and as indeede, by the addition of many little peeces the treaſurs waxe

great and a greater value is set vpon them; so the least of little good workes, though performed euen somewhat coldly, and not according to the whole latitude of the Charitie which is in vs, is agreeable to God, and esteemed by him; In such sort, that though of themselues they cannot cause any encrease in the precedent loue, being of lesse force then it; yet the Diuine Prouidence, waighing, and out of his goodnesse highly prising them, doth forthwith reward them with encrease of Charitie for the present, and for the time to come, with a more ample glorie in heauen.

4. THEOT: the delicious honie is the Bee's Maister-peece; nor yet is their waxe therefore neglected, but is an honour to their labours: Louing hearts ought to endeuour, to bring forth workes full of feruour, and of high value, to the end they might puissantly augment Charitie: yet if they bring forth some of lesser value, they shall not loose their recompence; for God will take them in good part, that is to saie, he will therby loue them a little more. Nor doth God euer loue a soule that is in Charitie more, without bestowing also vpon her more Charitie, our loue towards him being the proper, and speciall effect of his loue towards vs,

5. By how much more liuely we looke vpon our picture in a lookingglasse, by so much more attentiuely it lookes vpon vs againe; and by how much more louingly God doth cast his gracious eies vpon our soule, which is made to his Image and likenesse, our soule mutually, with so much more attention and feruour is fixed vpon the Di-

uine

uine Goodneſſe, anſwering, according to her littleneſſe, all the encreaſe of Diuine Loue which this ſoueraigne ſweeteneſſe work's in her. The Councell of Trent ſaieth thus: If any ſaie that iuſtice receiued, is not conſerued, yea that it is not augmented by good workes in the ſight of God, but that workes are onely the fruites and ſignes of iuſtification acquired, and not the cauſe of its encreaſe, let him be accurſed. Doe you marke Theo: how iuſtification wrought by Charitie, is augmented by good works, and which is to be noted, by good works without exceptiõ: for as S. Bernard ſaieth excellently well vpon another paſſage; nothing is excepted, or nothing is diſtinguished: the Councell ſpeakes of good workes indiſtinctly and without reſeruatiõ, yet giues to vnderſtand, that not onely the great and feruent, but alſo the little and faint workes doe cauſe the encreaſe of Charitie: but the great ones in a greater manner, the little ones, in a leſſer.

6. Such is the loue which God beares to our ſoules, ſuch his deſire to make vs encreaſe in the loue which we owe to him. The Diuine ſweeteneſſe renders all things profitable vnto vs; takes all to our aduantage, and turnes all our endeuours, though neuer ſo faint and of low condition, to our gaine.

7. In the commerce of morall vertues little works bring no encreaſe to the vertue whence they proceede, but contrariwiſe, if they be very little, doe impaire it: for a great Liberalitie doth perish, while she is buſied in beſtowing things of ſmale value, and of liberalitie becomes niggard-

neſſe

neſſe. But in the traficke of vertues which iſſue from God's mercy, and eſpecially from Charitie, euery worke returnes profit: Nor is it ſtrang that ſacred Loue, as king of vertues, hath nothing either great or ſmale, which is not amiable, ſith the Baulme tree, prince of ſweete trees, beares neither barke nor leafe, that is not odoriferous: and what could loue bring fourth that were not worthie of loue, or did not tend to loue?

How a ſoule in Charitie makes progreſſe in it.

CHAPTER. III.

1. LEt's make vſe of a Parabole THEO: ſeeing it was a methode that pleaſed the Soueraigne Maiſter of Loue, which we are to teach. A great and braue King hauing eſpouſed a moſt amiable young Princeſſe, and hauing on a certaine day led her into his ſecret Cloſet, there to conuerſe with her more at his pleaſure; after ſome diſcourſe, he ſaw her by a certaine ſudden accident fall downe as dead at his foote. Alas! he was extreamely aſtonished at this, and it did well nigh put him alſo into a ſownd; for ſhe was dearer to him then his owne life. Yet the ſame Loue that gaue him this aſſault of griefe, did fourthwith giue him ſtrength to ſuſtaine it, and put him into action, to th'end that with an incomparable promptitude he might remedie the euill of the deare

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Companion of his life: ſo that with a nimble ſpeede opening a Dreſſer which ſtood by, he takes a cordiall water infinitly precious, and hauing filled his mouth with it, by force he opēs the cloſed lippes and teeth of his well-beloued Princeſſe, thē breathing, and ſpurting the precious liquor which he held in his mouth, into his poore Loues, who lay in a ſownd; and poureing the reſt of the glaſſe vpon her noſe, her temples, and about her heart, he made her returne to her ſelfe and ſenſes againe; that done, he helpes her vp ſoftely, and by vertue of remedies, doth ſo ſtrengthen and bring her to life, that she begins to ſtand, and walke fairely with him; but in no ſort without his helpe: for he goes aſsiſting and ſuſtaining her vnder the arme, till at length he laied to her heart an Epetheme ſo precious, and of ſo great vertue, that finding her ſelfe entirely reſtored to her wounted health, she walkes all alone, her deare Spouſe not now ſurtaiening her ſo much, but onely holding her right hand ſoftly betwixt his, and his right arme folded vnder hers, and vnder her breaſts. Thus he entertained her, ād with all did her foure good offices: for 1. he gaue teſtimonie that his heart was louingly carefull of her. 2. he neuer deſiſted to ſolace her. 3. if she felt any touch of her former faintneſſe returne, he would ſuſtaine her. 4. if she light into any rough and difficile way, he would be her ſupport and ſtaie; And in Aſcēts, or whē she would make a little more haſt, he would lift her vp, ād powerfully ſuccour her. In fine he ſtaied by her with a cordiall regard till night approached, ād thē alſo he would aſsiſt in cōueying her, to her royall bed.

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2. The iuſt ſoule is the Spouſe of our Sauiour, and becauſe she is neuer iuſt, but when she is in charitie, she is alſo neuer ſpouſe but she is led into the ſacred Cloſet, of thoſe delicious perfumes, mentioned in the Canticles; Now, when the ſoule thus honored, commits ſinne, she falls as dead of a ſpirituall faintneſſe; and this is truely an vnexpected accident: for who would euer haue thought that a Creature would haue forſaken her Creator and ſoueraigne Good, for things ſo ſlight as the baites of ſinne? Certes the Heauens are aſtonished at it, and if God were ſubiect to paſsions, he would fall downe in a ſownd at this mishappe, as when he was mottall he died vpon the croſſe for our Redemption. But ſeeing it is not now neceſſarie that he should imploy his loue to dye for vs, when he ſeeth the ſoule ouerthrowne by ſinne, he commonly runs to her ſuccour, and by an vnſpeakable mercy, laies open the gates of her heart, by the ſtings and remorses of conſcience, which cõming from the diuers lightes and apprehenſions which he caſt's into our hearts, with healthfull motions, by which as by an odoriferous and vitall water he makes the ſoule returne home to her ſelfe, and ſenſes. And all this THEO: God works in vs without our helpe, his amiable Bountie preuenting vs with his ſweeteneſſe. For euen as our languishing Bride had remained dead in her ſownd, if the king had not aſsiſted; ſo the ſoule would remaine loſt in her ſinne if God preuented her not. But if the ſoule thus excitated, adde her conſent to the feeling of Grace, ſeconding the inſpiration which preuented her, and receiuing the

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aides and remedies requiſite, prouided for her by God; he will fortifie her and conduct her through the diuers motions of Faith, Hope, and Penance, euen till he reſtore her to her true ſpirituall health which is Charitie. Now in her paſſage frō vertue to vertue, by which hē diſpoſeth her to Loue, he doth not conduct her onely, but in ſuch ſort ſuſtaine her, that as she of her ſide walkes what she is able, ſo he of his part ſupports and ſuſtaines her, and it is hard to ſaie, whether she goes, or she is carried: for she is not ſo carried that she goes not, and yet she goes ſo, that if she were not carried, she could not goe at all. So that to ſpeake Apoſtolically, she muſt ſaie; I goe, not I alone, but the Grace of God with me.

3. But the Soule being entirely reſtored to her health, by the excellent Epitheme of Charitie which the Holy Ghoſt infuſeth into her heart, she is then able to goe, and keepe her ſelfe vpon her feete of her ſelfe, yet by vertue of this health, and this ſacred Epitheme of holy Loue. Wherefore though she be able to goe of her ſelfe, yet is she to rende the glorie thereof to God, who beſtowed vpon her a health ſo vigourous, and manlie: for whether the Holy Ghoſt doth fortifie vs by the motions which he doth imprint in our hearts, or he doth ſuſtaine vs by the Charitie which he doth infuſe into it; whether he doth ſuccour vs by manner of aſſiſtance, in lightening and carrying vs; or that he doth ſtrengthen our hearts by poureing into them fortifying and quickening Loue; We alwayes liue, goe, and operate, in and by him.

4. And although by meanes of Charitie poured

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into our Soules, we are able to walke in the preſence of God, and make aduancement in the way of Saluation, yet ſo, as that the Goodneſſe of God doth ſtill aſſiſt the ſoule whom he hath daigned with his Loue, continually holding her with his holy hand: For ſo 1. he doth better make appeare the ſweeteneſſe of his loue towards her. 2. he goes ſtill more and more encouraging her. 3. he giues her comfort againſt depraued inclinations, and euill cuſtomes contracted by her former ſinne. 4. and finally, he maintains and defends her from temptations.

5. Doe not we often ſee THEO: that ſound and luſtie men muſt be prouoked to employ their ſtrength and power well, and as one would ſaie muſt be drawen by the hand to the worke? So God hauing endewed vs with Charitie, and in it, with force and ſufficiencie to gaine ground in the way of perfection; his Loue doth not permit him to let vs march all alone, but makes him put himſelfe vpon the way with vs, it vrgeth him to vrge vs, and doth ſollicite his heart, to ſollicite and driue forwards ours to make good vſe of the Charitie which he gaue vs, repeating often by meanes of his inſpirations, S. PAVLES Aduertiſements: See that thou receiue not heauenly Grace in vaine, while you haue time; doe all the good you can; runne ſo as you may winne the goale. So that we are often to thinke, that he iterats in our eares, the words which he vſed to the good Father ABRAHAM: walke before me and be perfect.

6. But principally the ſpeciall aſſiſtance of God is requiſite for the ſoule endewed with Chari-

tie, in her enterpriſes which are ſublime and extraordinarie: for be it that Charitie, though very weake, doth ſufficiently incline vs, and vnleſſe I be deceiued, afford force inough to performe the workes neceſſarie to ſaluatiõ, yet ſo, that to aſpire to, and vndertake excellent and extraordinarie actions, our hearts ſtãd in neede of putting on, and heateing, by the hand and motion of this great heauenly Louer; as the Princeſſe in our Parable, although reſtored to health, could not aſcend, nor haue gone faſt, had not her deare Spouſe releeued and ſtrongely ſuſtained her. To this Purpoſe, S. Antonie, and Simeon Stylite, were in the Grace of God ãd Charitie, whẽ they did deſigne ſo high ẽterpriſes: as alſo the B. mother S. Teresa whẽ she made her particular vow of obediẽce: S. Francis, and S. Lewes, when they vndertooke their iorney beyond ſea for the aduancement of God's glorie: The B. Zaverivs when he conſecrated his life to the Indians conuerſion, S. Charles in expoſing himſelfe to ſerue the peſtiferous, S. Pavline, when he ſould himſelfe to redeeme the poore widowes child; yet neuer had they dared ſo hardie and generous enterpriſes, if God, to that Charitie which they had in their hearts, had not added ſpeciall forces, inſpirations, inuitations, and lights, wherby he did animate and puſh them forward to theſe extraordinarie eſſaies of ſpirituall valour.

7. Doe you not marke the young man of the Ghoſpell, whom our Sauiour loued, and who cõſequently was in Charitie? certes he neuer dream'd of ſelling all he had, to giue it to the poore, and

low our Sauiour: nay though our Sauiour had giuen him such an inspiration, yet had he not the courage to put it in executiō. In these great works THEO: onely inspirations are not sufficient, but further we must be fortified, to be able to effect that which the inspiratiō inclines vs to. As againe in the fierce assaultes of extraordinarie tēptations, the speciall and particular presence of heauenly succours is altogether necessarie. For this cause, the holy Church makes vs so frequently crie out: Excite our hearts ô Lord, preuent our actions by breathing vpon vs; and in aiding vs, accompanie vs; O Lord be prompt to helpe vs, and the like; therby to obtaine grace to be able to effect excellent and extraordinarie works, and more frequently and feruently to exercise ordinarie ones: as also more ardently to resist smale temptations, and more valliently to encounter great ones. S. ANTONIE was assailed by a hideous legion of Diuels, whose rage hauing a long time sustained, not without incredible paine and torment; at length he espied the couer of his Cell deuided, and a heauenly raie enter the breach, which made the blacke and disordered Route of his enemies vanish in a moment, and deliuered him of the paine of his wounds receiued in that schirmish, whence he perceiued God's particular presence, and casting out a grone towards the brightnesse; where wast thou ô good IESVS, quoth he, where wast thou? why wast thou not here from the beginning to haue remedied my paine? It was answered him frō aboue, Antonie, I was here: but I expected the euent of thy combat: And sithens thou behaued

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thy ſelfe brauely and valiently, I will be thy continuall aide. But in what the valour, and courage of this braue ſpirituall Combatant did conſiſt, he himſelfe, another time declars, that being ſet vpon by a Diuell who profeſſed to be the Spirit of fornicatiõ, this Glorious Sainte after many words worthy of his great courage, fell a ſinging the 7. verſe of the 115. Pſalme.

Th'eternall God is my defence,
In him it is I ſtand:
I weigh no enemies pretence,
I dread no hoſtell band.

And our Sauiour reuealed to S. Catherine of Sienna, that he was in the midſt of her heart in a cruell temptation she had, as a Captaine in the midſt of a Fort to hold it; and that without his ſuccour she had loſt her ſelfe in the battell. It is the like, in all the hote aſſaults which our enemie makes againſt vs: and we may well ſaie with Iacob, that it is the Angell that doth warrant vs in all, and ſing with the great king David.

The Paſtour who doth guid my way,
Is God, who rules this ROVND.
VVhile I to his commands obey,
At wish, all things abound:
VVhen he behoulds my ſoules deſtreſſe
Her Anguish, griefe, or care,
His Goodneſſe grant's a quick redreſſe

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So that we ought often to repeate this exclamation and Praier.

O hoare want I thy Bounti's hand,
Each where I'm garded by thy Grace,
That in thy heauen'y PROMISED LAND,
Obtaine I might a MANSION PLACE.

Touching holy perſeuerance in ſacred Loue.

CHAPTER IIII.

1. EVen as a tender mother, leading with her, her little babe, doth aſſiſt and ſupport him according as neede requires, letting him now and then aduenture a ſtep by himſelfe in plaine, or leſſe dangerous way, now taking him by the hand to weeld him, now taking him vp in her armes and bearing him: ſo our Sauiour hath a continuall care to conduct his children, that is ſuch as are in Charitie; making thē walke before him, reaching them his hand in difficulties, and bearing them himſelfe in ſuch paines, as he ſees otherwiſe inſupportable vnto thē, which he declared by ISAIE ſaying, I am thy God, taking thee by the hand, and ſaying feare not, I haue helped thee. So that with a ſtrong courage we muſt haue a firme confidence in God, and his aſsiſtance: for if we faile

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not to second his Grace, he will accomplish in vs the happie worke of our Saluation, which he also began, working in vs both the Velle and Perficere, as the Holy Councell of Trent doth assure vs.

2. In this conduct which the heauenly sweetenesse daignes to our soules, from their entry to Charitie, vntill their finall perfection, which is not finished but in the period of life, doth the great gift of Perseuerance consist to which our Sauiour annecteth the greater gift of eternall glorie, following that which he saieth, he that shall perseuer to the end, shall be saued: for this gift is no other thing then a setting together, and a continuing of the diuers supports, solaces, and succours wherby we continew in the Loue of God till death: as the education, breeding, and feeding of a child is no other thing, thē the many cares, aides and succours, ād other offices befitting a child, exercised, and continued towards him till he grow to yeares in which he shall not neede them.

3. But the continuance of succours and helpes, are not equall in all those that perseuer: for in some it is short, as in such as were cōuerted a little before their death: so it happened to the good Thiefe; so to the Sergeant, who seeing S. James his constancie, made forthwith profession of Faith and became a companion of the Matyrdome of this great Apostle: so to the glorious Porter who kept the 40. Martyrs in Sebaste, who seeing one of them loose courage, and forsake the crowne of Martyrdome did put himselfe in his place, ād at ōce became Christian, Martyr, and Glorious: so to

the Notarie, of whom mention is made in S. ANTONIE of Padua his life, who hauing all his life bene a falſe villaine, yet died a Martyr: And ſo it hapned to a thouſand others, whom we haue ſeene, and red that they died well, after an ill life. And as for theſe they ſtand not in neede of a great varietie of ſuccours, but vnleſſe ſome great temptation croſſe their way, may performe this short perſeuerance by the onely Charitie giuen then, and by the aides by which they were conuerted. For they arriue at the PORT without ſailing, and finish their pilgrimage in one onely iumpe, which the puiſſant mercy of God made them take in ſo due time, that their enemies ſaw them triumphe, before they ſtroke: ſo that their conuerſion and perſeuerance were ſcarcely diſtinguished, and if one would be exact in the proprietie of words, the grace which they receiued of God, wherby they attained as ſoone the iſſue, as the entry of their pretentions, could not well be termed Perſeuerance, though otherwiſe holding in effect the place of perſeuerance, in that it giues ſaluation, we comprehend it vnder the name of Perſeuerance. Now in others Perſeuerance is longer, as in S. ANNE the Propheteſſe; in S. IOHN the Euangeliſt; S. PAVLE the firſt Hermite; S. HILARION; S. ROMWALD; S FRANCIS of Paula, and they ſtood in neede of a thouſand ſundrie kinds of aſsiſtāces, according to the varietie of the aduenturs of their Pilgrimage, and the sharpneſſe of it.

4. Howbeit Perſeuerance is a gift, the moſt to be deſired of any thing we can hope for in this life, and which, as he Counsell of Trent ſaieth; we

cannot haue but from the hand of God, who onely can assure him that stand's, and helpe him vp that falls: Wherfore we must incessantly demand it, making vse of the meanes which our Sauiour hath tought vs, to the obtaining of it, Praier, Fasting, Almes deedes, frequenting the Sacraments', conuersation with the good, the hearing and reading of pious lessons.

5. Now sithens the gift of Praier and deuotion is liberally granted to all, thar freely doe consent to diuine inspirations, it is consequently in our power to perseuer. Yet not so, that I would hence inferre, that Perseuerãce hath her beginning from our power; for contrariwise I know she doth spring from God's mercy, whose most precious gift she is, but I would saie that though she doth not proceede frõ our power, yet comes she within the compasse of it, by meanes of our will which we cannot denie to be in our power: for be it, that Gods grace is necessarie for vs, to will to perseuer, yet is this will in our power, becaus heauenly grace is neuer manting to our will, while our will is not wanting to our power. And indeede, according to the great S. Bernard's opinion, we may truely saie with the Apostle: That neither death, nor life, nor Angels, neither depth, nor hight can separate vs from the Charitie of God, which is in Iesus Christ, no, for no creature can take vs away by force from this holy Loue; but we onely can forsake and abandon it by our owne will, nor is there any other thing in this behalfe to be feared.

6. So Theo: following the aduise of the holy

Councell, we ought to place our whole hope in God, who will perfect the work of our Saluation which he hath begun in vs, if we be not wanting to his grace: for we are not to thinke that he who saied to the Paralitike, goe and sinne not, gaue him not also power to auoide that which he did prohibit him: and surely he would neuer exhort the faithfull to perseuer, if he were not ready to furnish them with power required therto. Be faithfull till death saied he to the Bishop of SMIRNA and I will giue thee a crowne of Glorie; be diligent, and remaine in faith, labour courageously, and comfort your selues, doe all your workes in Charitie; runne so, that you may obtaine the Prise. We must eftsonnes with the great king demand of God the heauenly gift of Perseuerance, and hope that he will grant it vs.

Doe not permit thy seruant's fall,
O Lord my onely HOPE, *my* ALL,
In th-winter of this mortall day.
But when vntired time shall haste
To render back to th-earth the waste
Of what I was; be thou my stay.

That the happinesse to die in heauenly Charitie, is a speciall gift of God.

CHAPTER. V.

1. WHen the heauenly king hath brought the soule which he loueth, to the

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end of this life, he doth not ceaſe to aſſiſt her alſo in her bleſſed departure, by which he drawes her to the mariage bed of eternall glorie, which is the delicious fruite of holy Perſeuerance. And then, deare Theo. this ſoule wholy rauished with the loue of her well-beloued, putting before her eyes the multitude of fauours, and ſuccours wherwith she was preuented and helped, while she is yet in her pilgrimage, she doth inceſſantly kiſſe this ſweete helping hand, which cõducted, drew, and ſupported her in the way; and confeſſeth, that it is of this diuine Sauiour that she holds her felicitie, ſeeing he had done for her all that the Patriarch Iacob wished for his iorney at ſuch time as he ſaw the Ladder to heauen. O Lord, ſaieth she then, thou waſt with me, and guided me in the way by which I came. Thou fedſt me with the bread of thy Sacraments; thou clothed'ſt me with the wedding garment of Charitie, thou haſt happily conducted me to this Mansion of Glorie, which is thy Hovse, ô my eternall Father. What remaines ô Lord, ſaue that I should proteſt that thou art my God for euer and euer. Amen.

O God my Lord, my God for euer deare,
Thy hand hath bene my ſtay; thy ſacred grace,
My ſureſt Guide; and did me vpwards reare
To the honour of thy heauenly Mansion Place.

Thus then we walke to eternall life, for the accomplishment of which the Diuine Prouidence ordained the number, diſtinction and ſucceſsion of graces neceſſarie to it, with their dependance of one another.

2. He willed firſt with a true will, that euen after the ſinne of ADAM all men ſhould be ſaued: but vpon termes, and by meanes agreeable to the condition of their nature endewed with free-will, that is to ſaie he willed the ſaluation, of all thoſe that would contribute their conſent, to the graces and fauours, which he prepared, offered, and diſtributed to this end.

3. Now amongſt theſe fauours, his will was, that VOCATION ſhould be the firſt, and that it ſhould be ſo accommodated to our LIBERTIE, that we might at our pleaſure accept or reiect it: and ſuch as he ſaw would receiue it, he would furniſh with the ſacred motions of PENANCE; and determined to giue Charitie to ſuch as ſhould ſecond theſe motions: to thoſe againe that were in Charitie, he purpoſed to ſupplie with helpes neceſſarie to PERSEVERANCE: and to ſuch, as ſhould make vſe of theſe diuine helpes, he reſolued to impart finall Perſeuerance, and the glorious FELICITIE of his eternall Loue.

4. And thus we may giue a reaſon of the order which is found in the effects of PROVIDENCE tending to ſaluation, deſcending from the firſt to the laſt, that is from the fruite, which is GLORIE, to the roote of this faire tree, which is our Sauiours REDEMPTION. For the Diuine Bountie doth follow MERITS with GLORIE, CHARITIE with merits, PENNANCE with CHARITIE, OBEDIENCE to the firſt Vocation, with Penance. The VOCATION with obedience to the vocation, and our Sauiours REDEMPTION with a vocation, vpon which Iacobs myſticall ladder doth reſt, as well towards

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heauē, it ending in the louing boſome of the eternall Father, in which he doth receiue and glorifie the Elect, as alſo towards the earth, being planted vpon the beſome, and pearſed ſide of our Sauiour, who for this cauſe died vpon the Mont-Caluarie.

5. And that this continuance of the effects of Prouidence was thus ordained, with the ſame dependance, which they haue of one another in the eternall will of God, the Holy Church, in the preface of one of her ſolemne Praiers, doth witneſſe in theſe words: O ETERNALL and Almightie God who art Lord of the liuing and dead, and art mercifull to all thoſe, whom thou foreſeeſt are to be thine, by faith and works: as though she had acknowledged, that Glorie which is the encreaſe and fruite of Gods Mercy towards men, was onely ordained for thoſe, whom the Diuine wiſdome had foreſeene, that in tract of time, ſeconding their vocation, they should attaine a liuely Faith, which work's by Charitie.

6. Finally all theſe effects haue their abſolute dependance of our Sauiours Redemption, who did merit them for vs IN RIGOVR OF IVSTICE, by the louing obedience which he exerciſed euē till death and death of the croſſe, which is the ſource of all the graces which we receiue; we who are the Spirituall graffes ingraffed in his ſtoke and if being ingraffed we remaine in him, we shall beare without doubt, by the life of grace which he will impart vnto vs, the fruite of Glorie prepared for vs. But if we prooue broken ſprigges and graffes vpon this tree, that is, if by reſiſtance we

breake

breake the progreſſe, and ſucceſſe of the effects of his Clemencie it will not be ſtrang, if in the end we be wholy cut of, and be throwen into eternall fires, as fruitleſſe branches.

7. God, doubtleſſe, prepared heauen for thoſe onely, whō he foreſaw would be his. Let vs be his then THEO. by faith and works, and he will be ours by Glorie. Now it is in our power to be his: for though it be a gift of God to be Gods, yet is it a gift which God denies no bodie, but offers it to all, to giue it to ſuch as freely doe conſent to receiue it.

8. Nay marke I pray you THEO: how ardently God deſires we ſhould be his, ſith to this end, he hath made himſelfe entirely ours; beſtowing vpon vs his death, and his life; his life, to exempt vs from eternall death; his death, to poſſeſſe vs of eternall life. Let vs remaine therefore in peace, and ſerue God, to become his in this mortall life; more his, in that immortall.

That we cannot attaine to a perfect vnion with God in this mortall life.

CHAPTER. VI.

1. RIuers doe reſtleſſe rūne, and as the wiſeman ſaieth, returne to their ſource. The Sea which is the place whence they ſpring, is alſo the place of their finall repoſe; all their motion tend's no further then to vnite themſelues to their foun-

taine.

taine. O God ſaieth S. Avgvstine, thou haſt created my heart for thy ſelfe, and it can neuer repoſe but in thee: But what haue I in heauen ſaue thee, o my God, or what elſe in earth can I deſire? yea Lord, for thou art the Lord of my heart, thou my part and portion for euer. Howbeit the vnion which our heart aſpires to, neuer attaines to it's perfection in this mortall life; we may commence our Loues in this, but neuer conſummat them till the next world.

2. The heauenly Spouſe makes a delicate expreſsion of it, I haue found him at length ſaieth she; him whom my heart loues, I hold him, nor will I let him goe, till I haue led him into my mothers houſe, and into her chamber who brought me fourth. The well-beloued hath gotten him then: For he makes her feele his preſence by a thouſand conſolations: she holdes him, theſe feelings cauſing in her ſtrong affections, by which she doth holde and embrace him, proteſting neuer to releaſe him. O no! for theſe affections turne into eternall reſolutions, yet cannot she perſwade her ſelfe, that she giues him the mariage kiſſe, till she meete with him in her mothers houſe The heavenly Hiervsalem, as S. Pavle ſaieth. But ſee, Theo: how this Spouſe, thinks euen to keepe her beloued at her mercie, as ſlaue in Loue, and ſo leade him at her pleaſure, bringing him to her mothers happie abode, though indeede she her ſelfe muſt be conducted thither by him, as was Rebecca into Sara's chamber, by her deare Isaac. The heart preſſed with loue, doth ſtill gaine ground towards the thing beloued. And the Spouſe him-

ſelfe

ſelfe confeſſeth, that the Beloued hath forced his heart, hauing tyed him with one onely heire of her head, acknowledging himſelfe her priſoner by Loue.

3. This perfect coniunction then of the ſoule with God, ſhall onely be in heauen, where, as the Apocalypſe ſaieth, the Lambs marriage-banquet ſhall be made. In this mottall life the ſoule is truely eſpouſed, and betrothed to the immaculat Lambe, but not as yet married vnto him: They haue paſſed their words and promiſſes, but the execution of the marriage is differred: ſo that we haue alwayes time, though neuer reaſon, to diſclame from it; our faithfull Spouſe neuer abandoning vs, vnleſſe prouoked by our diſloyaltie and vnfaithfulneſſe: But in heauen the marriage of this diuine vnion being celebrated, the tye of our hearts to their ſoueraine PRINCIPLE, ſhall neuer be vndone.

4. It is true THEOTIME that while we expect the kiſſe of this indiſſoluble vnion, which we ſhall receiue of the Spouſe aboue in glorie, he begiues vs ſome few kiſſes, by a thouſand touches of his gratfull preſence: for vnleſſe the ſoule were kiſſed, she should not be drawen, nor would she runne in the odour of the Beloued's perfumes: whence according to the originall Hebrew Text, and the 70. Interpreters, she wisheth many kiſſes: Let hī kiſſe me ſaith she, with kiſſes of his mouth. But whereas theſe little kiſſes of this preſent life, haue reference to the ETERNALL KISSE of the life to come, the holy vulgar Edition, hath piouſly reduced the kiſſes of grace, to that of Glorie, expreſsing the ſpouſe her deſires in thiswiſe: Let

him

him kiſſe me with a kiſſe of his mouth, as though she should ſaie, of all the kiſſes, of all the fauours, that the friend of my heart, or the heart of my ſoule hath prouided for me; ah! I doe not breath after, or aſpire to any other thing then this great and ſolemne marriage-kiſſe which remaines for euer, and in compariſon whereof, the other kiſſes merit not the name of kiſſes, being rather ſignes of the future vnion betwixt my beloued and me, then vnion it ſelfe.

That the Charitie of Saints in this mortall life doth equalliſe, yea ſometimes paſſe that of the Bleſſed.

CHAPTER. VII.

1. WHen after the trauailes and dangers of this mortall life, the happie ſoules arriue at the Port of the eternall, they aſcend to the higheſt and vtmoſt degree of Loue to which they can attaine: and this finall encreaſe being beſtowed vpon them in recompence of their merits, it is diſtributed vnto them, not onely in good meaſure, but is euen preſſed and thruſt downe, and yet doth ſcatter on euery ſide, as our Sauiour ſaieth: So that the Loue which is giuen for reward, is greater in euery one, then that which was giuen for to merit.

2. Nor ſhall euery one in particular onely, haue a greater loue in heauen, then euer he had

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in earth, but euen the exercise of the least Charitie in heauen, shall be much more happie and excellent, generally speaking, then that of the greatest which is, hath bene, or shall be in this fraile life: for aboue, all the saints doe incessantly, without any intermissiō exercise loue; while heare belowe, God's greatest seruants racked and tyrannized with the necessities of this dying life, are forced to suffer a thousand and a thouland distractions, which oftentimes puts them by the practise of holy loue.

3. In heauen THEO: the louing attention of the blessed is firme, constant, inuiolable, and cannot perish or decrease; their intention is pure, and freed from all mixture of any inferiour intention: In some, this felicitie, to see God clearely, and loue him vnchangably is incomparable. And who would euer compare the pleasure one might take by sea (if any can be had to liue amidst the dangers continuall torments, agitations and mutatiōs, which there are to be endured) with the content of a royall Pallace, where all things are at a wish, yea where delights doe incomparably passe our wishes?

4. There is then more content, pleasure, and perfection in the exercise of sacred loue amongst the heauenly inhabitants, then in that of the pilgrims of this poore land: some notwithstanding haue bene so happie in their pilgrimage, that they passed in Charitie diuers of those Saints, who were already possessed of the eternall Countrie: for certainly it were strang, that the Charitie of a great S. IOHN, of the Apostles and Apostolicall

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men, were not greater, yea euen while they were detained heare belowe, then that of little children who dying in the onely grace of Baptiſme enioyed immortall glorie.

5. It is not ordinarie that shepheards are more valiant then ſoldiers; and yet the little shepheard DAVID, cõming into the Armie of ISRAEL, foũd that euery one was more expert in the vſe of armes then he, neuertheleſſe he was more valiant then all they. Nor is it ordinarie that mortalls haue more charitie then the immortall, and yet there haue bene ſome mortalls, inferiour in the exerciſe of loue to the immortall, who notwithſtanding haue gone before them in charitie, and habits of loue. And as making compariſon betwixt hote iron and a burning lampe, we ſaie, the iron is hotter, yet the lampe is clearer and lighter: So if we parallel a glorious child with S. IOHN as yet priſoner, or S. PAVLE a captiue, we ſhall ſaie that the child in heauen hath more brightneſſe and lightneſſe in his vnderſtanding, more heate and exerciſe of loue in the will: yet S. IOHN, or S. PAVLE had euen in earth, more fire of Charitie, and heate of loue.

Of the incomparable loue of the mother of God our B. Lady.

CHAPTER. VIII.

1. BVt what or wherſoeuer I ſpeake, my meaning is not to make compariſon with the moſt Sacred virgin Mother our B. Lady: ô God

no,

no, FOR SHE IS THE DAVGHTER OF INCOMPARABLE DILECTION, the onely doue, the moſt perfect ſpouſe. Of this heauenly Queene, from my heart I pronounce, this louing, and true thought; that, at leaſt towards the end of her mortall daies, her charitie paſſed that of the Seraphins: for though many Daughters heaped together riches, she ſurpaſſed the all. The Saints and Angels are but cõpared to ſtarrs, and the prime of thoſe to the faireſt of theſe: but she is faire as the moone, as eaſie to be ſingled and diſcerned from all the Saints, as the Sunne from the ſtarrs. And yet I thinke further, that as the Charitie of this MOTHER OF LOVE excells that of all the Saints of heauen in perfection, ſo did she exerciſe it more perfectly, yea euen in this mortall life, neuer offending venially, as the Church eſteemes; she had then nor change nor ſtop in the way of Loue, but by a perpetuall aduancement aſcended from Loue to Loue. She neuer felt any contradiction of the ſenſuall appetite; whence her Loue as a true SALOMON reigned peacebly in her ſoule, and was exerciſed at her pleaſure: the virginitie of her heart and bodie, was more worthy and honorable then that of Angels. So that her ſpirit not diuided or ſeparated as S. PAVLE ſaieth, was occupied in diuine thoughts to pleaſe her God. And in fine a mothers loue, moſt preſsing, actiue, and ardent, an vnwearied and inſatiable loue, what could it not work in the heart of ſuch a mother, and for the heart of ſuch a ſonne.

2. Ah! doe not ſaie I pray you, that this virgin

was

was subiect to sleepe, no, saie not so Theo: for doe you not see, that her sleepe, is a sleepe of Loue? so that it is euen her Spouse his will, that she should sleepe so long as she list; ah take heede I coniure you saith he, that you awake not my well beloued till she please. No Theo: this heauenly Queene neuer slept but of loue, sith she neuer gaue repose to her precious bodie, but to reenforce it, the better thence to serue God, which is a most excellent act of Charitie: for as the great S. Augustine saieth, Charitie doth oblige vs to loue our bodies conueniently, in so much as they are necessarie to good works; as they make a part of our person; and as they shall be participant of eternall felicitie: Certes a Christian is to loue his bodie, as a liuing Image of our Sauiour incarnate, as issue of the same stocke, and consequently of his kindred and consanguinitie; especially after we haue renewed the alliance, by receiuing really the diuine bodie of our Redeemour in the most adorable Sacrament of the Altar, and when by Baptisme, Confirmation and other Sacraments, we haue dedicated and consecrated our selues to the Soueraigne Goodnesse.

3. But for the B. Virgine, ô God with what deuotion was she to loue her virginall bodie? not onely because it was a sweete, humble, pure bodie, obeissant to diuine Loue, and wholy embaumed with a thousand sacred sweetes, but also for that it was the liuely source of our Sauiour's, and did so strictly belong vnto him, by an incomparable dependance. For which cause, when she gaue her

ingelicall bodie to the repoſe of ſleepe: goe to, laied she, repoſe ô TABERNACLE OF ALLIANCE, ARKE OF SANCTITIE, THRONE OF THE DIVINITIE, eaſe thy ſelfe a little of thy wearineſſe, and repaire thy forces, by this ſweete repoſe.

4. Beſides deare THEO: doe you not know that bad dreames, voluntarily procured by the dayes depraued thoughtes, are in ſome ſort ſinnes, in ſo much as they are dependances and executiõs of the precedent malice? cuẽ ſo the dreames which proceede from the holy affections of ſuch as are a wake be reputed vertuous and holy. O God THEO: what a conſolation it is to heare S. CHRYSOSTOME recounting on a certaine day to his people, the vehemencie of his loue towards them! the neceſſitie of ſleepe, quoth he, preſſing my eyelids, the tyrannie of my loue towards you, doth exeite the eyes of my mind: and euen while I ſleepe me thinks I ſpeake vnto you, for the ſoule is wonte in ſleepe to ſee by imagination what she thought in the day time, ſo while we ſee not one an other with the eyes of flesh, we ſupplie it with the eyes of Charitie. O ſweete IESVS, what dreames was thy ſacred Mother to haue when she ſleept, her heart watching? Did she not dreame that she had thee yet folded in her wombe, as thou wa'ſt for nine monthes ſpace? or elſe hanging at her breaſts, and pretily preſſing the ſacred nible of her virginall dugge? Ah what ſweeteneſſe was in this ſoule! Paraduenture she dreamed, that as our Saiiour had often ſleept in her boſome, as a tender lampkin vpon his mothers flanke, ſo she ſleept in his pearced ſide, as a WHITE DOVE in the caue of

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an assured rocke: so that her sleepe was wholy like to an extasie, according to the operation of the spirit, though to the bodie it was a sweete and gracious rest and repose. But if euer she dreamed, as did the auncient Ioseph, of her future greatenesse; when in heauen she should be clothed with the Sunne, crowned with starrs, ād the moone at her feete, that is, wholy enuironed with her sonnes glorie, crowned with that of the Saints, and the world vnder her: or else, if as Iacob, she saw the progresse, and fruite of her sonnes Redemption, for the loue of Angells and men. Theo: who could euer imagine the immensitie of so great delightes? ô what conferēces with her deare child! what deliciousnesse from euery side!

5. But marke I pray you that I neither doe, nor will saie, that this so priuileged a Soule of the Mother of God, was depriued of the vse of reason in her sleepe. Many are of opinion that Salomon in that rare, yea, and true dreame, in which he demanded and receiued the gift of incomparable wisdome, did truely exercise his free-will, by reason of the iudicious eloquence of the discourse he made; of his choice full of discretion; and the most excellent Prayer which he vsed; and all these without any mixture of impertinences or distractiōs of mind. But how much more reason is there, that the mother of the true Salomon, had the vse of reason in her sleepe, that is to saie, as Salomon himselfe made her speake, that her heart watched while she slept? Surely it was a farre greater maruell that S. Iohn had the exercise of reason in his mothers wombe. And why then should we denie

her a Ieſſe, for whom, and to whom God did more fauours, then either he hath, or ſhall doe for all creaturs beſides?

6. To conclud, as the precious ſtone Abeſton doth by a perleleſſe proprietie conſerue for euer the fire which it hath conceiued: So the virgin-Mothers heart remained perpetually inflamed with holy loue which she receiued pf her ſonne: yet with this difference, that the Abeſtons fire as it cannot be extinguished, ſo it cannot be augmēted; but the virgins ſacred flames, ſith they could neither perish, diminish, nor remaine in the ſame eſtate, neuer ceaſed to take vncredible encreaſe, euen vnto heauen the place of their origine: So true it is that this Mother, is the Mother of FAIRE DILECTION, that is, as the moſt amiable, ſo the moſt louing: and as the moſt louing, ſo the moſt beloued mother of this onely ſonne; who againe is the moſt amiable, moſt louing, and moſt beloued ſonne of this onely Mother.

A Preparation to the diſcourſe of the vnion of the Bleſſed with God.

CHAPTER. IX.

1. THE triumphant loue which the Bleſſed in heauen doe exerciſe, conſiſteth in the finall, vnuariable and eternall vnion of the ſoule with God. But what is this vnion?

2. By

2. By how much more agreeable and excellent obiects our ſenſes meete withall, by ſo much more ardently ād greedily they giue themſelues to the fruition of them. By how much more faire, delightfull to the veiw, and duely lightened they are, by ſo much the eye doth more eagarly ād liuely behould them: and by how much more ſweete and pleaſant voices, or muſicke are, the attention of the eare is more drawen vnto them: So that euery obiect doth exerciſe a puiſſant, yet amiable violence vpon its proper ſenſes; a violence leſſe or more ſtrong, according as the excellencie is leſſe or greater; prouided alwayes, that it be proportiōnable to the capacitie of the Sēſe which deſires to enioy it: for the eye which doth pleaſe it ſelfe ſo much in light, cannot yet ſupport the extreamitie of it, nor fixe it ſelfe vpon the ſunne; And be muſicke neuer ſo ſweete, if loude and too nigh, it doth importune and offend our eares. Tryth is the obiect of our vnderſtanding, and conſequently takes no other content then to diſcouer and know the truth of things, as Tryth is more excellent, ſo the vnderſtanding doth applie it ſelfe more deliciouſly and attentiuely, to the conſideration of it. What pleaſure thinke you had theſe auncient Philoſophers, who had ſo excellent a knowledge of ſo many faire Trythes in nature? Verily they reputed all pleaſurs as nothing in compariſon of their well beloued Philoſophie, for which ſome of them quitted honours, others great riches, others their countrie: yea ſome there were, who deliberatly pulled out their eyes, depriuing themſelues for euer of the fruition of the

faire ed agreeable corporall light, that with more libertie they might applie themselues to the consideration of the veritie of things, by a spirituall light: for so we reade of Democrites. So delicious is the knowledge of truth! Hence it was frequent with Aristotle, that humane Felicitie and Beatitude cõsisteth in wisdome, which is the knowledge of eminent truth.

3. But when our mind, raised aboue naturall lights, begins to see the sacred truthes of faith, ô God THEO: what ioy! the soule melts with pleasure hearing the voice of her heauenly Spouse, whom she finds more sweete and delicious the the honie of all humane knowledges.

4. God hath imprinted vpon all things created his trace, gate, or foote-steppes; so that the knowledge we haue of his diuine Maiestie by creaturs, seemes no other thing then God's trace; and that in cõparison of it, Faith is a veiw of the very face of the diuine Maiestie, which we doe not yet see in the cleare day of Glorie, but as it were in the breake of day, as it happened to IACOB neere vnto the Torrent IABOC: for though he saw not the Angell with whom he wrastled, saue in the weake light of the day breake, yet rauished with contentment he ceased not to crie; I haue seene the Almightie face to face, and my soule hath bene saued. ô how delightfull is the holy light of faith, by which we know by an infallible certitude not onely the historie of the beginning of creaturs, and their true vse; but euen that of the eternall birth of the great, and soueraigne DIVINE WORD, to and for whom, all was

made,

made, and who with the Father and the holy Ghoſt, is one onely God, moſt ſingular, moſt adorable and bleſſed for euer Amen. Ah! ſaieth S. Hierome to his Paulina, the learned Plato neuer knew this; Eloquent Demoſthenes was ignorant of it. How ſweete thy words are to my palate, ô God quoth that great king, ſweeter then honie to my mouth! was not our heart burning while he ſpoake to vs in the way, ſaied thoſe happie pilgrims of Emaus, ſpeaking of the flames of loue with which they were touched, by the word of faith. But if diuine Truth es be ſo ſweete, being propoſed in the obſcure light of faith, ô God what ſhall they be, when we ſhall contemplat them in the light of the noone-day of glorie?

5. The Queene of Saba, who at the greatneſſe of Salomons renowne, left all to goe ſee him, being arriued in his preſence, and hauing heard the wonders of the wiſdome which he poured out in his ſpeaches; as aſtonished and loſt in admiration, ſhe cried out, that what ſhe had by heareſay of this heauenly wiſdome was not halfe of the knowledge which ſight and experience had giuen her.

6. Ah! how faire and gratefull are the truthes which faith doth diſcouer vnto vs by hearing, but when arriued in the heauenly Hieruſalem, we ſhall ſhee the great Salomon, king of glorie, ſeated vpon the Throne of his wiſdome manifeſting by an incomprehenſible brightneſſe the wonders and eternall ſecrets of his Soueraigne Truth, with ſuch light, that our vnderſtanding ſhall ſee in preſence, that which it had beleeued here below; ah! then moſt deare Theo: what rauiſhments!

what extaſes! what admirations! what loues! what ſweetes! no, neuer (ſhall we ſaie in this exceſſe of ſweetneſſe) neuer could we haue imagined to haue ſeene truthes ſo delightſome. Indeede we beleeued all that we were told of thy glorie, ô great Citie of God, but we could not conceiue the infinite greatneſſe of the Abiſſes of thy delightes.

That the precedent deſire ſhall much encreaſe the vnion of the Bleſſed with God.

CHAPTER. X.

1. THE deſire which doth preceede fruition, doth egge and refine the feeling of the ſame, and by how much the deſire was more vrgent and powerfull, by ſo much more gratefull and delicious is the poſſeſſion of the thing deſired, ô LAVS, my deare TVRO: what pleaſure will man's heart take to ſee the face of the Diuinitie, a face ſo much deſired, yea a face the onely deſire of our ſoules? Our hearts haue a thriſt which cannot be quenched by the pleaſures of this mortall life, whereof the moſt eſteemed and purchaſed, If moderat, quench vs not; if extreame, they ſtifle vs. Yet we deſire them alwayes in the extreamitie, and being ſo deſired they are alwayes exceſſiue, inſupportable, dammagable. For we dye of ioye as well as of griefe: yea ioye is more actiue to ruinate

ys then griefe. Alexãder hauing ſwallowed vp, what in effect, what in hope, this lower world, heard of a caitiue fellow, that there were yet many other worlds, and like a little child who will crie if one refuſe him an aple, this Alexander whom the world inſtils the great, more foole notwithſtanding then a little child, began bitterly to weepe, becauſe there was no liklihoode that he ſhould conquer the other worlds, hauing not as yet got the entire poſſeſsion of this. He that did more fully enioye the world then euer any did, is yet ſo little ſatisfied with it, that he weepes for ſorrow that he cannot haue the others, which the foolish perſuaſion of a wretched Babler made him conceiue. Tell me I praie you Theo: doth he not show that the thriſt of his heart cannot be ſlaked in this life, and that this world is not ſufficient to queneh it! O admirable, yet amiable vnreſt of mans heart! be ſtill, be ſtill my ſoule without all reſt, or repoſe in this earth till thou shalt haue mett with the fresh waters of the immortall life, and the moſt holy Diuinitie, which alone can allay thy drouth, and ceaſe thy deſire.

2. Meane while, Theo: imagine with the Pſalmiſt, how the Hart hard laied at by the Crie, hauing now, nor breath nor legges, doth plunge himſelfe greedily into the waters, which he queſted, and with what ardour he doth preſſe and shut himſelfe vp in that Elemẽt. One would think he would willingly be diſſolued and conuerted into water, more fully to enioye this coldeneſſe: ahl what an vnion of our hearts shall there be with God aboue; where, after theſe infinite deſires of

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the true of Good, neuer asswaged in this world, we shall find the liuing ad puissant source thereof; Then verily, as we see a hungrie child closely glewed to his mothers breast, and fixed to her dugge, greedely presse this sweete fountaine of plesãt ad desired loquor, so that one would think, that either it would thrust it selfe into its mothers breast, or else sucke, and draw her breast into his: so our soule panting with an extreame thrist of the true Good, when she shall meete with that vndrainable source in the Diuinitie; ô good God! what a holy and pleasing desire shall she feele to be vnited and ioyned to the plentifull breasts of the All-goodnesse, either altogether to diue into it, or draw it altogether into her.

Of the Vnion of the Blessed soules with God, in seeing the Diuinitie.

CHAPTER. XI.

1. WHen we looke vpon any thing, though preset to vs it is not in it selfe vnited to our eyes, but onely sends out to them a certaine representation or picture of it selfe, which is called SPECIES SENSIBILIS, by meanes whereof we see. So also when we contemplat, or vnderstand any thing, that which we vnderstand is not vnited to our vnderstanding, otherwise then by

another

another representation, or most delicate and spirituall image, which is called Species Intelligibilis. But further these Species by how many windings and changes get they to the vnderstanding? they aboord the exteriour senses, thence passe to the interiour, after to the Fantasie, from thence to the actiue vnderstanding, and come at last to the passiue, to th'end that passing so many sierces, and files, they might be purified, subtilised, and refined, and of sensible become intelligible.

2. Thus, Theotime we see and vnderstand, all that we see and vnderstand in this mortall life; yea euen things of faith; for, as the Myrrour containeth not the thing we see in it, but onely the representation, and species of it, which representatiõ staied by the Myrrour produceth another in the behoulding eye: So the word of faith, doth not containe that which it announceth, but onely represents it, and this representation of diuine things, which is in the word of faith produceth an other, which our vnderstanding, helped by Gods grace doth accept, and receiue as a representation of holy Truth, and our will is pleased in it, and doth embrace it as an honorable, profitable, louelie, and best Truth: So that the truthes signified in Gods word, are by it represented to the vnderstanding, as things expressed in the Myrrour are by it represẽted to the eye; whẽce the great Apostle saied, that to beleeue, was to see as in a Myrrour.

3. But in heauen, Theo: ô God what a fauour! The Diuinitie will vnite it selfe to our vnderstan-

ding.

ding, without the mediation of any ſpecies or repreſentation at all, but it ſelfe will applie and ioyne it ſelfe to our vnderſtanding, making it ſelfe in ſuch ſort preſent vnto it, that that inward preſence ſhall be in lieu of a repreſentation or ſpecies. O true God what a delight ſhall it be to mans vnderſtanding, to be vnited for euer to his ſoueraigne obiect, receiuing not the repreſentation but the preſence, not the picture or ſpecies, but the very eſſence of Diuine TRVTH and Maieſtie. We ſhall be there as moſt happie children of the Diuinitie, and ſhall haue the honour to be fed with the Diuine ſubſtance it ſelfe, taken into our ſoule by the mouth of our vnderſtanding; and that which paſſeth all delight, is, that as mothers are not contented in feeding their babes with their milke, which is their owne ſubſtance, if they doe not alſo put the nible of their dugge into their mouthes, that they might not receiue their ſubſtance in a ſpoone or other inſtrument, but euen in, and by their owne ſubſtance, it ſeruing as well for foode, as a conduite to conuey it to the deere little ſuckling: So God our Father, is not contented to make vs receiue his proper ſubſtance in our vnderſtanding, that is, to make vs ſee his Diuinitie, but by an Abiſſe of his ſweeteneſſe, himſelfe will applie his ſubſtance to our ſoule, to th'end that we might no longer vnderſtand by ſpecies, or repreſentation, but in it ſelfe and by it ſelfe; ſo that his fatherly, and eternall ſubſtance, is both SPECIES, and OBIECT to our vnderſtanding. Then theſe diuine promiſſes ſhalbe practiſed in an excellent

manner;

manner; I will leade her into the ſolitude, and ſpeake vnto her heart, and giue her ſucke; reioyce with Hieruſalem in ioye, that you may drink, and be filled with the dugge of his conſolation, and that you may ſucke and be delighted with the whole abundance of his glorie; you ſhall be carried to the Pap, and be lulled vpon the knee.

4. Infinite bliſſe Theot: ! And which was not promiſed onely, but we haue earneſt of it in the Bleſſed Sacrament, that perpetuall Feaſt of Diuine Grace: For in it we receiue the blood of our Sauiour in his flesh, and his flesh in his blood, his blood being applied vnto vs by meanes of his flesh, his ſubſtance by his ſubſtance euen to our corporall mouth; to th'end we might know that ſo he will applie vnto vs, his Diuine eſſence in the eternall Feaſt of his Glorie. True it is, this fauour is really done vnto vs, euen here, but couertly vnder SACRAMENTALL SPECIES AND APPARENCES, whereas in heauen, the Diuinitie will giue himſelfe openly, and we ſhall ſee him face to face as he is.

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Of the

Of the eternall vnion of the blessed spirits with God, in the vision of the eternall birth of the Sonne of God.

CHAPTER. XII.

1. O Holy and diuine Spirit, eternall Loue of the Father and the Sonne; be propitious to myne infancie. Our vnderstanding shall then see God, Theo: yes, it shall see God face to face; contemplating by a view of true and reall presence, the Diuine essence it selfe, and in it, the infinite beauties thereof, all-power, all-goodnesse, all-wisdome, all-iustice, and the rest of this Abisse of perfections.

2. The vnderstanding then shall clearely see, the infinite knowledge which God the Father had from all eternitie of his owne beautie for the expression of which in himselfe, he pronounced, and saied eternally, the Mot, the Word, or the most singular and most infinite speech or diction, which comprising and representing all the perfection of the Father, can be but one same God, most one with him, without diuision or separation. We shall then also see, that eternall and admirable generation of the diuine Word and Sonne, by which he was eternally borne to the image and likenesse of the Father; a liuelie and naturall Image and likenesse, not representing any accidents nor extrinsicall thing, sith in God all is Substance, nor can

there

there be any accident; all is interiour, nor can ther be there any exteriour thing: but an image representing the proper ſubſtance ſo liuely, ſo naturally as well eſſentially as ſubſtantially, that therfore it can be no other thing then the ſame God with him, without diſtinction or differēce at all, either in eſſence or ſubſtance, ſaue onely the diſtinction of perſons: for how could it be that this diuine ſonne was the true, liuelily liuely, truely naturall, image, reſemblance, and figure of the infinite beautie, and ſubſtance of the Father, if it did not repreſent infinitly to the life and nature, the infinite perfections of the Father; and how could it infinitly repreſent infinite perfections, if it were not infinitly perfect; and how could it be infinitly perfect, if it were not God; and how could it be God, if it were not the ſame God with the Father?

3. The ſonne then, the infinite image and figure of his infinite Father, is one onely God, moſt ſingular, and infinite with his Father, there being no difference of ſubſtance betwixt them; but onely the diſtinction of perſons; which diſtinction of perſons, as it is wholy neceſſarie, ſo it is moſt ſufficient to this, that the Father pronounce, and that the ſonne ſhould be the word pronounced; that the Father ſpeake, and the Sonne be the word, or the diction; that the Father expreſſe, and the Sonne be the image, likneſſe, or figure expreſſed; and in ſomme that the Father be Father, and the Sonne Sonne, two diſtinct perſons, but one onely Eſſence or Diuinitie; ſo that God who is ſole, is not ſolitarie, for he is ſole in his moſt ſin-

gular

gular and ſimple Deitie, yet is not ſolitarie, becauſe he is Father and Sonne in two perſons. O THEO: what ioye, what iubelie in the celebritie of this eternall birth, keept in the Spledour of Saints, keept in ſeeing it, and ſeene in keeping it.

4. Milde S. BERNARD as yet a young child at Chatillon vpon Seine, on Chriſtmaſſe Eue, expected in the Church while they begun the diuine Office, and in this expectation, the poore child fell into a light ſlumber; meanewhile (ô God what ſweeteneſſe!) he ſaw in SPIRIT, yet in a viſion very diſtinct, and cleare, how the Sonne of God, hauing eſpouſed humane nature, and becoming a little child in his mothers moſt pure entrals, ſprung virginally from her ſacred wombe, with a heauanly Maieſtie masked in an humble mildeneſſe.

As Spouſe who in a royall guiſe,
From mariage bed doth ioyfull riſe.

A Viſion THEO: which did ſo replenish the little BERNARDS louely heart with content, iubilation, and ſpirituall dainties, that he had all his life an extreame ſenſe of it, and therefore, though after as a ſacred Bee he daily culled out of all the diuine myſteries, the honie of a thouſand ſweete ād heauenly conſolations; yet had he a more particular ſweeteneſſe in the ſolemnitie of the Natiuitie, and ſpoake with a ſingular guſt of this birth of his Maiſter. But alas I beſeech thee THE: if a myſticall and imaginarie viſion of the temporall and humane birth of the Sonne of God, by which he proceeded man from a woman, virgin from a virgin, doth rauish and ſo highly content the heart of a child:

what

what shall it be when our minds lightned with the light of glorie, shall see this eternall birth, by which the Sonne doth proceede God from God, Light from Light, a True God from a True God diuinely and eternally; then shall our minds be ioyned by an incomprehensible complacence to this obiect of delight, and by an vnchangeable attention shall remaine vnited to it for euer.

Of the vnion of the Blessed with God in the vision of the Holy Ghost's production.

CHAPTER XIII.

1. THe eternall Father seeing the infinite Bountie ad Beautie of his essence, so liuelily, essentially, and substantially expressed in his Sonne, and the Sonne seeing reciprocally that his owne essence, Bountie, and Beautie was originally in his Father, as in their source and fountaine: ah can it possibly be that this Diuine Father and his Sonne, should not mutually loue one another with an infinite loue, sith their will, by which they loue, is infinite in each of them.

2. Loue not finding vs equall, doth equalize vs: not finding vs vnited, doth vnite vs. Now the Father and the Sonne finding themselues not onely equall and vnited, but euen one same God, one same Goodnesse, one same essence, and one same vnitie, how much must they needes loue one another? not with a loue which passeth, as that of in-

tellectuall creaturs amongſt themſelues, or towards their Creator: for created loue is exerciſed in many and diuers motions, breathings, vnions and tyes which doe immediatly ſucceede one another, and continue loue with a gratfull viciſsitude of ſpirituall motions. But the diuine loue of the eternall Father towards his Sonne, is practiſed in one onely breathing mutually from them both, who in this ſort remaine vnited and tied together. I THEO: for the Bountie of the Father and Sonne being but one ſole ſingularly one bountie, cõmon to them both, the loue of this Bountie can be but one onely loue; for though there be two Louers, to wit, the Father and the Sonne, yet ſeeing there is onely their moſt ſingular Bountie common to them both which is loued, and their moſt one will which doth loue, there is thereof but one loue, exerciſed by one SPIRATION of loue. The Father breaths this loue, and ſo doth the Sonne, but becauſe the Father doth not breath this loue, but by meanes of the ſame will, and for the ſame Bountie, which is equally and ſingularly in him, and his Sonne: nor the Sonne againe doth not breath this SPIRATION of loue, but for this ſame Bountie, and by this ſame will: therefore this SPIRATION of loue, is but one SPIRATION or one onely SPIRIT breathed out by two, which Breath.

3. And becauſe the Father and Sonne who breath, haue an infinite eſſence and will, by which they breath, and that the Bountie for which they breath is infinite, it is impoſsible the SPIRATION ſhould not be infinite; and for as much as it can-

not

not be infinite without being God, therfore this ſpirit breathed from the Father and the Sonne is true God; and ſith there neither is, nor can be more then one onely God, it is one onely true God, with the Father and the Sonne. But moreouer, whereas this loue, is an act which doth proceede mutually from the Father and the Sonne, it can neither be the Father, nor the Sonne, from whom it proceeded, though it haue the ſame Bountie and Subſtance of the Father, ād the Sōne: but muſt neceſſarily be a third diuine perſon, who with the Father and the Sonne is onely God. And for that this loue is produced by manner of Spiration, or inſpiration, it is called the holy Spirit.

4. Now, Theo: the king Dauid deſcribing the ſweeteneſſe of the frendſhipe of Gods ſeruants, cries out.

O God how good a thing it is,
And with a thouſand ſweetes of Bliſſe
Doth yeeld a ſacred hearts content,
To ſee in Brothers, hearts conſent.
Such ſweetes, are like the oiles was ſpred
Vpon the conſecrated head
Of Aaron Preiſt; which flowing downe
Vpon his beard, his necke, and gowne,
Did ſweetely all bedewe; and which
With daintie ſentes did all enriche.

But ô God, if humane friendshipe be ſo agreeable, louelie, and doe ſpreede ſo delicious an odour on them that doth contemplate it, what ſhall it be, my well-beloued THEOTIME, to behold ſacred loue mutually exerciſed betwixt the eternall Father, and the Sonne; SAINT GREGORIE NAZIANZENE recounts that the incomparable loue which was betwixt him, and SAINT BASILE the Great, was famous all through Greece: And Tertullian doth teſtifie, that the Pagans did admire, the more then brotherly loue, which raigned amongſt the primitiue Chriſtians. O what Feaſt, what ſolemnitie! with what praiſes and Benedictions is the eternall and Soueraigne Friendshipe of the Father, and the Sonne to be celebrated? with what admirations to be honored, and loued? What is there amiable and worthy to be loued, if not Friendshipe; and if Friendshipe be amiable and worthy to be loued, what Friendshipe is like to that infinite Friendshipe, which is betwixt the Father and the Sonne, who is the ſame God, in a ſingular manner with them? Our heart THEOTIME, will fall into an Abiſſe of loue, through admiration of the beautie, and ſweeteneſſe of the loue, that this eternall Father, and this incomprehenſible Sonne doe praćtiſe diuinely and eternally.

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That the Light of Glorie, *shall concurre to the vnion of the Bleſſed with God.*

CHAPTER. XIV.

1. THus shall the created vnderſtanding ſee the Diuine eſſence, without the meanes of any ſpecies or repreſentation; yet not without a certaine excellent light, which doth diſpoſe, eleuate, and ſtrengthen it, to raiſe it's view ſo high, and to an obiect ſo ſublime and reſplendãt. For as the Owlets ſight is ſtrong enough to behold the gloomie light of a cleare night, yet not to ſee the light at noonetide, which is too glittering to be ſeene by ſo troubled and weake eyes; ſo our vnderſtanding which is ſtrong enough to conſider naturall truthes by diſcourſe, yea euen the ſupernaturall things of grace, by the light of faith, is not yet able, neither by the light of nature nor faith, to attaine vnto the view of the diuine ſubſtance, in it ſelfe. Wherefore the goodneſſe of the eternall wiſdome determined, not to applie his eſſence to our vnderſtanding, till he had prepared, reuigorated, and enabled it, to receiue a ſight ſo eminent, and diſproportionable to the naturall condition thereof, as is the view of the Diuinitie: for ſo the Sunne, the ſoueraigne obiect of our corporall eyes amongſt naturall things, doth not preſent himſelfe vnto our view, without

ſending firſt his raies, by meanes whereof we may be able to ſee him, ſo that we ſee him not but by his light. Yet there is a difference betwixt the raies which the Sunne doth caſt vpō our corporall eyes, and the light which God will create in our vnderſtanding in Heauen: for the Sunn's raies doe not fortifie our corporall eyes when they are weake and vnable to ſee, but doth rather, dazle, waſte and blinde their infirme ſight: whereas contrariwiſe, this ſacred LIGHT OF GLORIE finding our vnderſtandings weake and incapable to behould the Diuinitie, it doth raiſe, ſtrengthen, and perfect them ſo excellently, that by an incomprehenſible wonder, they doe behould and contemplate the Abiſſe of the Diuine brightneſſe in it ſelfe, with a firme and ſtraight view, not being dazled, or repulſed by the infinit greatneſſe of it's ſplendour.

2. In like manner therefore as God hath endewed vs with the light of reaſon, by which we may know him as Authour of nature; and the light of faith, by which we conſider him as ſource of Grace: ſo will he beſtow vpon vs the LIGHT OF GLORIE, by which we ſhall contemplat him as fountaine of Beatitude, and eternall life: but a fountaine, THEOT: which we ſhall not contemplate a farre off, as we doe now by faith, but we ſhall ſee it by the LIGHT OF GLORIE being couered, and ſwallowed vp in it. The Duckers ſaieth Plinie, who fiſhing for precious ſtones, diue into the water, doe take oile in their mouthes, that by ſcattering it, they might haue more day, to ſee in the waters where they ſwime, THEO: the Bleſſed

hauing

hauing diued, and plunged themſelues into the Ocean of the Diuine eſſence, God will poure into their vnderſtandings the ſacred Light of Glorie which will giue them day in the Abiſſe of this inacceſsible light, that ſo by the Light of Glorie they may ſee the Light of the Diuinitie.

In God the fountaine is
Of Life, and heauenly bliſſe:
His brightneſſe ſhall appeare
To vs in th'-rayon cleare
Of his day, which ſhall be
Our day of IVBILIE.

That there ſhall be different degrees of the vnion of the Bleſſed with God.

CHAPTER. XV.

1. NOw this light of Glorie, Theo: ſhall be the meaſure of the ſight and contemplation of the Bleſſed, and according as we ſhall haue leſſe, or more of this holy ſplendour, we ſhall ſee more or leſſe clearely, and conſequently more, or leſſe happily the moſt holy Diuinitie, which as it is beholden ād diuerſly looked vpō, ſo it will make vs diuerſly glorious. Certes in this heauenly Paradiſe, all the Spirits ſee all the Diuine Eſſence,

yet no one of them, nor all of them together, doth or can see it entirely. No, THEO: for God being most singularly one, and most simply indiuisible, one cannot see him, without seeing all: But being infinite without limite, without bounds or measure at all in his perfection, there neither is, nor can be any capacitie out of himselfe, who can euer totally comprehend, or penetrate the infinitie of his Goodnesse, infinitly essentiall, and essentially infinite.

2. This created light of the visible Sunne, which is limited and finite, is in such sort all seene of all those that doe behold it, that it is neuer totally seene of any one of them, nor of all together; It is in a manner so with all our senses. Amongst many that heare excellent musike, though all of them heare it all, yet some heare it not so well, nor with so much delight as others, according as their eares, are lesse, or more delicate. MANNA had all tasts to all that eate it, yet differently, following the diuersitie of their appetits who tooke it, yet was it totally tasted of none for it had more different tasts, then the Israelits had varietie of gusts. THEO: we shall see, and taste in heauen, all the Diuinitie, but neuer any of the Blessed, nor all together, shall euer see or taste it totally. This infinite Diuinitie shall still haue infinitly more excellences, then we sufficiencie, and capacitie: and we shall haue an vnspeakable content to know, that after we haue satiated all the desire of our heart, and fully replenished the capacitie thereof in the fruition of an infinite good which is God; neuertheless there will re-

maine

maine in this infinitie, infinite perfections to be ſeene, enioyed, and poſſeſſed, which his diuine Maieſtie knowes and ſees, it onely comprehending it ſelfe.

3. So fishes enioye the incredible vaſtneſſe of the Ocean; but neuer any fish, nor yet all the multitude of fishes euer ſawe all the armes of the Sea, or wet their finnes in all its waters. Birds doe ſport in the open aire, at their pleaſure, but neuer any birde, nor yet all the flok's of birds together did euer beat with their winges all the regions of the aire, or arriue at the ſupreame region of the ſame. Ah Theo: our ſoules ſhall freely, and according to the full extēt of their wiſhes, ſwime in the Ocean, and ſoare in the aire of the Diuinitie, reioycing eternally, to ſee that this aire is ſo infinite, this Ocean ſo vaſt, that it cannot be meaſured by their winges; and that enioying without all reſerue, or exception, all this infinite Abiſſe of the Diuinitie, yet ſhall they neuer be able to equalize their fruition to this infinitie, which remaines ſtill infinitly infinite beyond their capicitie.

4. And at this the Bleſſed Spirits are rauished with two admirations, firſt at the infinite beautie which they contemplate, ſecondly, at the Abiſſe of the infinitie, which remaineth to be ſeene in this ſame beautie. O God how admirable is that which they ſee! but ô God how much more admirable is that which they ſee not! And notwithſtanding, Theo, the moſt ſacred beautie which they ſee being infinite, it doth entirely ſatisfie and ſatiate them, and enioying it with content, according to the rancke which they hold in heauen,

be-

becauſe God's amiable prouididence hath ſo determined it, they conuerte the knowledge they haue of not poſſeſſing, or not being totally to poſſeſſe their obiect into a ſimple complacence of admiration, in which they haue a ſoueraigne ioye to ſee that the beautie they loue is ſo infinite, that it cannot be totally knowen, but by it ſelfe: For in this doth the Diuinitie of this infinite Beautie, or the Beautie of this infinite Diuinitie conſiſt.

The end of the third Booke.

THE

THE FOVRTH BOOKE.

OF THE DECAY OR RVINE OF CHARITIE.

That while we are in this mortall life we may looſe the loue of God.

CHAPTER. I.

I. WE make not theſe diſcourſes for thoſe great ſoules of Election, whō God by a moſt ſpeciall fauour doth ſo maintaine, and confirme in his loue, that they runne no hazard of looſing it. We ſpeake for the reſt of mortalls, to whom the Holy Ghoſt doth addreſſe theſe aduertiſements; he that ſtands, let him take heede that he fall not; hold what thou haſt, be carefull and labour, that by Good workes you may aſſure your vocation, in ſequele whereof he makes them make this Praier, doe not caſt me from before thy face; doe

not

not take from me thy SPIRIT: and leade vs not into temptation; to th'end they may worke their ſaluation with a holy trembling, and ſacred feare, knowing that they are not more conſtant and ſtrong to conſerue Gods loue, then was the firſt Angell, his followers, and Iudas, who receiuing it looſed it, and in looſing it looſed themſelues for euer; nor then Salomon who hauing loſt it, holds the whole world in doubt of his damnation; nor then ADAM, EVE, DAVID, S. PETER, who being children of Saluation, fell yet for a ſpace from the loue, without which there is no ſaluation: Alas THEO: who ſhall then haue aſſurance to conſerue ſacred loue in the nauigation of this mortall life, ſith, as well in earth as heauen ſo many perſonages of incomparable dignities ſuffered ſo fearefull ſhipwrakes.

2. But, ô eternall God, how is it poſsible, will you ſaie, that a ſoule that loues God, can neuer looſe it: for where loue is it reſiſteth ſinne, and how comes it to paſſe then, that ſinne gets entrie there, ſith that loue is ſtrong, as death; sharpe in battaile, as hell? how can the forces of deth, or hell, that, is ſinne, vanquish loue; which at leaſt doth equalize them in ſtrength, and doth paſſe them in friends, and right? Yea how can it be that a reaſonable ſoule that hath once relished ſo great a ſweeteneſſe as is that of heauenly loue, can euer willingly ſwallow the bitter waters of ſinne? children though children, being fed with milke, with butter ād honie, abhorre the bitterneſſe of wormewoode, and Orpin, being readie to fall downe with weeping, when they are conſtrained to take them.

Ah

Ah then o true God, the ſoule once ioyned to the goodneſſe of the Creator, how can she forſake him, to follow the vanitie of the creature?

3. My deare Theo: the heauens them ſelues ſtand amazed; their ports doe burſt with feare; and the Angels of peace are loſt in aſtonishment, at this prodigious miſerie of mans heart, abandoning ſo amiable a good, to ioyne it ſelfe to things ſo deplorable. But haue you neuer ſeene the little marueill, which euery one knowes, and yet few knows the reaſon of it? when a full barrill is broched, the wine will not runne, vnleſſe it haue aire giuen from aboue, which yet happens not to barrels already drawen on; for they are no ſooner open, but the wine runnes. Certes in this mortall life, though our ſoules abound with heauenly loue, yet are they neuer ſo full ther with, that by temptation this loue may not depart: but in heaue, when the ſweeteneſſe of Gods beautie shall occupie all our vnderſtanding, and the delightes of his Goodneſſe shall wholy ſatiate our wills, ſo that there shall be nothing which the fullneſſe of his loue shall not replenish; no obiect, though it penetrate euen to our hearts, can euer draw, or make rũne one ſole drope of the precious liquour of our heauenly loue. And to think to giue aire aboue, that is, to deceiue, or ſurpriſe the vnderſtanding, it shall no more be poſsible; for it shall be immouable, in the apprehenſion of the ſoueraigne Tryth.

4. So wine well purified and ſeparated from the lees, is eaſily keept harmeleſſe when it is toſſed and troubled; but that which is vpon the lees,

is

is in continuall danger; and as for vs, ſo long as we are in this world, our ſoules are vpon the lees or tartar of a thouſand humours, and miſeries, and conſequently eaſie to be changed, and turned into their loue. But being in heauen, where, as in the great feaſt deſcribed by Iſaie, there ſhall be wine purified from the dregges, we ſhall be no longer ſubiect to change, but ſhall be inſeparably vnited by loue to our ſoueraigne good. Here, in the twie light of day breake, we are affraide, that in lieu of the Spouſe, we fall vpon ſome other obiect, which may delay, and deceiue vs; but when we ſhall find him aboue where he takes his repaſt, and repoſe, in the cleare day of glorie, there will be no occaſion to be deceiued: for his light will be too cleare, ād his ſweeteneſſe will tye vs ſo cloſely to his goodneſſe, that we ſhall not haue the power, to will to vntye our ſelues.

5. We are like to Corall, which in the ſea, the place of it's origine, is pale-greene, weake, bowing, and a pliable ſhrub: but being pulled out of the ſea as from it's mothers wombe, it becomes almoſt a ſtone, firme and impliable, changing it's pale-greene into a liuely vermillion; for ſo we (being as yet amidſt the ſea of this world, the place of our birth) are obnoxius to ſtrang changes pliable vpon euery occaſion, by inſpiration, to the right hand of heauenly loue; by temptation, to the left of tertene loue. But if, being once drawen out of this mortalitie, we ſhall haue changed the pale-greene of our doubtfull hopes, into the liuely red of aſſured fruition, we ſhall neuer more be moueable, but make a ſetled demoure for euer

in

in eternall loue.

6. It is impoſsible to ſee the Diuinitie, and not loue it: but here below, where we doe not ſee it, but onely haue a glimps of it through the cloudes of faith, as in a myrror, our knowledge is not yet ſo perfect, as not to leaue entrie to the ſurpriſes of other obiects, and apparant good, which through the obſcuritie, mixed with the certaintie, and veritie of faith, doe inſenſibly ſteale in, as little fox cubs and demolishe our florishing vine. To conclude Theo: when we haue charitie, our free-will is deck't with her wedding garment, which as she can ſtill keepe on, if she pleaſe in well doing, ſo she can put it of, if she pleaſe, in offending.

How the ſoule waxeth coole in holy Loue.

CHAPTER. II.

1. THe ſoule is often contriſtated, and afflicted in the bodie, yea euen to the forgoing of many of the members thereof, which remaine depriued of motion, and ſenſe, though she neuer forſake the heart, where she is ſtill entirely, till the periode of life. So charitie is ſometimes ſo quelled, and made to languish in the heart, that it doth ſcarcely appeare in any action, though yet she remaine entire in the ſupreame region of the ſoule: And then it is, that vnder the multitude of

veniall

veniall sinns, as vnder sinders, the fire of holy Loue remaines couert, its light being smothered, though not deaded, or extinguished: for as the presence of the Diamant doth hinder the exercise and action of the Adamants propertie in drawing iron, ád yet doth not deprive her of it, hauing her operatiõ as soone as the obstackle is remoued: so the presence of veniall sinns, doth in no sort deprive charitie of her force and power to worke, yet doth it as it were benume, and deprive her of the vse of her actiuitie. So that she remaines sterill and barren, without action. Certes nor veniall, nor yet the affection to veniall sinne, is contrarie to the essentiall resolution of charitie, which is to preferre God before all things; because by this sinne, we loue things besides reason, not against reason; we deferre a little too much, and more thẽ is conuenient to creatures, yet doe not we preferre them before the Creator; we make more delay then is fitting in terrene things; yet doe we not for all that forsake heauenly things; In fine this kind of sinne doth impeach vs in the way of charitie, but doth not put vs out of it, and therefore veniall sinne not being contrarie to Charitie, it neuer destroies her either wholy, or partially.

2. God signified to the Bishope of Ephesus, that he had forsaken his prime charitie; when he saieth not that he was without charitie, but onely that he was not such, as in the beginning, that is that he was not now prompt, feruent, flourishing, and frutefull; as we are wount to saie of him, who was braue, cheerefull and frolicke, and afterwards becomes harsh, dull, and lowtish, that he is

not

now the ſame man he was; for our meaning is not that he is not the ſame in ſubſtance, but onely in his actions, and exerciſes. And euen our Sauiour ſaieth, that in the later daies, the charitie of many ſhall waxe cold, that is, she shall not be ſo actiue and couragious, by reaſon of feare, and griefe which shall oppreſſe mens hearts. Sure it is that cõcupiſcence hauing cõceiued doth engẽder ſinne; but this ſinne, though ſinne indeede, doth not ſtill beget the death of the ſoule, but thẽ onely when it is compleate in malice, and when it is conſummate and accomplished, as S. Iames ſaieth, who in this doth eſtablish ſo cleare a difference betwixt mortall and veniall ſinne, that it is ſtrang that ſome in our age haue had the impudence to deney it.

3. Howbeit veniall ſinne is ſinne, and conſequently diſpleaſant to Charitie, not as a thing that is contrarie to her, but contrarie to her operations and progreſſe, yea her intention, which in ſo much as we are to direct all our actions to God is violated by veniall ſinne, which carrying the actions, by which they are committed, not indeede againſt God, yet beſides God, and his will: and as we ſaie of a tree rudely dight, and shaken by a tempeſt, that nothing is left, becauſe though the tree be entire, yet is it left without fruite; ſo when our charitie is shaken by the affections we haue to veniall ſinne, we ſaie she is diminished, and weakned, not for that the habits of loue are not entire in our hearts, but becauſe she is without the workes, which are the fruites.

4. The affection to great ſinnes did in ſuch ſort make VERITIE priſoner to Iniuſtice amongſt the Pagan Philoſophers, that, as the great Apoſtle ſaieth, knowing God, they honored him not according to that knowledge; ſo that, though this affection did not banish naturall light, yet it made it fruitleſſe; ſo the affection to veniall ſinne, doth not abolish Charitie, but it holds her as a ſlaue, tyed hand and foote, hindring her freedome, and action. This affection glewing vs too hard to the enioying of creaturs, depriues vs of the ſpirituall priuicie betwixt God and vs, to which charitie, as true friendshipe doth incite vs, and by conſequence this affection doth make vs looſe the interiour helpes and aſsiſtances, which are as the vitall SPIRITS of the ſoule, in default whereof there followeth a certaine ſpirituall Palſie, which in the end, if it be not remedied, leedes vs to death; for to conclude, charitie being an actiue qualitie cannot be long without either acting, or dying. She is, ſaie our Auncients, of the nature of Rachael, who alſo did repreſent her; giue me, ſaid she to her husband, children or elſe I dye: And charitie vrgeth the heart which she hath eſpouſed to make her fertile of good workes, otherwiſe she will perish.

5. We are rarely in this mortall life without many temptations; now vile and ſlouthfull hearts, and ſuch as are giuen to exteriour pleaſures, not being accuſtomed to fight, nor traiened vp in ſpirituall warfare, neuer conſerue Charitie long, but let themſelues ordinarily be ſurpriſed by mortall ſinne, which happens ſo much more eaſily, by

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how much the ſoule is more diſpoſed by veniall ſinne to mortall: for as that Auncient, by a daily continuance of carrying the ſame Calfe, bore him alſo when he was growen to be an Oxe, cuſtome hauing by little and little made the encreaſe of ſo vntoward a burden inſenſible: ſo he that doth accuſtome himſelfe to plaie for pence, will in the end plaie for crownes, piſtols, and horſes, and after them for all his ſubſtance; he that giues bridle to a ſmale coller, will find himſelf in the end furious and inſupportable; he that giues himſelfe to lye in ieaſt, is in great perill to lye calumnioufly.

6 In fine, Theo: we are wount to ſaie, that ſuch as haue a weaklie complection, haue no life, that they haue not an ovnce, or not a handfull, becauſe that which muſt quickly haue end, ſeemes indeede already not to be. And thoſe drowſie ſoules which are led with pleaſurs, and ſet vpon tranſitorie things, may well ſaie that they haue loſt Charitie, for though as yet they haue her, they are euen vpon the point of looſing her.

How we forſake heauenly loue for that of Creaturs.

CHAPTER. III.

1. THe misfortune to leaue God for the creature, happens thus; We loue not God without intermiſsion, becauſe in this mortall life,

Charitie is in vs, as a ſimple habite, which as the Philoſophers noted, we vſe when we liſt and neuer againſt our likeing. When we doe not then make vſe of the Charitie which is in vs, that is, whē we doe not applie our minds to the exerciſes of holy loue, but keepe them buſied in ſome other affaire, or elſe being ſlothfull they remaine vnprofitable, and idle, then THEO: they may be aſſaulted by ſome bad obiect, and ſurpriſed by temptation: And though the habite of charitie be at that inſtant, in the bottome of our hearts, and performe its office, inclining vs to reiect the bad ſuggeſtion, yet doth it not vrge or carrie vs to the action of reſiſtance, but according as we ſecond it as the manner of habits is; and therefore leauing vs in our freedome it happens often, that the bad obiects hauing throwen their allurements deeply into our hearts, we ioyne our ſelues vnto them by an exceſsiue complacence, which after encreaſing, we can hardly be quit of it; and as thornes, according to the ſaying of our Sauiour, doe in the end ſtilfe the ſeede of grace, and heauēly loue. So it fell-out with our firſt Mother Eue, whoſe ouerthrow began by a certaine amuſement, which she made in diſcourſing with the Serpent, taking complacence to heare of her aduancement in knowledge, and to ſee the beautie of the forbidden fruite: ſo that the complacence waxing bigge with the amuſement, and the amuſement feeding it ſelfe in the complacence, she found her ſelfe at length ſo entangled, that giuing way to conſent, she did commit the accurſed ſinne, to which afterwards she drew her husband.

2. We ſee doues ſometimes touched with vanitie ſwimme hither, and thither, obſeruing the varietie of their owne plumes; and then the Tercelets, and Falcons that eſpie them, fall vpon and ſeaſe them, which they could neuer be able to doe if the doue had flowen out right, hauing a ſtronger winge then the Haulke. Alas, Theo: if we did not ſtand muſing at the vanitie of fraile pleaſurs eſpecially in the complacence of ſelfe-loue, but hauing once got charitie, would be carefull to flie ſtraight whither she would carrie vs; ſuggeſtion, and temptation should neuer catch vs: but becauſe, as doues ſeduced and beguiled by ſelfe-eſteeme, we looke backe vpon our ſelues, and keepe our minds too much conuerſant amongſt creaturs, we often find our ſelues in our enemies clawes, who beare away, and deuoure vs.

3. God will not hinder that temptation aſſault vs, to th'end that by reſiſtance, our charitie may be more exerciſed, that by fight we may beare away the victorie; ād by victorie obtaine the triumphe. But that we haue any kind of inclination to delight our ſelues in the temptation, this riſeth from the condition of our nature, which doth ſo earneſtly loue Good, that therby she is ſubiect to be enticed by any thing that hath a shew of good; and temptations hooke is ſtill baited with this kind of baite: for as holy writ doth teach, there is either ſome honorable good in the worlds ſight, to moue vs to the pride of a wordly life; or a good delightfull to ſenſe, to carrie vs to carnall concupiſcence; or a good able to enrich vs, to incite vs to auarice and couetouſneſſe of the

eyes. But if we keepe faith, which can diſcerne betwixt the true Good we are to purſue, and the falſe which we are to reiect, liuelily attetiue to its office, without doubt it will be a faithfull Sentinell to Charitie, and will giue her intelligence of the euill that might approch the heart, vnder colour of Good, and Charitie would ſodenly repulſe it. But becauſe ordinarily, we keepe our faith either a ſleepe, or leſſe attentiue thé were requiſite for the conſeruation of Charitie; we are often ſurpriſed by temptation, which ſeducing our ſenſes, and they inciting the inferiour part of our ſoule to rebelliõ, it comes to paſſe eftſones that the ſuperiour part of reaſon yeeldes to the violence of this reuoult, and by committing the ſinne, looſeth Charitie.

4. Such was the progreſſe of the ſedition which the diſloiall Abſolon ſtirred vp againſt his good Father DAVID; for he laied before the people faire propoſitions in apparence, which being receiued by the poore Iſraelites, whoſe prudence was put a ſleepe and ſmothered, he did ſollicite them in ſuch ſort, that he wrought them to an entire rebellion; ſo that the moneſull Dauid was cõſtrained to depart from Hieruſalem with all his faithfull friends, leauing there none of qualitie, ſaue Sadoc and Abiathar Prieſts of the Almightie with their children: now Sadoc was SEERO that is to ſaie, a Prophet.

5. For ſo, moſt deare THEO: ſelfe-loue, finding our faith without attention, and drowſie, it preſents vnto it vaine, yet apparent goods, ſeduceth our ſenſe, our imagination, and the faculties

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of our ſoules, and laies ſo hard at our free-wills that it brings them to an entire reuoult, againſt the holy loue of God, which then as a David departs from our heart, with all his traine, that is with the gifts of the holy Ghoſt, and the other heauenly vertues, which are the inſeparable companions of Charitie, if not her proprieties, and abilities: nor doth there remaine in the Hervsalem of our ſoule any vertue of importance, ſauing Sadoc the Seeing, that is the gift of faith, which by her exerciſe can make vs ſee eternall things; and with him Abiathar, that is, the gift of hope with her action, both which remaine much afflicted and ſorrowfull, yet maintaining in vs the Arch of Alliance, that is, the qualitie and tile of a Christian, purchaſed by Baptiſme.

6. Alas, Theo: what a pitifull ſpectacle is it to the Angels of peace, to ſee the holy Ghoſt, and his loue depart in this māner out of our ſinfull ſoules? verily, I think, if they could weepe, they would poure out infinite teares, and with a mornefull voice, lamenting our miſhape, would ſing the Threnes which Ieremie throbed out, when ſet vpon the threſhold of the deſolate Temple, he contemplated the ruine of Hieruſalem, in the time of Sedecias.

Ah! with what griefe doe I behold
Hierusalem; *famous of old*
For good and honorable men,
Of horror now become a den.

That heauenly loue is loſt in a moment.

CHAPTER. IV.

1. THE loue of God which brings vs, to a neglect of our ſelues, makes vs Citizens of the heauenly Hieruſalē; ſelfe-loue which puſheth vs forwards to the contempt of God, makes vs ſlaues of the infernall Babilon. True it is we come by little ād little to deſpiſe God, but we haue no ſooner done it, but preſently in a moment, holy charitie doth forſake vs, or rather she doth wholy perish. I, THEO: for in the contempt of God, doth mortall ſinne conſiſt, and one onely mortall ſinne doth banish Charitie from the ſoule, for ſo much as it doth violate her tye and vnion with God, which is obedience, and ſubmiſsion to his will; and as mans heart cannot liue diuided; ſo Charitie which is the heart of the ſoule, and the ſoule of the heart, cā neuer be wounded, but she is ſlaine: as they ſaie of pearles, which being conceiued of heauenly dewe, doe perish if any drope of ſalte water get into their shell. Indeede our ſoule doth not goe out of our bodie by little ād little, but in a moment, when the bodies indiſpoſitions are ſo great, that she can no longer exerciſe the actions of life therein: euen ſo at the very inſtant, in which the heart is ſo diſordered by paſsions, that Charitie there can no longer raigne, she quits and abandons it: for she is ſo generous, that she can-

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not leaue to raigne, without leauing to liue.

2. Habits gotten by human actions alone, doe not perish by one onely contrarie act: for a man is not saied to be intemperate, for one onely act of intemperance, nor is a painter held an vnskilfull maister, for hauing once failed in his arte; but as all such habits are gotten by the impression and in sequele of diuers acts, so we loose them by a long cessation from their acts, or by many contrarie acts. But Charitie Theo: which in a moment the holy Ghost poures into our hearts, as soone as the conditions requisit to this infusion meete in vs; is also in an instant expelled thence, as soone as diuerting our will from the obedience due vnto God, we haue accomplished consent to the rebellion and disloialtie to which temptation incites vs.

3. True it is, Charitie encreaseth by degrees, and goeth from perfection to perfection, according as by our works, or by the frequenting of Sacraments, we make it place: yet doth it not decrease by a lessening of perfection thereof: for we neuer loose any bit of it, but we loose it all. In which it resembles Phidias his Maister-peece so famous amongst the Auncients: for they saie, this great Grauer, made in Athes a picture of Minerua of Iuorie twentie seauen cubits high, and in her Buckler, wherein he expressed the battails of the Amasons and Giants, he graued his owne picture with so great Arte, that one could not take away one iot of it, saieth Aristotle, without defaceing the whole statue, so that this worke though it was perfected by adding peice to peice, yet in

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a moment might be deſtroied, by remouing any little parcell of the workmans feature. In like maner THE: though the Holy Ghoſt hauing infuſed Charitie into a ſoule, doth encreaſe it by adding one degree to another, and one perfection of loue to another, yet ſo, as that the reſolution to preferre God's will before all things, being the eſſentiall point of holy loue, and that wherein the image of eternall loue, that is, of the Holy Ghoſt, is repreſented, one cannot withdraw one onely peece of it, but preſently Charitie doth wholy perish.

4. This preference of God before all things, is the deare child of Charitie. And if AGAR being an Egiptian, ſeeing her ſonne in danger of death, had not the heart to ſtay by him but would haue left him, ſaying ah I I am not able to ſee this child dye; is it ſtrang then, that Charitie the daughter of ſweeteneſſe and heauenly delight cannot ſee her child dye, which is a Reſolution neuer to offend God? ſo that ſtill as free-will reſolues to conſent to ſinne, and therein killeth this holy reſolution Charitie dyes with it, ſighing out theſe laſt words: alas no, neuer will I ſee this child dye. In fine, THE: as the precious ſtone called PRASSIVS, looſeth its luſter in the preſence of any poiſon; ſo in an inſtant, the ſoule looſeth her ſplendour, graee and beautie which conſiſteth of holy loue, vpon the entrie and preſence of any mortall ſinne; whence it is written, that the ſoule who ſinneth ſhall dye.

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That the ſole cauſe of the decay and ſlackening of Charitie, is in the creaturs will.

CHAPTER. V.

1. AS it were a moſt wicked impudencie, to attribute the works of holy loue done by the holy ghoſt, in, and with vs to the ſtrength of our will; ſo were it a shameleſſe impietie, to lay the defect of loue in vngratfull men, on the want of heauenly aſsiſtance and grace. For the holy Ghoſt cries in euery place to the contrarie, that our ruine is from our ſelues: that our Sauiour brought the fire of loue and deſires nothing but that it should burne our hearts: That ſaluation is prepared before the face of all nations, light to lighten the gentiles, and for the glorie of Iſrael. That the diuine goodneſſe would haue none to perish but that all come to the knowledge of truth, that all be ſaued, their Sauiour being come into the world, that euery one might receiue the adoption of children: And the wiſeman doth clearely aduertiſe vs. Saie not, it ſtikes of God: And the ſacred Concell of Trēt, doth inculcate diuineſy to all the children of the holy Church, that the Grace of God is neuer awāting, to ſuch as doe what they can, inuoking the diuine aſsiſtance. That God doth neuer abandon ſuch as he hath once iuſtified, vnleſſe they abandon him firſt. So

that

that if they be not awanting to grace, they shall obtaine glorie.

2. In fine THEO: our Sauiour, is a light which doth illuminate euery one that comes into the world. Diuers trauellers in a ſummers day about noone-tyde lay downe to repoſe in the shade of a tree, but while their wearineſſe ād the cooleneſſe of the shadowe keepes them a ſleepe, the Sunne aduancing himſelfe towards them, gaue iuſt vpon their eies his ſtrongeſt light, which by the glitter of his brightneſſe, made tranſparences, as with ſmale raies, about the Aple of thoſe sleepers eyes, and by the heate which pearced their eyelids, forced them by a gentle violence to awake, but ſome of them being awaked got vp, and aduancing, came happily to their lodging, the reſt, did not onely not riſe, but turning their backes to the ſunne, and pulling their hats ouer their eyes, there ſpent the day in ſleeping, till ſurpriſed by night, being yet willing to make towards their lodging, they ſtraied hither and thither in the Foreſt, at the mercy of mercileſſe wolues, and other ſauage beaſtes. Now tell me I praie, THEO: thoſe that arriued, ought they not to aſſcribe all their contentment to the ſunne, or to ſpeak like a Chriſtian, to the ſimns Creatour? yes ſurely: for it was high time, and yet they dream't not of riſing: the ſunne did them this good office; and by a gentle warning, of his light and heate, came louingly to call them vp. T'is true they reſiſted not his call, but he alſo helped them much euen in that; for he ſpred his light fairely vpon them, giuing them a glimps of himſelfe through their eyelids, and by his heate as

by

by his loue, opened their eyes, and vrged them to ſee his day.

3. Contrariwiſe theſe poore ſtrayers, were they not, to blame to crie in the woode Alas, what haue we done to the ſunne that he made vs not ſee his light, as he did our Companions, that we might haue arriued at our lodgings, and not haue wandred in theſe hideous obſcurities? for who would not vndertake the ſunns, or rather Gods cauſe, my deare Theo: to anſwere theſe vnfortunate wretches. What is it, ô you wretches, in a manner, that the ſunne could doe for you, and did not? his fauours were equall to all yee that ſlept. He eſſaied you all with the ſame light, touched you with the ſame raie, ſcattered vpon you a like heate and accurſed that you are, though you ſaw your companions riſe, take their pilgrims ſtafe to gaine way, you turned your backes to the ſunne, and would not make vſe of his light, nor be ouercome by his heate.

4. See, ſee now Theo: what I would ſaie, we are all pilgrims in this mortall life, almoſt all of vs haue willingly ſlept in ſinne; God the ſunne of Iuſtice darts vpon vs moſt ſufficiently, yea abundantly the beames of his inſpirations, warmes our hearts with his benedictions, touching euery one with the allurements of his loue; ah how chance it then that theſe allurements allure ſo few, and yet draw fewer; ah, certainly, ſuch as firſt allured, afterwards drawen, doe follow the inſpiration, haue great occaſion to ioye, but not to glorie in it: Let them ioye becauſe they enioy a great good; yet ſet them not glorie in it, becauſe it is by Gods

pure

pure goodneſſe, who leauing them the profit of their good worke reſerues to himſelfe the glorie thereof.

5. But touching them that remaine in the ſleepe of ſinne: ô what good reaſon they haue to lament, ſorrow, weepe, repent: for they are in a moſt lamentable caſe; yet haue they no reaſon to ſorrow, or complaine, ſaue of themſelues, who deſpiſed, yea rebelled againſt light: were vntractable by inuitations, and obſtinate againſt inſpirations, ſo that malediction and confuſion, ought to follow their malice for euer; they onely being authours of their ruine, onely workers of their damnation. So the Iaponians, complaining to S. XAVERIVS their Apoſtle, that God, who had had ſo much care of other nations, ſeemed to haue forgotten their predeceſſours, not hauing giuen them the knowledge of himſelfe, by the want whereof, they were loſt: The good man anſwered them, that the diuine naturall law was engrauen in the hearts of all mortalls, which if their forerunners had obſerued, the light of heauen had without doubt illuminated them, as contrariwiſe, hauing violated it, they merited damnation. An apoſtolicall anſwere of an Apoſtolicall man, and reſembling the reaſon giuen by the great Apoſtle of the loſſe of the auncient gentils, whom he calles inexcuſable, for that hauing knowen good they followed euill: for it is in a worde, that which he doth inculcate in the firſt of his Epiſtles to the Romans: miſerie vpon miſerie be vnto ſuch, as doe not acknowledge that their owne miſerie proceeds from their malice.

That

That we ought to ackowledge the loue we beare to God, to be from God.

CHAPTER. VI.

1. THE loue of men towards God takes his beeing, progreſſe, and perfection from the eternall loue of God towards men. It is the vniuerſall Senſe of the Church our mother, who with an ardent iealouſie, will haue vs to acknowledge our ſaluation, and the meanes to it, to proceede from our Sauiours meere mercy, to th'end that in earth as in heauen, and to him alone, be honour and glorie.

2. What haſt thou which thou haſt not receiued, ſaieth the diuine Apoſtle, ſpeaking of the giftes of knowledge, eloquence, and other the like qualities of Church men; and if thou haſt receiued them, why doſt thou glorie in them, as though thou hadeſt not receiued them? It is true we haue receiued all from God, but eſpecially the ſupernaturall goods of holy loue. And being we haue receiued them, why should we take glorie in them?

5. Certainly if any should extoll himſelfe, for hauing made progreſſe in the loue of God: Alas caitife man, would we ſaie vnto him, thou layedſt in the trãce of iniquitie, hauĩg neither force or life left in thee to riſe. (As it happened to the

Princesse in our parable) and God by his infinite Goodnesse ranne to thy succour, and crying with a loude voice; open the mouth of thyne attention, and I will fill it: he himselfe put his fingers betwixt thy lipps, and vnlocked thy teeth, casting into thy heart his holy inspiration, and thou receiued it; and then being brought to thy senses, he went on by diuers motions, and different meanes, strengthning thy heart till at length he infused into it charitie, as thy liuely an perfect health.

4. Now tell me miserable creature what dist thou in all this, of which thou canst boast? Thou consented, I know it well; the motion of thy will did freely follow, that of heauenly grace. But what is all this, but to receiue the diuine operation without resistance? and what is there in this, saue what thou receiuedst? I poore wrech which thou art, thou receiuedst the reception in which thou glorieſt, and the consent whereof thou vaunteſt: for tell me, I praie thee, wilt thou not allow me, that if God had not preuented, thou hadst neuer perceiued his Goodnesse, nor in consequence, consented to his loue? No, nor yet hadst thou thought a good thought of him. His motion gaue beeing, and life to thyne, and if his libertie had not animated, excited, and prouoked thy libertie, by the powrefull inuitations of his sweteneſſe, thy libertie had bene for euer vnprofitable to thy saluation. I confesse thou didst cooperate with the inspiration by consenting, but if thou be ignorant, I will teach thee, that thy cooperation tooke beeing from the operation of grace, and thy free-will together, yet so, that if

grace

grace had not preuented and filled thy heart with her operation, neuer had it had nor power, nor will, to cooperate.

5. But tell me againe I beseech thee, vile and abiect man; art thou not ridiculous, when thou thinkest to haue part in the glorie of thy conuersion, because thou repulsed not the inspiration? is not this the tricke of a robber or Tyrant, to think to haue giuē life to such as they haue not depriued of it? And is it not a franticke impietie to thinke that thou gauest the holy efficacie ād liuely actiuitie to the diuine inspiration, because by resistance thou didst not hinder it? We can indeede hinder the effects of the inspiration, but we can giue it none, it takes force and vertue from the Diuine Goodnesse, whence it proceedeth, and not from mans will where it arriueth. Would not a man be moued to wroth, to heare the Princesse of our Parable boast, that it was she that gaue vertue and soueraigntie to the cordiall waters, and other medecins, or that she cured her selfe, because, if she had not receiued the remedies, which the king gaue her, and poured into her mouth, (at such time, as being halfe dead, there remained hardly any sense in her) they had had no operation? Yea might one saie to her, vngratefull wretch, thou mightst haue bene obstinate and not haue receiued the remedies, thou mightest after thou hadst receiued them into thy mouth, haue cast them out againe, yet is it not true for all that, that thou gaue them force and vertue, for these were their naturall proprieties onely thou consented to receiue them, and that they might

operate; and yet thou hadst neuer consentēd, if the king had not first reenforced thee, and then sollicited thee to take them; neuer hadst thou receiued them, had not he assisted thee to receiue them, opening thy very mouth with his fingers, and poureing the potion into it: Art thou not then a Monster of ingratitude, to offer to attribute to thy selfe a benefit, which by so many titles thou owest to thy deare Spouse?

6. The admirable little fish, called ECCHINES, REMORA, or STAY-SHIPPE, hath indeede the power to stay or not to stay a shippe sailing in the broad sea vnder full saile: but it hath not the power to hoise saile, to make the shipe saile, or arriue: it can hinder motion but cannot giue it; our free-will can stay or impeach the course of the inspiration, and when the fauorable gale of Gods grace, doth swell the sailes of our soule, it is in our power to refuse consent, and therby to hinder the effect of the winds fauour: but when our soule lancheth out, and happily sailes, it is not we that make the gale of the inspiration blowe vpon vs, nor we that make our sailes swell with it, nor we that giue motion to the shippe of our heart; but onely we receiue the gale sent from heauen, consent to its motion, and let our shippe saile vnder it, not bindring it by the Remora of our resistance. It is the inspiration then which doth imprinte in our free-will the happie and delightfull influence whereby it doth not onely make vs see the beautie of Good, but also doth heate, helpe, strengthen and moue vs so delightfully, that therevpon, we encline, and runne freely towards good.

7. The heauens in ſpring time do prepare the fresh dew-drops, and shewers them downe vpon the face of the ſea, and the mother pearles that open their shells, receiue them, and they are conuerted into pearles: But the Mother-pearles which keepe their shells shut, doe not hinder the dewes falling vpon them, yet doe they hinder their falling into them: Now the heauens, did they not let fall their dewe as well vpon the one, as the other pearle? Why did then the one, and not the other in effect produce the pearle? The heauens were as bountifull to her that remained ſterill, as was requiſite to impearle, and beget in her a faire vnion, but she hindred the effect of the heauens fauour, by keeping herſelfe cloſe, ād couert. And as for her who conceiued the pearle and was left bigge with dewe she hath no part in that worke which she receiued not from heauen, not her verie opening, wherby she receiued the dewe; for without the touches of the mornings rayes, which did gently excitate her, she had not riſen vp to the tope of the ſea, nor yet opened her shell. Theo: if we loue God, his be the honour, and glorie, who did all in vs, and without whom, nothing was done; ours be the profit, and obligation: for it is a shareing of his diuine goodneſſe with him, he leaues vs the fruits of his benefits, reſerues to himſelfe the honour, and praiſe thereof; and verily ſith we are nothing but by his grace, we ought to be nothing, but to his glorie.

That we muſt auoide all curioſitie, and humbly repoſe in Gods moſt wiſe prouidence.

CHAPTER. VII.

1. MAns mind is ſo weake, that whem he would looke too curiouſly, into the cauſes, and reaſons of God's will, he doth entangle and winde himſelfe into a thouſand quirks of difficulties, out of which he hath afterwards much a doe to recouere himſelfe; he reſembles ſmoake; for in mounting it is ſubtiliſed, and in being ſubtiliſed, it vanisheth. In ſtriuing to raiſe our diſcourſes too high in diuine things by curioſitie, we vanish in our thoughtes, and in lieu of arriuing at the knowledge of truth, we fall in the follie of our vanitie.

2. But of all other things we are moſt humorous, in that which concerns the diuine prouidence, in the diuerſitie of the meanes which he beſtowes vpon vs, to draw vs to his holy loue and by it to glorie. For our temeritie vrgeth vs ſtill to ſearch; why God giues more meanes to one then to another; why he did not the miracles amongſt the Tyrians, and Sidonians, which he did in Corozain, and Bethſaida, ſeeing they would haue made as good vſe of them. In fine why he drawes rather one then another to his loue.

3. O THEO: my friend, neuer, no neuer, muſt we permit our minds to be carried away with a bla-

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ſting whirlewinde, or thinke to find a better reaſon of Gods will, then the ſame will, which is ſoueraignely reaſonable, yea the reaſon of all reaſons, the rule of all goodneſſe, the lawe of all equitie. And although the holy ghoſt, ſpeaking in the holy Scripture, giues reaſon in diuers parts, of almoſt all that we can wish to know, touching that which this prouidence doth, in conducting men to holy loue, and eternall ſaluation; yet in diuers occaſions he shewes, that he ought in no wiſe, renounce the reſpect which is due to his will, whoſe purpoſe, decree, pleaſure, and reſolution we are to adore; in concluſion whereof, as ſoueraigne Iudge, and ſoueraignely iuſt, it is not reaſonable that he should manifeſt his motiues, but it is ſufficient, that he ſaie ſimply (and for reaſon) that if we ought charitably to beare ſo much reſpect to the Decrees of ſoueraigne Courts, cõpoſed of corruptible Iudges of the earth, and of earth, as to beleeue that they were not made without motiue, though we know thẽ not? Ah Lord God with what a louing reuerence, ought we to adore the equitie of thy ſupreame prouidence, which is infinite in iuſtice, and goodneſſe?

4. So in a thouſand places of the holy word we find the reaſon, why God reproued the Iewes, becauſe, ſaieth S. Pavle, and S. Barnabie, you doe reiect the word of God, and iudge your ſelues vnworthy of eternall life, behould we turne towards the gentils; And he that shall conſider in tranquilitie of heart the IX. X. and XI. Chap. of the Epiſtle to the Romans, shall clearely ſee, that Gods will did not without reaſon reiect the Iewes,

neuertheleſſe, this reaſon muſt not be examined by mans wit, which contrariwiſe is obliged to reſt purely and ſimply in reuerencing the Diuine Decree: Admiring it with loue, as infinitly iuſt and vpright; and louing it with admiration, as inpenetrable, and incomprehenſible. So that the diuine Apoſtle concluds the long diſcourſe which he had made of it. O the profunditie of the riches and wiſdome of the knowledge of God, how incomprehenſible are his iudgments and how vnſearchable his wayes! who doth know the thougtes of our Lord, or who hath bene his Counſellour? By which exclamation he teſtifieth that God doth all things with great wiſdome, knowledge, and reaſon; yet ſo, that not hauing entred into the diuine counſells, whoſe iudgments and deſignes are infinitly placed aboue our reach, we ought deuotly to adore his Decrees as moſt iuſt, without ſearching the motiues, which he keepes to himſelfe, that ſo he might keepe our vnderſtanding at home, in reſpect and humilitie.

5. S. AVGVSTINE in a hundred places doth teach vs this practiſe; None comes to our Sauiour ſaieth he, if not drawen; whom he drawes and whom he drawes-not, why he he drawes him and not him, offer not to iudge vnleſſe thou wilt erre; heare once and vnderſtand. Art thou not drawen, praie that thou maiſt be drawen. Verily it is ſufficient for a Chriſtian liuing as yet by faith, and not ſeeing that which is perfect, but onely knowing in part, to know and beleeue that God deliuers none from damnation, but by his free mercy, through our Lord IESVS-

Christ; and that he dammes none but by his moſt iuſt Truth, through the ſame Lord Iesvs-Christ. But to know why he deliuers this partie, rather then that, let him ſound who can ſo great a depth of his iudgemẽts, but let him be ware of the precipice, for theſe iudgements are not therefore vniuſt becauſe they are hidden. But why then doth he deliuer rather this man, then that? We ſaie againe, ô mã who art thou that anſwereſt God his iudgemets are incomprehenſible, and his wayes vnknowen, and let vs adde this; Doe not looke into things that are aboue thee; and examine not that which is beyonde thy ſtrength. Now he granteth not them mercy, to whom by a Truth moſt ſecrete and furdeſt remoued from mans thoughtes, he iudgeth it not fit to communicate his fauours and mercy.

6. We ſee ſometimes twins whereof the one is borne aliue and receiues Baptiſme, the other in his birth looſe his temporall life, before he be regenerated to the eternall, and conſequently the one is heire of heauen, the other is depriued of the inheritance. Now why doth the diuine prouidence, follow like birthes, with ſo different effects? Verily it might be anſwered that ordinarily Gods prouidence, doth not violate the lawes of nature, ſo that one of theſe twins being ſtrong, and the other too feeble to ſupport the trauell of his deliuerie, he died before he could be baptiſed, th'other liued; while the Diuine prouidence would not ſtop the courſe of naturall things, which in this occurrence might be the reaſon, why the one was depriued of Baptiſme. And truely this is a ſolide anſwere. But

following the aduiſe of diuine S. PAVLE, and S. AVGVSTINE, we ought not to buſie our thoughtes in this conſideration, which though it be good, yet doth it in no reſpect enter into compariſon with many others, which God hath reſerued, and will shew vs in heauen. Then ſaieth S. Auguſtine, the ſecreet ſhall end why rather the one then th'other was chriſtned, the cauſes of both being equall, and why miracles were not done amongſt thoſe, who, in caſe they had bene done, had bene brought to repentance, and were done amongſt ſuch as were not about to beleeue. And in another place, the ſame Sainte, ſpeaking of ſinners, whereof God doth leaue the on in his iniquitie, rayſing th'other. Now why he retaines the one and not t'other, it is not poſsible to comprehend it, nor lawfull to make inqueſts into it, syth we know it is from him, we ſtand, and not from him we fall: and againe; this is couered, and remoued from manes reach, at leaſt from myne.

7. Loe, THEO: the moſt ſaintly way of Philoſophyzing in this behalfe, and therefore I haue allwaies reputed the learned modeſtie, and moſt wiſe humilitie of the Seraphicall Doctor ſainct Bonauenture admirable, and amiable in the diſcourſe, which he makes of the reaſon why the Diuine prouidence doth ordaine the Elect to eternall life. Peraduenture, ſaieth he it is by a foreſight of the good works which will be done by him that is drawen, in ſo much as they proceede in ſome ſort from the will: but to be able to declare what good workes they are, which by their foreſight moue Gods will, I know not perfectly, nor will I make in-

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quiſition thervpon, there are no other reaſons, then certaine conueniencies: ſo that we might aſsigne one, while it were another. Wherefore we cannot with aſſurance point out the true reaſon nor the true motiue of Gods will herein: for as S. Auguſtine ſaieth, notwithſtanding that the truth of it is moſt certaine, yet is it ſo remoued from our thougts that we can ſpeake nothing aſſuredly of it, vnleſſe it be reueiled by him who knowes all things; and wheras it was not expedient for our ſaluation, that we should haue knowledge of theſe ſecreets; but was more profitable we should be ignorant of them, to keepe vs in humilitie, God would not reueale them, yea the holy Apoſtle durſt not inquire of them, but teſtified the inſufficiencie of our vnderſtanding in that matter when he cried out. ô depth of the wiſdome and knowledge of God! could one ſpeake more ſaintly, Theo: of ſo ſaintly a myſterie, and indeede they are the words of a moſt ſaintly, and prudent Doctor of the Church.

An exhortation to the affectionat ſubmiſſion, which we are to make to the Decrees of the diuine prouidence.

CHAPTER. VIII.

1. LEt vs loue then Theo: and adore in humilitie of Spirite, this depth of Gods iudgments, which, as S. Avgvstine ſaieth, the holy Apoſtle diſcouers not, but admires, when he cries

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out, ô the depth of Gods iudgment! Who can counte the ſands of the ſea, the drops of raine and meaſure the largneſſe of the Abiſſe, ſaieth that excellent S. GREGORIE of Nazianzen, and who can ſound the depth of the diuine wiſdome, by which all things were created and moderated as she pleaſeth, and iudgeth fit. For indeede it ſufficeth, that by the Apoſtles example we should admire it without ſticking in the difficultie and obſcuritie thereof. ô depth of the wiſdome and knowledge of God! ô how inſcrutable are his iudgments, and how inacceſsible his wayes! who hath knowen the ſenſe of our Lord, and who hath bene his counſellour? THEO, the reaſons of Gods will cannot be penetrated by our wit, till we shall ſee his face, who toucheth from the one end to the other powerfully, and diſpoſeth all things ſweetely, doing all that he doth in number, waight, and meaſure; and to whom the Pſalmiſt ſaieth, Lord thou haſt done all things in wiſdome.

2. How often doth it happen that we are ignorant, why and how the workes of men are done? And yet ſaieth the ſame holy Bishope of Nazianzen, the Artificer is not ignorant, though we be ignorant, in his Arte; nor are the things of this world, rashly and imprudently done, though we know not the reaſons of them. Entering into a Clok-makers shoppe, we shall ſometimes find a cloke, no greater then an Oringe, which yet hath in it an hundred, or two hundred peices, whereof ſome ſerue for the ſtyle, others to ſtricke the houre, or giue the morning ALARME; you shall ſee in it little wheeles one turning to the right,

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another to the left hand, one aboue, another belowe; and the plumbs which with a meſured pace doe balance its motion on euery ſide: and we admire how Art could ioyne together ſuch a number of minute peices, with ſo iuſt a correſpondance, neither knowing what each little peice ſerues for, nor to what purpoſe it was made in that ſort, vnleſſe the Maiſter tell it vs, knowing onely in groſſe, that all is either for shew or to ſtricke. It is reported that the good Indians will ſtand whole dayes muſing vpon a cloke, to heare it ſtrike at the time prefixed, and not being able to geſſe how it is done, they doe not for all that ſaie that it is without Art or reaſon, but are taken with loue and reſpect towards their keepres admiring them as more then mortalls. Theo: we ſee in this manner the vniuerſe, but eſpecially humane nature, a clocke compoſed of ſo great varietie of actions and motions, that we cannot but be aſtonished at it. And we know in generall, that theſe ſo diuerſly ordered peices, ſerue all either to point out, as a hand, God's moſt holy iuſtice, or, as a bell of praiſe, to ſound the triumphant mercy of his goodneſſe. But to know the particular vſe of euery peice how it is ordered to the generall end or why it is made ſo, we cannot conceiue, vnleſſe the ſoueraigne workman inſtruct vs; Now he conceals his Art from vs, to th'end that with more reuerence we might admire it, till in heauen he shall rauish vs with the ſweeteneſſe of his wiſedome, where in the aboundance of his loue he will diſcouer vnto vs the reaſons, meanes, and motiues of all that paſſed in the world, to the ad-

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uantage of our eternall ſaluation.

3. We reſemble, ſaieth yet againe the great Nazianzen, thoſe, who are troubled with a giddineſſe or turning of the head, for they thinke that all rũes roũd with them topſie turnie, though it be but their braine and imagination, which turne not the things about them; for ſo when we meete with any euents, whereof the cauſes are vnknowen vnto vs, we deeme the world is gouerned without reaſon, becauſe we are ignorant of it. Let vs beleeue then that as God is the maker, and father of all things, ſo takes he care of all things, by his prouidence, which doth imbrace and ſuſtaine all the Machine of creatures; But eſpecially let vs beleeue, that he doth rule our affaires, ours, who know him; though our life be toſſed with ſo great contrarietie of accidents, whereof we know not the reaſons, to th'end, by chance, that not being able to attaine to this knowledge, we might admire the ſoueraigne reaſon of God, ſurpaſsing all things: for with vs, things eaſily knowen, are eaſily deſpiſed; but that which out-tops our wit, by how much it is more hard to be knowen, by ſo much it excites a greater admiration in vs. Truely the reaſons of the diuine prouidence were low placed, if our ſmale wits could reach vnto them; they ſhould be leſſe amiable in their ſweeteneſſe and leſſe admirable in their Maieſtie, if they were ſet at a leſſe diſtance with our capacitie.

4. Let vs crie out then THEO: in all occurrences, but let it be with an affectionat heart towards the moſt wiſe, moſt puiſſant, and moſt ſweete prouidence of our eternall father. O the depth of the

riches, wiſdome, ād knowledge of God? O Sauiour IHESVS THEOT: how exceſsiue are the riches of of the diuine goodneſſe! His loue towards vs, is an incomprehenſible Abiſſe, whence he hath prouided for vs a rich ſufficiencie, or rather a rich abundance of meanes proper for our ſaluation; ād ſweetely to applie them, he makes vſe of a ſoueraigne wiſdome, hauing by his infinit knowledge, foreſeene and knowen all that was requiſite to that effect. Ah what can we feare, nay rather what ought not we to hope for being the children of a father ſo rich in goodneſſe to loue and deſire to ſaue vs, ſo vnderſtanding to prouide meanes cōueniēt: ſo wiſe to applie thē; ſo good to will; ſo cleare ſighted to ordaine; and ſo prudent to execute.

5. Let vs neuer permit our minds to flutter by curioſitie about Gods iudgemēts, for as little Butterflies we ſhall burne our wings, ād perish in this ſacred flame. Theſe iudgmēts are incōprehenſible, or as S. GREGORIE Nazianzen ſaieth, inſcrutable, that is, one cannot ſearch and ſound the motiues, the meanes and wayes, by which he doth execute and finish them cannot be diſcerned and knowen: And though the power of ſmelling be neuer ſo perfect in vs, yet ſhall we at euery turne be at default, not finding the ſent: for who can penetrate the ſenſe, the vnderſtanding, and intention of God? Who was euer his Conſellour, to know his purpoſes, and their motiues? or who did euer preuent him with ſeruice? Is it not he contrariwiſe who doth preuent vs in the benedictions of his grace, to crowne vs with the felicitie of his glorie? ah, THEO: all things are from him, as being their

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Creatour; all things are by him, as being their Gouernour; all things are in him, as being their Protectour; To him be honour for euer and euer. Let vs walke in peace, THEO: in the waye of holy loue for he that shall enioye diuine loue in dying, after death shall enioye loue eternally.

Of a certaine remainder of loue which oftentimes stayes in the soule, that hath lost Charitie.

CHAPTER. IX.

1. THE life of a man who languishing on his deathes bed, by little and little decaies, doth hardly deserue to be termed life, sith that, though it be life, yet is it so mingled with death, that it is hard to saie, whether it is a death as yet liuing, or a life dying. Alas! how pitifull a spectacle it is THE: but farre more lamentable is the state of a soule, which vngratfull to her Sauiour goes hourely backward, withdra wing her-selfe from God's loue, by certaine degrees of indeuotion, and disloyaltie, till at length hauing quite forsaken it, she is left in the horrible obscuritie of perdition: and this loue which is in it's declining and which fades, and perisheth, is called imperfect loue, because though it be entire in the soule, yet seemes it not to be entirely; that is, it hardly keepes in the soule any longer, but is vpon the point of forsaking it. Now Charitie being separated from

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the ſoule by ſinne, there remaines oftentimes a certaine reſemblance of Charitie, which doth deceiue and put vs into a vaine muſe; and I will tell you what it is. Charitie while it is in vs, produceth many actions of loue towards God, by the frequent exerciſe whereof, our ſoule gets a habit, and cuſtome of louing God, which is not Charitie, but onely an impreſsion and inclination, which the multitude of actions leaues in our hearts.

2. After a long habit of preaching or ſaying Maſſe deliberatly, it happens often, that in dreaming we vtter and ſpeake the ſame things, which we would ſaie in preaching or celebrating, ſo that cuſtome and habit acquired by election, and vertue, is in ſome ſort, afterward practiſed without election, or vertue, ſith the actions of ſuch as ſleepe, generally ſpeaking, haue nothing of vertue, ſaue onely an apparent image, and are onely the ſimilitudes or repreſentations thereof. So charitie by the multitude of actes which she produceth doth imprīt in vs a certaine facilitie to loue, which she leaues in vs, euē after we are depriued of her preſence. I remember when I was a young ſcholler that in a village neare Paris, there was a certaine well with an Echo, which would repeate the words that we pronoūced by it, diuers times. And if ſome Idiote without experience, had heard this repetition of words, he would haue beleeued that there had bene ſome bodie in the botome of the well, who had done it. But we had euen then knowen by Philoſophie, that none was in the well, to reiterate our words, but that there were onely certaine concauities, in ſome one whereof

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our voices were assembled, ād not finding through passage, least they might altogether perish, and not imploy the force that was left them, they produced secōd voices; ād they gathering together in an other cōcauitie, produced a third, the third a fourth, ād so consequetly to the eleauenth, so that those voices heard in the well, were not now our voices, but resemblances and images of the same. And indeede there was a great difference betwixt our voices, and those: For when we made a long continuance of words, we had but some few of them rendred by the ECHO, shortning the pronunciation of syllables, which she slightly passed ouer, with tones and accents quite different from ours; nor did she begin to forme her words, till we had quite pronounced them. In fine they were not words of a liuing man, but as one would saie the words of any emptie, and vaine Rocke, which notwithstanding did so well counterfeit man's voice, whence she sprung, that a simple bodie, would haue bene misled and beguiled by her.

3. Now this is it that I would saie when holy CHARITIE meets a pliable soule, wherein she doth long reside she produceth a second loue, which is not a loue of Charitie, though it issue from Charitie, but it is a humane loue which is yet so like to Charitie, that though she leaues behind, this her picture, and likenesse which doth so represent her, that one who were ignorant would be deceiued therein; not vnlike to the birds on Zeuxis his painted raysins, which they deemed to be true raysins, so generally had Art imitated nature!

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And yet there is a faire difference betwixt Charitie, and humane loue which she doth beget in vs: for the voice of Charitie doth pronoũce, denoũce, and worke in our hearts Gods Commandments, humane loue which remaines after her, doth indeede pronounce the commandments, and denounceth ſometimes all of them, yet doth neuer effect them all, but ſome few onely: Charitie doth pronounce, and put together all the ſillables, that is, all the circumſtances of Gods commandments: humane Loue alwayes leaues out ſome of them: eſpecially ſtraightneſſe, and puritie of intention: and as for the tone, Charitie takes it alwayes at an equall hight, ſweete and delightfull; humane Loue takes it ſtill either to high in terrene things or to low in celeſtiall; and neuer ſets vpon his worke, till Charitie haue ended hers: for ſo long as charitie is in the ſoule, she ſerues her ſelfe of this humane loue, as of her Creature, and makes vſe of him to facilitate her operations; ſo that in that interim, the workes of this loue, as of a ſeruant, belong to Charitie his Miſtreſſe. But Charitie flitting the actions of this loue are entirely his owne, not hauing their eſtimation, and worth from Charitie; for as Eliſeus his ſtafe, in his abſence, though in the hand of his ſeruant Geizi, who receiued it from him, wrought no miracle, ſo actions done in the abſence of Charitie, by the onely habit of humane loue, are of no value or mirite, to eternall life, though he learned them of charitie, being but her ſeruant. And this comes thus to paſſe, becauſe this humane loue in the abſence of Charitie, hath not any ſupernaturall

ſtrength, to raiſe the ſoule to the excellent action of the loue of God aboue all things.

How dangerous this imperfect loue is.

CHAPTER. X.

1. ALas, my THEO: behold I pray you the poore Iudas, after he had betraied his Maiſter, how he goes to render the money to the Iewes how he acknowledgeth his ſinne, how he ſpeakes honorably of the blood of this immaculate lambe. Theſe were effects of imperfect loue, which precedent Charitie, now paſt, had left in his heart. We deſcend to impietie by certaine degrees, and hardly any arriues in an inſtant to the extreamitie of malice.

2. Perfumers, though out of their shops, beare about with them, for a long time, the ſent of the perfumes, which they haue handled. So, ſuch as haue bene in the Cloſet of heauenly oyntments, that is in holy Charitie, hold for a time after the ſent of it.

3. Where the Hart hath lodged by night, the morning after there is a fresh ſent or vent of him, towards night it is harder to be tooke; but as ſoone as his ſtraine waxeth old, ād dead, the houdes doe begin to looſe it. When charitie hath raigned for a ſpace in the ſoule, one may find there her racke, traceſtraine, or ſent, for a time after she be

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departed, but by little and little it doth quite vanish, and a man looſeth all knowledge that euer Charitie was there.

4. I haue ſeene certaine young people, well bred vp in the loue of God, who putting themſelues out of that path remained for ſome time amidſt their accurſed ruine, in whom notwithſtanding, one might haue ſeene great markes of their former vertue, and the habit gotten in time of charitie, reſiſting preſent vice, ſcarcely could one for ſome monthes, diſcerne whether they were out of Charitie or not, whether vertious, or vitious, till ſuch time as the progreſſe did cleare, that theſe vertuous exerciſes proceeded not from Charitie preſent, but paſt: not from perfect, but imperfect loue, which Charitie had left behind her, as a ſigne that she had lodged in thoſe ſoules.

5. Now this imperfect loue, Theo: is good in it ſelfe, for being a creature of holy Charitie and one of her retinue, it cannot but be good, and indeede did faithfully ſerue charitie, while she ſeiourned in the ſoule, as it is ſtill readie to ſerue, vpon her returne, nor is it to be contemned, for that it cannot doe actions of perfect loue; the condition of its nature being ſuch: ſo ſtarres, which in compariſon of the ſunne are very imperfect, are yet extreamely beautifull beheld alone; and hauing no ranke in the preſence of the ſunne, in his abſence they haue.

6. Howbeit as this loue is good in vs, ſo it is perilous for vs, ſeeing that oftentimes we are contēted with it alone, becauſe hauing many interiour

and exteriour ſtroakes of Charitie, thinking that it is the ſame which we haue, we foole our ſelues, with opinion of our owne ſanctitie, while in this vaine perſuation, the ſinnes which depriued vs of Charitie doe encreaſe, waxe bigge, and multiplie ſo faſt, that in the end they make themſelues Maiſters of our heart. If IACOB had not left his perfect Rachell, but had keept ſtill by her the day of his marriage, he had not bene deceiued as he was; but permittig her to goe into the Chāber without him he was holy aſtonished in the morning following, to find onely in lieu of her, the imperfect Lia which yet he beleeued had bene his deare Rachell; But Laban had put that deceit vpon him. Now ſelfe loue deceiues vs in the ſame manner, how little ſo euer we forſake Charitie, it thruſts vpon vs eſtimation this imperfect habit, and we delight our ſelues in it, as though, it were the true Charitie, tell ſome cleare light, manifeſt vnto vs, that we are abuſed.

7. Ah God! is it not a great pitie to ſee a ſoule flatter her ſelfe in the imagination of Sanctitie, remaining at reſt, as though she were poſſeſſed of Charitie, finding in the end, her Sanctitie a fiction, her reſt a Letargie, her ioye a madneſſe.

A meanes to diſcerne this imperfect loue.

CHAPTER. XI.

1. BVt you will aske me, what meanes is there to diſcerne, whether it be RACHELL or LIA, Charitie

ritie or imperfect loue, which gaue me the feelings of deuotiõ wherewith I am touched? If examining in particular the obiects of the desires, affections and designes which you haue for the present, you find any one for which you would transgresse the good will and pleasure of God, by sinning mortally, it is then out of doubt, that all the feeling facilitie and promptitude which you haue in Gods seruice, issue from no other source then humane and imperfect loue: for if perfect loue raigned in vs, ô Lord God! it would breake euery affection, euery desire, euery designe, whose obiect were so pernicious, and would not indure that our heart, should behould it.

2. But note that I saied that this examine must be made vpon our present affections; for it is not requisite, that you should imagine to your selfe such as may arise hereafter, sith it is sufficient that we be faithfull in present occurrences, according to the diuersitie of times; and sith that euery time hath enough to doe, with it's owne paine and trauell.

3. Yet if you were desirous to exercise your heart in spirituall valour, by the representation of diuers encounters, and assaults, you may profitably doe it, prouided, that after the acts of this imaginarie valour, which your heart might haue made, you esteeme not your selfe more valliant: for the children of Ephraim, who did wonders with their bow and arrowes, while they were yet trained vp in warlike feates at home, when it came indeede to the push, vpon the day of battell they turned their backes and had not so much as the

courage to bow their arrowes, or behold thoſe of their enemies.

4. When therefore we doe practiſe this valour in future occurrences, or ſuch as are onely poſſible, if we find a good and loyall feeling, we are to thanke God for it: For this feeling is alwayes good, howbeit we are to keepe our ſelues betwixt a confidence and diffidence, hoping that by Gods grace, we ſhould doe in the occaſion, that which we imagined; and yet ſtill fearing, that following our ordinarie miſerie, peraduenture we ſhould performe nothing, but looſe courage; but if the diffidence ſhould waxe ſo exceſsiue, that it ſeemed to vs, that we ſhould neither haue force, nor heart, and thereby we ſhould fale into diſpaire, vpon the ſubiect of imaginarie temptations, as though we were not in Charitie, and in Gods grace; then, in deſpight of our feeling and diſcouragement, we were to make reſolution of a great fidelitie in all occurrences, euen to the temptation which troubles vs, hoping that when it ſhall happen, God will multiplie his grace, redouble his ſuccours, and afforde vs all neceſſarie aſſiſtãce; and while he giues vs not the force for an imaginarie and vnneceſſarie warre, he will giue it vs when it comes to the deede: For as many haue loſt courage in the aſſault, ſo many haue alſo loſt feare and haue taken heart, and reſolution in the preſence of danger and difficultie, which in their abſence they had neuer done. And ſo many of Gods ſeruants, repreſenting vnto themſelues abſent temptations, haue bene affrighted at them, euen almoſt to the looſing of courage, which when

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they ſaw preſent, they behaued themſelues courageiouſly. Finally in the amazements which riſe from the repreſentation of future aſſaults, when we apprehend that our heart failes vs, it is ſufficiēt that we haue a deſire of courage, and confidence that God will beſtowe it vpon vs when time ſhall exact. Nor had Samson alwayes his ſtrength, but it is noted in the Scripture, that the Lion of Tamathas vines, comming towards him furiouſly and roring, the Spirit of God ſeaſed him, that is, God gaue him the motion of a new force, and a new courage, and he tore the Lion in pieces, as a Gote: and in like manner when he defeated the thouſand Philiſtians, which thought to haue defeated him in the field of Lechi. So my deare Theo: it is not neceſſarie that we haue alwayes the ſenſe and motion of courage requiſite to ſurmoūt the roring Lion, which goeth roring hither and thither to deuoure vs, this might adminiſter vs occaſion of vanitie and pre ſumption. It is ſufficiant that we haue a good deſire to fight valliently, a perfect confidence that the holy Ghoſt will aſsiſt vs with his helping hand, when occaſion ſhall preſent it ſelfe.

The end of the fourth Booke.



THE FIFT BOOKE.

OF THE TVVO PRINCIPALE EXERCISES OF HOLY LOVE, performed by complacence and beneuolence.

Of the ſacred Complacence of Loue, and firſt in what it conſiſteth.

CHAPTER. I.

I. LOVE, as we haue ſaied, is no other thing, then the motion, and gliding of the heart towards good, by meanes of the complacēce which one takes in it; ſo that complacence is the great motiue of loue, as loue is the great motion of complacence,

2. Now this motion is practiſed towards God

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in this manner. We know by faith, that the Diuinitie is an incomprehenſible Abiſſe of all perfection, ſoueraignely infinite in excellencie, and infinitly ſoueraigne in boũtie. And this truth which faith teacheth vs is attentiuely conſidered by meditation beholding the immenſitie of goods which are in God, either in groſſe by aſſembling all the perfections; or in particular, by conſidering his excellences, one after another, for exãple his All-power, his All-wiſdome, his All-goodneſſe, his Eternitie, his Infinitie. Now when we haue brought our vnderſtanding to be very attentiue, to the greatneſſe of the Goods that are in this diuine obiect; it is impoſsible but our will should be touched with complacence in this good, and then we vſe the libartie and power which we haue ouer our ſelues, prouoking our owne heart, to anſwere and ſtrengthen this firſt complacence, by acts of approbation, and reioycing. O ſaieth the deuote ſoule in this caſe, how faire thou art my well-beloued, how faire thou art, thou art wholy deſireable, yea thou art deſire it ſelfe! Such is my well-beloued, ãd he is the friend of my heart! ô daughters of Hieruſalem, ô bleſſed be my God for euer, who is ſo good: ah! whether I liue or die, too happie I am in knowing, that my God is ſo rich in all Goodneſſe, that his Goodneſſe is ſo infinite, his infinitie ſo good.

3. Thus approuing the good which we ſee in God, and ioying in it: we make an act of loue which is called complacence: for we pleaſe our ſelues in the diuine pleaſure, infinitly more then in our ówne: and it is this loue which rendred ſo

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much content to the Saints, when they could meete with the perfections of their well-beloued, and which cauſed thé to pronoũce with ſo much delight, that God was God; Goe to, knowe ſaied they, that our Lord is God; ô God, my God, my God, thou art my God; the God of my heart; and my God is the part of myne inheritance for euer. He is the God of our heart by this cõplacence, ſith by it, our heart doth embrace him, and makes him it's owne: he is our inheritãce, becauſe by this act, we enioye the goods which are in God, ãd as from an inheritance we haue from it all pleaſure, and content: by meanes of this complacence we drinke and eate ſpiritually the perfections of the Diuinitie: for we make them our owne, and draw them into our hearts.

4. IACOBS owes drew into their entrals the varietie of colours which they ſaw in the fountaine wherein they were watered, when they were a rãming; for in effect their young lambes were therevpon ſpotted: ſo a ſoule taken with the pleaſing complacence which she takes in conſidering the Diuinitie, and in it an infinitie of excellences, she drawes the colours thereof into her heart, that is to ſaie, the multitude of wonders and perfections which she doth contemplate: and makes them her owne, by the contentment which she takes therein.

5. O God what ioye shall we haue in heauen, THEO: when we shall ſee the well-beloued of our hearts, as an infinite ſea, whoſe waters are perfection, and goodneſſe! Then as Harts, much purſued and ſpent, putting their mouthes to a cleare

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and coole fountaine, doe draw into thē the coole-neſſe of theſe faire waters; ſo our hearts after ſo many languiſhments and deſires, meeting with the ſtrong and liuing ſource of the diuinitie, ſhall draw by their complacence, all the perfections of the well-beloued, and ſhall haue the perfect fruition of them by the ioye which they ſhall take in them, replenishing themſelues with thoſe immortall delightes: and in thiswiſe the deare Spouſe will enter into vs, as into his mariage bed, to communicate his eternall ioye vnto our ſoules, according as he himſelfe ſaieth, that if we keepe the holy law of his loue he will come, and ſeiourne with vs. Such is the ſweete and noble robberie of Loue, who without vncolouring the well-beloued doth colour it ſelfe with his colours; without diſrobing him, inueſte it ſelfe with his robes; without taking from him, takes all that he hath, and without impouerishing him, is enriched with all his wealth; as the aire takes light, not leſſening the originall brightneſſe of the ſunne, and the Myrror the grace of the countenance, not diminishing his, that lookes in it.

7. They were made abominable like to the things they loued, ſaied the Prophet ſpeaking of the wicked; ſo might one ſaie of the good, that they are become louely as the things they loued. Behold I beſeech you, S. Clare of Mountfalco her heart, it was ſo delighted in our Sauiours Paſſion, and in meditating the moſt holy Trinitie, that it drew into it ſelfe all the markes of the paſſion, and an admirable repreſentation of the Trinitie: being made ſuch as the things she loued.

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The loue, which the great Apoſtle S. PAVLE, bore to the life, death and paſsion of our Sauiour, was ſo great that it drew the very life, death, and paſſion of this heauenly Sauiour into his louing ſeruants heart; whoſe will was filled with it by dilection, his memorie by meditation, and his vnderſtanding by contemplation. But by what canall or conduict was the milde IESVS conueied into SAINT PAVLES heart? by the canall of complacence, as he himſelfe declareth, ſaying: Farre be it from me euer to glorie, ſaue in the croſſe of our Sauiour IESVS-CHRIST: for if you doe marke it, betwixt glorying in a perſon, and compleaſing ones ſelfe in the ſame; taking glorie, and taking pleaſure in a thing, there is no other difference, ſauing that he who glories in a thing, to pleaſure addes honour, honour not being without pleaſure, though pleaſure can be without honour. This ſoule then, had ſuch a complacence, and eſteemed himſelfe ſo much honored in the diuine Goodneſſe, which appeares in the life, death, and paſsion of our Sauiour, that he tooke no pleaſure but in this honour. And it is this that made him ſaie, be it farre from me to Glorie ſaue in the croſſe of my Sauiour, as he alſo ſaied that he liued not himſelfe, but IESVS-CHRIST liued in him.

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How by holy complacence we are made as little children, at our Saviours breasts.

CHAPTER. II.

1. O God how happie the ſoule is who takes pleaſure in learning to know that God is God, and that his bountie is an infinite bountie: For this heauenly ſpouſe, by this Gate of Complacence, enters into her, and ſuppes with vs, as we with him. We feede our ſelues with his ſweeteneſſe, by the pleaſure which we take therein, and recollect our heart, in the diuine perfections, by the repoſe we take therein: and this repaſt is a ſupper by reaſon of the repoſe which doth follow it, complacence making vs ſweetely repoſe, in the deliciouſneſſe of the good which delightes vs, and wherwith we feede our heart: For as you know THEO: the heart feedes of that which delightes her, whēce in our French tongue we ſaie, that ſome are fed with honours, others with riches, as the wiſe-man ſaied, that the mouthers of fooles are fed with ignorance, and the ſoueraigne wiſdome proteſteth, that he is fed, that is, he is pleaſed, with no other thing then to doe the will of his Father: In coneluſion, the Phiſitions Aphoriſme is true; what is ſauorie, nourisheth; and the Philoſophers what pleaſeth, feedeth.

2. Let my well-beloued come into his garden

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ſaied the ſacred ſpouſe, and let him eate therein the fruite of his Aple-trees. Now the heauenly ſpouſe comes into his garden, when he comes into the deuote ſoule. For ſeeing his delight is to be with the children of men, where can he better lodge then in the countrie of the minde, which he made to his likeneſſe ād ſimilitude. He himſelfe doth ſet in this garden, the louing Complacence which we haue in his bountie, ād whereof we feede as likewiſe his Goodneſſe doth take his repaſt and repoſe in our complacence, ſo that againe our complacence is augmented, to perceiue that God is pleaſed to ſee vs take pleaſure in him; in ſuch ſort that from theſe reciprocall pleaſures the loue of incomparable Complacence doth ſpring, by which our ſoule being made a gardē of her ſpouſe, and hauing from his bountie the Aple-trees of his delightes, she rēders him the fruite thereof, being that he is pleaſed in the complacence, she takes in in him. Thus doe we draw Gods heart into ours, ād he diſperſeth in it his precious Baulme. And thus is that practiſed which the holy Bride ſpoke with ſuch ioye. The king of my heart, hath led me into his cloſet, we will exult, and reioyce in the, minde full of thy breaſts, more amiable then wine, the good doe loue thee: for I praie you, THEO: what are the cloſets of this king of loue, but his papes, which aboūde in the varietie of ſweeteneſſe ād delightes: The breaſts and duggs of the mother are the cloſet of the little infants treaſures, he hath no other riches then thoſe which are more precious vnto him then gold, or the Topaſe, more beloued then the reſt of the world.

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3. The ſoule then which doth contemplate the infinite treaſures of diuine perfections in her well-beloued holds her ſelfe too happie and rich, in that loue doth make her Miſtriſſe, by complacence, of all the perfections and contentments of her deare ſpouſe. And euen as the babie doth giue little ſerts towards his mothers Pape, and hops with ioye to ſee the diſcouered, ād as the mother againe on her part doth preſent them vnto him, with a loue alwayes a little forwards: euen ſo the deuoute ſoule doth feele the dauncings and motions of an incomparable ioye, through the content which she hath, in beholding the treaſures of the perfections, of the king of her holy loue; but eſpecially when she ſees that he himſelfe doth diſcouer them by loue, and that amongſt them that perfection of his infinite loue doth excellently shine. Hath not this faire ſoule reaſon to crie? O my king, how amiable thy riches are, and how rich thy loues? ah! which of vs haue more ioye, thou that enioyeſt it, or I who reenioye it? we daunce with mirth in memorie of thy breaſts, and thy duggs, ſo plentifull in all excellencie of deliciouſneſſe. I, becauſe my well-beloued doth enioye it; thou becauſe thy well-beloued doth reēioy it; for ſo we doe both ēioye it, ſith thy goodneſſe makes thee ēioye my reenioying, ād my loue makes me reenioye thy enioying. Ah! the iuſt and the good doe loue thee, and how can one be good and not loue ſo great a goodneſſe? Wordly Princes keepe their treaſures in the cloſets of their Palaces; their armour in their Caſtles; But the heauēly Prince, keepes his treaſures in his boſome, his

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armes within his breaſte; and becauſe his treaſure is his goodneſſe, as his weapons are his loues, his breaſte and boſome reſembles thoſe of a tẽder mother, who hath two faire duggs, as two cloſets, rich with the ſweeteneſſe of good milke, armed with as many darts, to ſubdue her little deare babie, as it makes shoots in ſucking.

4. Nature ſurely lodged the duggs in the boſome, to th'end that, the heat of the heart concocting the milke, as the mother is the childs nourſe, ſo her heart should be his foſter-father, and that milke might be a foode of loue, better a thouſand times then wine. Note the while, THEOT: that the compariſon of milke and wine, ſeemes ſo proper to the holy ſpouſe, that she is not content to haue ſaied once, that her ſpouſe his breaſts ſurpaſſeth wine, but she repeats it thrice. Wine, THEOT: is the milke of grapes, and milke is the wine of the duggs: for ſo the ſacred ſpouſe ſaieth, that her well-beloued, is to her a grape, but a Cyprine grape, that is, of an excellẽt odour. The Iſraelites ſaieth Moyſes, could drinke the pureſt and beſt blood of the grape: And IACOB deſcribing vnto his ſonne Iudas, the share which they should haue in the land of Promiſe, prophetiſed vnder this figure, the true felicitie of Chriſtians, ſaying that our Sauiour would wash his robe, that is, his holy Church, in the blood of the grape, that is, in his owne blood: Now blood and milke are no more differrent, then grapes and wine: For as grapes ripening by the ſunnes heate, chang their colour, become a grateſull and nourishing wine: ſo blood tempered by

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the heate of the heart, turns faire white, and becomes a fit foode for children.

5. Milke which is a cordiall foode wholy conſiſting of loue, repreſents the myſticall knowledge and diuinitie, that is, the ſweete relish which proceeds from the complacence of loue, which the minde receiues in meditating the perfections of the diuine Goodneſſe; But wine ſignifies ordinarie and acquired knowledge, which is ſqueezed by force of ſpeculation from the preſſe of diuers arguments and diſputes. Now the milke which our ſoules draw from the breaſtes of our Sauiours Charitie: is incomparably better then the wine which we ſqueeze from humane diſcourſe: For this milke floweth from heauenly loue, which prepares it for his children, yea euen before they yet thought of it: it hath a ſweete and amiable guſt and the odour thereof puts downe all perfumes, it makes the breath pure and ſweete, as of a ſucking child: it giues ioye, without inſolencie; it inebriateth, without dulling: it doth not onely reare vp, but euen reuiue the ſenſes.

6. When the holy man Iſaac embraced and kiſſed his deare child Iacob, he ſmelt the good odour of his garments, and ſtraight perfumed with an extreame pleaſure: ô quoth he, behold how the odour of my ſonne is like to the odour of a flourishing field, which God hath bleſſed: the garment and perfumes were vpon Iacob, but Isaac had the complacence and reenioying of them. Alas, the ſoule which by loue holds her Sauiour in the armes of her affection, how deliciouſly doth she ſmell the perfumes of the infinite perfections

which are found in him? with what complacence doth she saie in herselfe, behold how the sent of my God is like the smell of a flourishing garden? ho w precious are his breastes, sending out soueraigne parfumes? So the Spirit of a great S. Augustine, staied in suspence betwixt the sacred contentments which he had to consider; on the one side the mysterie of his Maisters birth; on th'other that of the pasion, he cried out rauished in this complacence.

Betwixt two sacred fires I burne,
Nor know to which my heart to turne.
From hence, a Mother doth present
A fluent breast, a deare content:
From thence, as from a TRVEST VINE
Doth issue blood, in lieu of wine.

That a holy complacence giues our heart to God, and makes vs feele a continuall desire in enioying him.

CHAPTER. III.

1. THE loue which we beare to God doth flow from the first complacence that our heart takes, vpon the apprehension of the diuine Goodnesse, when it begins to tend towards the same. Now when by the exercise of loue we doe

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augment, and ſtrengthen this firſt cõplacence, as we haue declared in the precedent Chapters, we then draw into our hearts the diuine perfections, and enioye the Diuine Goodneſſe, by the delight we take in it, practiſing the firſt part of the contentment of loue expreſſed by the ſacred ſpouſe, ſaying: my well-beloued is myne. But becauſe this complacence of loue being in vs that haue it, is alſo in God, in whom we take it, it giues vs reciprocally to his Diuine Goodneſſe, ſo that by this holy loue of complacẽce, we enioye the goods which are in God, as though they were our owne; but becauſe the diuine perfections, are ſtronger then our Spirit, entring into it, they enioye it reciprocally, in ſo much, that we doe not onely ſaie God is ours by this cõplacence, but that we are his.

2. The hearbe Aproxis (as elſewhere we haue ſaied) hath ſo great a correſpondance with fire, that, though in diſtance, as ſoone as it gets into the aſpect of it, it draweth the flame, and begins to burne, conceiuing fire; not ſo much from the heate, as from the light of the fire preſented. When then by this attraction it is vnited to the fire, if it could ſpeake, might it not well ſaie, my well-beloued fire is myne, ſith I drew it to me and enioye its flames: but I am alſo his, for though I drew it to me, it reduced me into it, as more ſtrong, and noble; it is my fire, and I am its hearbe, I draw it, and it burnes me. So our heart being brought into the preſence of the Diuine Goodneſſe, and hauing drawen the perfections thereof by the complacẽce it takes in them, may truely ſaie, Gods Goodneſſe

is all myne, ſith I enioye his excellẽcies ād I againe am wholy his, ſeeing his delightes enioye me.

3. By complacence, our ſoule as a Gedeons fleece, is wholy filled with heauenly dewe, and this dewe is the fleeces, becauſe it fell vpon it; and and againe the fleece is the dewes, becauſe it was ſteeped in it, and receiued vertue from it. Which doth more belong to the other, the pearle or the oyſter to the pearle? The pearle is the oyſters, becauſe she drew it to her, but the oyſter is the pearles, becauſe it giues her worth and value. Complacence makes vs Poſſeſſours of God, drawing into vs his perfections; but it makes vs alſo poſſeſſed of God, applying and tying vs to his perfections.

4. Now in this complacence, we doe glut our ſoule with delights, in ſuch a manner, that we doe not yet ceaſe to deſire to be glutted, and taſteing the diuine Bountie, we deſire yet to taſte it, in ſatiating our ſelues, we would ſtill eate, and in eating we perceiue our ſelues ſatiated. The head of the Apoſtles, hauing ſaied in his firſt Epiſtle, that the old Prophets had manifeſted the graces which were to abound amongſt Chriſtians, and amongſt other things our Sauiours paſsion, and the glorie which was to follow it, as well by the Reſurrectiõ of his bodie, as alſo by the Exaltation of his name: In the end he concluds that the very Angels doe deſire to behold the myſteries of the Redemption in this diuine Sauiour, whom, ſaieth he, the Angels doe deſire to behold: But how can this be vnderſtoode that the Angels who ſee the Redeemour, and in him all the myſteries of our ſaluation, doe yet deſire to ſee him? THEO: Verily they ſee him

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continually, but with a viewe ſo agreeable and delicious, that the complacence they take in it doth ſatiate them, without taking away their deſire, and makes them deſire without remouing their Sacietie, the fruition is not leſſened by the deſire, but perfected therby, as their deſire is not cloied but sharpned by the fruition.

5. The fruition of a thing which doth continually content, doth neuer fade, but is renewed, and flourisheth inceſſantly, it is ſtill agreeable, ſtill amiable; The continuall contentment of heauenly louers, produceth a deſire perſeuerantly content, as their continuall deſire, doth beget in them, a contentment perſeuerantly deſired. The good which is finite, in giuing the poſſeſsion doth end the deſire, and in giuing the deſire doth diſpoſſeſſe, while it cannot at once be poſſeſſed and deſired: But the infinite Good, makes deſire raigne with poſſeſſion, and poſſeſſion with deſire, finding a way to ſaciate deſire by a holy preſence, and yet make it liue by the greatneſſe of its excellencie which doth nourish in all thoſe that poſſeſſe it, a continually contented deſire, and a contentment continually deſired.

6. Conſider Thyot: ſuch as hold in their mouth the hearbe Scitique, for following report, they are neither hungrie, nor thirſtie, ſo doth it ſaciate: and yet doe they neuer looſe appetite, ſo deliciouſly doth it nourish them! When our will meetes God, she repoſeth in him, taking therein a ſoueraigne complacence, yet without ſtaying the motions of her deſire: for as she deſires to loue, ſo she loues to deſire: she hath the deſire of loue,

and the loue of deſire. The repoſe of the heart conſiſteth not in immobilitie, but in hauing want of nothing: Not, in not mouing, but in not hauing neede to moue.

7. The damned are in eternall motion, without all mixture of reſt: we mortalls who are yet in this pilgrimage, haue now motion, now reſt, in our affections; The Bleſſed haue continuall repoſe in their motion and continuall motion in their repoſe; onely God hath repoſe without motion, becauſe he is ſoueraignely on ſubſtantiall and pure act. And though according to the ordinarie condition of this mortall life, we reſt not in motion, yet notwithſtanding when we make eſſaies of the exerciſes of the immortall life, that is, when we practiſe the acts of holy loue, we find repoſe in the motion of our affections, and motion in the repoſe of the complacence which we take in our well-beloued, receiuing hereby fore-taſtes of the future Felicitie, to which we aſpire.

8. If it be true that the Cameleon liues of aire, whereſoeuer he goes in the aire, he finds foode; ad though he ſtirre from one place to another, it is not to find wherewithall to be ſatiated, but to exerciſe himſelfe in his element, as fiſhes in the ſea. Who deſires God in poſſeſsing him, doth not deſire him, to ſearch him, but to exerciſe affection, euen in the good which he enioyes: for the heart doth not make this motion of deſire as pretending the fruition of a thing not had, ſith it is already had, but as dilating it ſelfe in the fruition which it hath; not to obtaine the Good, but to recreate and pleaſe it ſelfe therein; not to enioye it, but to

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reioyce in it. No otherwiſe then we moue our ſelues, and goe to ſome delicious garden, where being arriued, we ceaſe not to walke and ſtire our ſelues, yet it is not to come thither, but being there to walke and paſſe our time: we went to enioye the pleaſantneſſe of the garden; being there, we walke, to pleaſe our ſelues in the fruition of it.

Let not in length of time be found a ſpace,
In which we ceaſe to ſearch t' Almighties face.

We alwayes ſeeke, whom we alwayes loue, ſaieth the Great, S. AVGVSTINE. Loue ſeekes whom it hath found, not to haue him, but to haue him ſtill.

9. Finally, THEO: the ſoule who is in the exerciſe of the loue of complacence, cries continually in her ſacred ſilence: It ſuffiſeth me that God be God, that his Goodneſſe be infinite, that his perfection be immence: whether I liue, or not, it little imports me, ſith that my deare well-beloued liues eternally a triumphant life: Death it ſelfe cannot attriſtate a heart who knowes that its ſoueraigne Loue, liues. It is ſufficient for a heart that loues, that he whom it loues more then it ſelfe, is replenished with eternall happineſſe, ſeeing that it liues more in him whom it loues, then him, whom it doth animate, yea that it liues not, but its well-beloued liues in it.

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Of a louing condoling, by which the complacence of loue is better declared.

CHAPTER. IV.

1. COmpaſsion, condoling commiſeration, or mercy, is no other thing, then an affection which makes vs share in the ſufferáces and griefes of him whom we loue, drawing the miſerie which he endures into our heart, whence it is called MISERICORDIA as one would ſaie MISERIA CORDIS; as complacence doth draw into the louers heart, the pleaſures and contentments of the thing beloued. It is Loue that workes both the effectes, by the vertue it hath, to vnite the louers heart to the beloued, by this meanes making the good and euill which they haue, cõmon betwixt them. And that which happens in compaſsion, doth much illuſtrate that which toucheth complacence.

2. Compaſsion takes her grouth from the loue whence she proceedes. So we ſee mothers doe deeply condole the afflictions of their onely children, as the Scripture doth often teſtifie. How great was the ſorrow of Agars heart, vpon the griefe of her Iſmael, whom she ſaw well nigh perish with thirſt in the Deſert: How much did DAVIDS ſoule commiſerate the miſerie of his Abſolon: Ah doe you not marke the motherly heart of the great Apoſtle, ſicke, with the ſicke: burning

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with zeale for ſuch as were ſcandalized, with a continuall dolour for the loſſe of the Iewes: and dayely dying for his deare ſpirituall children: But eſpecially coſider how loue drawes all the paines, all the torments, trauells, ſufferances, griefes, wounds, paſsiō, croſſe, and death it ſelfe of our Redeemour, into his moſt ſacred Mothers heart. Alas the ſame Nailes that crucified the bodie of this diuine child, did alſo crucifie the mothers heart; the ſame thrones which pearced his head, did ſtrike through the heart of this entirely ſweete mother: she endured the ſame miſeries with her ſonne by commiſeration; the ſame dolours, by condoling; the ſame paſsions by compaſsion: to be short, the ſworde of death which tranſpearced the bodie of this beſt beloued ſonne did ſtricke through the heart of this moſt louing mother; whence she might well haue ſaied, that he was to her a POSIE OF MIRRHE amidſt her breaſtes, that is, in her boſome, and in the midſt of her heart. IACOB, hearing the ſad, though falſe, newes of the death of his deare IOSEPH, you ſee how he is afflicted with it: ah! ſaied he, in ſorrow I will deſcend to hell, that is to ſaie, to Lymbo, into ABRAHAMS boſome, after this child.

3. Commiſeration is alſo great according to the greatneſſe of their ſufferances whom we loue: for how little ſoeuer the friēdshipe be, if the euells which we ſee endured be extreame they cauſe in vs great pitie. This made Ceſar weepe ouer Pompey; and the daughters of Hieruſalem could not ſtay themſelues from weeping ouer our Sauiour; though the greater part of them, did not much af-

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fect him: as alſo the friends of Iacob, though wicked friends, made great lamentation, in beholding the dreadfull ſpectacle of his incomparable miſerie: and what a ſtroke of griefe was it in the heart of Iacob, to thinke that his deare child was dead, of a death ſo cruell, as to be deuoured by a ſauage beaſte? But beſids all this, commiſeration is much ſtrengthened, by the preſence of the obiect in miſerie: this cauſed the poore Agar, abſent her ſelfe from her languiſhing ſonne, to disburden her ſelfe in ſome ſort of the compaſſionate griefe which she felt, ſaying: I will not ſee the child die; as contrariwiſe our Sauiour weepes, ſeeing the ſepulchre of his well-beloued Lazarus: and beholding his deare Hieruſalem; And the good Iacob, was ſtruck with griefe, when he ſaw the bloodie Robe of his poore little Ioseph.

4. Now, as many cauſes alſo doe augment complacence. As a friend is more deare vnto vs, we take more pleaſure in his contentment, and his good doth enter more deeply into our heart: which if it be excellent, our ioye is alſo greater; but if we ſee our friend while he enioyes it, our reioycing becomes extreame. When the good Iacob knew that his ſonne liued, ô God what ioye! his heart returned home, he reuiued, yea as one would ſaie returned to life. But what is this, he reuiued, returned to life? Theo: Spirits die not their proper death but by ſinne, which ſeperateth them from God, who is their true ſupernaturall life, yet die they ſometimes by anothers death: and this happened to Iacob, of whom we ſpeake: for loue which drawes into the heart of the louer, the good

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and euill of the thing beloued, the one by complacence, the other by commiſeration, drew the death of the louely Ioseph, into the louing Iacobs heart, and by a miracle impoſsible to any other power but loue, the minde of the good Father was full of the death of him that liued, and raigned, deceiued affection forerunning the effect.

5. But as ſoone as he had knowen that his ſonne was a liue, Loue who had ſo long detained the preſuppoſed death of the ſonne in the good Fathers heart ſeeing that he was deceiued, ſpeedely reiected this imaginarie death, and made enter in its place the true life of the ſaied ſonne; Thus then he returned to a new life, becauſe the life of his ſonne entred into his heart by complacence, and animated him with an incomparable contentment with which finding himſelfe ſatisfied, and not eſteeming any other pleaſure in compariſon of this, it ſufficeth me, ſaieth he, if my child Ioseph liue. But when with his proper eyes he experienced his deare childs greateneſſe in Geſſan, hanging vpon him and for a good ſpace weeping about his necke; ah, now, ſaieth he, I will die ioyfull, my deare Sõne ſith I haue ſeene thy face, and thou doſt yet liue. ô God what a ioye, Theo: and how excellently expreſſed by this old man! For what would he ſaie by theſe words, now I will die contented, ſith I haue ſeene thy face, but that his content was ſo great that it was able to render death it ſelfe ioyfull and agreeable, being the moſt discomfortable, and horrible thing in the world? Tell me, I pray you, Theo: who hath more ſenſe of Iosephes good, he that enioyes it,

or

or IACOB who reenioyes it? Certainly if good be not good but in reſpect of the content which it affordeth vs: the father hath as much, yea more then the Sonne: for the ſonne together with the dignitie of VICE-ROY whereof he is poſſeſſed, hath cõſequently many cares, ãd affaires: but the Father doth enioye by Complacence, and purely poſſeſſe all that good is, in this his ſonnes greateneſſe, and dignitie, without charge, care, or trouble. I will dye Ioyfull ſaieth he; Alas! who doth not ſee his contentment: if euen death cannot trouble his ioye, who can euer chang it? if his content can liue amidſt the diſtreſſes of death, who can euer bereeue him of it? Loue is ſtrong as death, and the ioyes of loue doe ſurmount the anoyes of death, for death cãnot kill, but doth reuiue them, ſo that, as there is a fire which miraculouſly is feed in a fountaine nere Greenoble, as I ſurely know, and S. AVGVSTINE doth atteſt, ſo holy Charitie is ſo ſtrong, that she doth nourish her flames and conſolations in the ſaddeſt anguiſhes of death, and the waters of tribulations cannot extinguish her fires.

Of the commiſeration and Complacence of loue in our Sauiours Paſſion.

CHAPTER. V.

1. WHen I ſee my Sauiour vpon the mõt Oliuet, with his ſoule, ſad euen to

death;

death; O Lord IESVS, ſaie I, who could haue borne theſe ſorrowes of death, in the ſoule of life, if not loue, who mouing commiſeration drew thereby our miſeries into thy ſoueraigne heart. Now a deuote ſoule, ſeeing this abiſſe of ſorrow and diſtreſſe in this Diuine louer, how can she be without a holily louing griefe? But conſidering on the other ſide, that none of theſe her well-beloued's afflictions proceede from any imperfectiõ, or want of force, but from the greatneſſe of his moſt deare loue she cannot but melt with a holily dolorous loue: ſo that she cries out, I am blacke with griefe by compaſſion, but I am faire with loue, by Complacence; the anguiſhes of my well-beloued, haue changed my hew; for how can a faithfull louer ſee him ſo tormented, whom she loues more then her life, without becomming appalled, withered and dried vp with griefe? Nomades tents, perpetually expoſed to the outrage of weather and warrs are almoſt ſtill beaten, and couered with duſt, and I open to ſorrows, which by commiſeration I receiue, from the exceſſiue ſuffrances of my diuine Sauiour, I am quite couered with anguiſhe, and ſplit with griefe: but becauſe his griefes whom I loue, proceede from his loue, as much as they afflict me by compaſſion, they delight me by Complacence: For how muſt not a faithfull louer needes haue an extreme cõtẽt to ſee her ſelfe ſo much beloued of her heauenly Spouſe! And hence the beautie of loue appears in the foulneſſe of griefe. And though I weare mourning weedes for the Paſſion and death of my King, deformed and blacked with griefe, yet am

I not

I not without an incomparable delight, to behold the exceſſe of his loue, amidſt the panges of his ſorrowes. And the tents of SALOMON brodered, and wrought with an incomparable diuerſitie of worke, was neuer ſo goodlie, as I am content, and conſequently, ſweete, amiable, and agreeable, in the varietie of the eſſaies of loue, which I feele amongſt theſe griefes. Loue doth equalize the louers: ah! I ſee this deare louer, who is a burning fire, in a thornie bush of griefe; and euen ſo I, I am wholy inflamed with loue amõgſt the thornie thickets of ſorrow; I am a Lillie enuironed with thornes; doe not onely looke vpon the horrours of my pinching griefes, but behold the agreeable beautie of my loues. Alas this Diuine well-beloued louer doth ſuffer inſupportable griefes, this it is that toucheth my heart, and makes me ſound with anguish: but he takes pleaſure in ſuffering, he loues his torments, and dies with ioye, to die with griefe for me: wherefore as I greeue in his griefe, ſo am I rauished with ioye in his loue; I doe not onely ſorrow with him, but glorie in him.

2. It was this loue THEO: that drew the Stigmats vpon the louing Seraphicall S. FRANCIS; and vpon the louing Angelicall S. CATHERINE of Scienna, the vrgent wounds of her Sauiour; the louing Complacence, hauing sharpened the point of the dolourous compaſſion, as honnie make the bitterneſſe of Wormewoode more pearcing and ſenſible: as cõtrariwiſe, the daintie ſmell of Roſes is refined by the neighberhoode of Garlike, which is planted neare the Roſe-trees: for ſo the louing

Compla-

Complacence, which we haue taken in the loue of our Sauiour makes the compaſſion which we haue of his dolours more forcible; as alſo paſſing from the compaſſion of ſorrowes, to the complacence of loues, we take a more ardent, and high content. Then the griefe of loue, and the loue of griefe is practiſed; then the amourous compaſſion, and dolourous complacence, as another Esav and Iacob, ſtriuing who ſhould ſtriue more, puts the ſoule into incredible conuultions and agonies, and as it were an extaſie amourously dolorous, and dolourouſly amourous. And according to this, the great ſoules of S. Francis, and S. Catherine, felt incomparable loues: in their dolours, and matchleſſe dolours in their loues, when they were ſtigmatized, perceiuing loue ioyfull to endure for a friend, which our Sauiour exerciſed in the higheſt degree vpõ the tree of the Croſſe. Thus is the precious vnion of our ſoule with God made, which as a myſticall Beniamin is a child of griefe ãd loue together.

3. It cannot be expreſſed, Theo: how much our Sauiour deſires to enter into our ſoules by way of this dolourous Complacence. Alas, ſaieth, he, open me the dore, my deare ſiſter, my friend, my doue, my all-faire, for my head is all to bedewed, and my heires with the dropes of the night. What is this dewe, what are theſe dropes of the night, but the paines, and torments of his Paſsion? Pearles, (as we haue many times ſaied) are no other thing then dewie dropes, which the nights freshneſſe shewers downe vpon the face of the ſea, receiued in the shelles of Oyſters, or mother-

pearles.

pearles. Ah I would the diuine louer of the ſoule ſaie, I am loden with the paines, and ſweat of my paſsion, which almoſt all paſſed either in the darkneſſe of the night, or in the night of darkneſſe, which the eclipſed ſunne cauſed at the hight of the day. Open then thy heart towards me, as the mother-pearle doth hers towards heauen, and I will poure downe vpon thee, the dewe of my paſsion, which shall turne into pearles of conſolation.

Of the Loue of Beneuolence *which we exerciſe towards our Sauiour by way of deſire.*

CHAPTER. VI.

1. THE loue which God exerciſeth towards vs, is alwayes begun by beneuolence willing and effecting all the good that is in vs, in which afterwards he takes complacence. He made DAVID according to his heart by beneuolence, becauſe he found him according to his heart by Complacence. He firſt created the world for man and man in the world, indewing euery thing with ſuch a meaſure of goodneſſe as was proportionable to it out of his pure beneuolence; then he approued all that he had done, finding that all was very good, and by complacence repoſed in his worke.

2. But contrariwiſe our loue towards God begins from the complacence which we haue in the ſoueraigne Goodneſſe, and infinite perfection,

which

which we know is in the Diuinitie; then, we come to the exerciſe of beneuolence; And as the Complacence which God takes in his creaturs, is no other thing then a continuation of his beneuolence towards them, ſo the beneuolence which we beare towards God, is nothing elſe, but an approbation, and perſeuering in him.

3. Now this loue of beneuolence towards God, is practiſed in this ſort: we cannot with a true deſire wish any good to God, becauſe his goodneſſe is infinitly more perfect, then we can either wish or thinke: Deſire is onely of a future good, and no good is future to God, ſith that all good is ſo preſent to him, that the preſence of good in his Diuine Maieſtie, is no other thing then the Diuinitie it ſelfe. Not hauing therefore power to make an abſolute deſire for God, we doe make imaginarie and conditionall ones, in this manner: I haue ſaied, ô Lord thou art my God, who being full of thy owne infinite goodneſſe, can haue no wāt, neither of my riches, nor of any other thing: but if by imagination of a thing impoſsible, I could thinke, thou had'ſt neede of any thing, I would neuer ceaſe to wish it thee, euen with the loſſe of my life, beeing, and of all that the world hath. And if being what thou art, and which thou cannot but ſtill be, it were poſsible that thou couldſt receiue any encreaſe of good, ô God, what a deſire should I haue, that thou hadſt it: In that caſe ô eternall Lord, I would deſire to ſee my heart conuerted into wishes, and my life into ſighes, to wish thee ſuch a good: ah! yet would I not for all this, ô thou ſa-

cred well-beloued of my ſoule, deſire to haue power to deſire any good to thy Maieſtie; yea I hartily pleaſe my ſelfe in this thy ſupreeme degree of goodneſſe, to which nothing can be added, neither by deſire, nor yet by thought. But if ſuch a deſire were poſsible, ô infinte, Diuinitie, ô Diuine infinitie, my ſoule would be that deſire, and no other thing then that, ſo much would she be deſirous, to deſire for thee, that which she is infinitly pleaſed, that she cannot deſire, ſeeing that her impotencie therein proceedes frō the infinite infinitie of thy perfection, which outſtrips all deſire and cogitation. Ah! ô my God how dearly I loue the impoſsibilitie of being able to deſire thee any good, ſith, that ryſeth out of the incomprehenſible immenſitie of thy abundance, which is ſo ſoueraignely infinite, that if there be an infinite deſire, it should be infinitly ſaciated by the infinitie of thy Goodneſſe, which would conuert it into an infinite cōplacence. Theſe deſires then by imagination of impoſsibilities, may be ſometimes profitably practiſed, amongſt great, and extraordinarie feelings and feruours. Thus, as it is reported, did the great S. AVGVSTINE often behaue himſelfe pouring out in exceſſe of loue, in theſe words. Ah! Lord, I am AVGVSTINE, and thou art God, but howbeit, if that which neither is, nor can be, were, that I were God, and thou AVGVSTINE, I would, in changing my condition with thee, become AVGVSTINE, to the end, thou mighteſt be God.

4. It is another kind of Beneuolence towards God, when ſeeing we cannot aduance him in him-

ſelfe

ſelfe, we ſtriue to doe it in our ſelues, that is ſtill more and more to encreaſe the Complacence we take in his Goodneſſe. And then Theot: we deſire not the Complacēce for the pleaſure it yealdes vs, but purely becauſe this pleaſure is in God: For as we deſire not the compaſsion, for the ſorrow it brings to our heart, but becauſe this ſorrow doth vnite, and aſſociate vs to our well-beloued who greerueth; Nor doe we loue the complacence becauſe it brings vs pleaſure, but becauſe this pleaſure is taken in vnion of the pleaſure, and goodneſſe which is in God, to which to be more vnited, we would pleaſe our ſelues in a complacence infinitly greater, by the imagination of the moſt holy Queene, and mother of loue, whoſe ſoule did continually magnifie and exalte God; And to th'end that it might be knowen that this aduancement was made by the complacence which she tooke in the diuine Goodneſſe, she ſignifies that her heart leapt with contentment in God her Sauiour.

How the deſire to exalte and magnifie God, doth ſeparate vs from inferiour pleaſures, and makes vs attentiue to the Diuine perfections.

CHAPTER. VII.

1. Love of Benevolence, then cauſeth in vs a deſire more ād more to increaſe the cō-

placence which we take in the Diuine Goodneſſe and to effect this encreaſe, the ſoule doth carefully depriue her ſelfe of all other pleaſure, that she may giue herſelfe more entirely to take pleaſure in God. A religious man, asked S. GILES, one of the firſt, and moſt holy Companions of S. FRANCIS in what worke he could be moſt agreeable to God: he anſwered, in ſinging one to one, which after explicating; giue alwayes, quoth he, all your ſoule, the onely one to God, who is one. The ſoule doth glide through pleaſures, and the diuerſitie of them doth diſtract and hinder her, that she cannot attentiuely attend to the pleaſure which she ought to take in God. The true Louer hath ſcarcely any pleaſure, but in the thing beloued. The glorious S. PAVLE reputed all things as durt or dung, in compariſon of his Sauiour. And the ſacred Spouſe is entirely for her well-beloued. And if the ſoule that ſtands thus holily affected, meet with creaturs neuer ſo excellent, yea though they were Angels, she makes no delay with them, ſaue onely to be helped and aduanced in her deſire. Tell me then, ſaieth she to them, tell me I coniure you: haue you not ſeene him, whom my heart loues? The glorious Louer MAGDELEN met the Angels at the ſepulchre, who doubtleſſe ſpoke to her angelically, that is, delicioufly, deſirous to appeaſe her griefe, but contrariwiſe, wholy ruthfull, she could take no kind of content, neither in their milde words, nor in the glorie of their garments, nor in the heauenly grace of their geſture, nor in the wholy louely beautie of their featurs, but couered with

tears;

tears, they haue taken away my Maiſter, ſaieth she, and I know not where they haue put him. And turning about she ſaw her ſweete Sauiour, but in forme of a Gardener, wherein her heart cānot be at repoſe: for full with the loue of the death of her maiſter; flowres she will haue none, nor conſequently Gardeners; she hath with in her heart the croſſe, the nailes, the thornes, she ſeakes her crucified Lord: ah my deare Maiſter Gardener, ſaieth she, whether peraduenture haue you not planted my well-beloued deſeaſed Lord, amongſt your flowres as a Lillie, cruſhed and withered? Tell me quickly, and I will carrie him away. But no ſooner had he called her by her name, but wholy melting with delight, ô God, ſaieth she, maiſter! Nothing can content her, nor Angels cōpanie delight he, no nor yet her Sauiours, vnleſſe he appeare, in that forme in which he had ſtolne her heart. The kings could not content themſelues, neither in Hieruſalems goodlineſſe, nor in the Courts magnificence, nor in the ſtarres ſplendour: Their hearts ſearching the little caue and child of Bethleem. The Mother of faire dilection, and the Spouſe of moſt holy Loue, cannot ſtay amongſt their parents and friends, they ſtill walke on in griefe, enquiring after the onely obiect of their delight: The deſire to encreaſe holy complacence, cuts of all other pleaſure, to th'end it may with more feruour practiſe that, to which diuine beneuolence doth excite.

2. Now, more to magnifie the ſoueraigne well-beloued, the ſoule goes ſtill purſuing his face, that is, with an attention daily more carefull and fer-

uent, she notes euery particularitie of the beauties, and perfections which are in him, making a continuall progresse in this pleasing inquirie of motiues, that might perpetually presse her to a greater complacence in the incomprehensible goodnesse which she loueth. So DAVID, in many of his heauenly Psalmes, doth cote by parcells the workes and wonders of God. And the sacred Spouse, rangeth in her diuine Canticles as a well ranked armie, all the perfections of her spouse in their order, to prouoke her soule, to a holy complacence, thereby more highly to magnifie his excellencie, and withall to winne euery creature, to the loue of her so louely a friend.

How holy Beneuolence doth produce the Diuine well-beloueds Praises.

CHAPTER. VIII.

1. HOnour, my deare THEO: is not in him that is honoured, but in him that doth honour; for how ordinarie is it, that he whom we honour is ignorant, nor doth so much as thinke thereof: how ofte doe we praise such as knowes vs not, or doe sleepe; and yet according to the ordinarie estimation of men, and their manner of conceiuing, it seemes that to doe one honour is to benefite him, and that in giuing him titles and honours we giue him much; and we sticke not to saie that a man is

rich

rich in honour, glorie, reputation, praiſe; though indeede we know, that all this is out of the partie that is honoured, who oftentimes receiues no manner of profit therby, according to a ſaying, aſcribed to great S. AVGVSTINE, O poore Ariſtotle thou art praiſed where thou art not, and where thou art, thou art burnt. What fruite, I pray doe Ceſar and Alexander the Great reape, of ſo many vaine words which a companie of vaine ſoules imploied in their praiſes?

2. God replenished with a goodneſſe which doth ſurpaſſe all praiſe, and honour, receiues no aduantage or ſurpluſage of good, by all the benedictiõs which we giue him, he is neither richer nor greater, more content or more happie by them: for his happineſſe, his content, greatneſſe, and riches, neither are, or can be any other thing, then the diuine infinitie of his Goodneſſe. Notwithſtanding becauſe, according to our ordinarie apprehenſion honour is held one of the greateſt effectes of our beneuolence towards others, and that therby we doe not onely not preſuppoſe thoſe that we honour, in any want, but rather doe proteſt, that they abound in excellencie: we therefore make vſe of this kind of beneuolẽce towards God, who doth not onely admit it, but exact it, as a thing conformable to our condition, and ſo proper to teſtifie the reſpectfull loue we beare him, that he hath ordained we should render, and yeeld all honour and glorie vnto him.

3. Thus then the ſoule who hath taken a great complacence in God's infinite perfection, ſeeing that she cannot wish him any encreaſe of good-

neſſe, becauſe he hath infinitly more then she can either wish or conceiue, deſires at leaſt, that his name may be bleſſed, exalted, praiſed, honoured, and adored dayly more and more. And beginning with her owne heart she ceaſeth not to prouoke it to this holy exerciſe: and as a ſacred Bee flies hither and thither, amongſt the flowers of the diuine workes and excellencies, gathering from them, a ſweete varietie of complacences, whereof she works and compoſeth the honnie of heauenly benedictions, praiſes, and honourable confeſsions, by which as farre as she is able, she magnifies and glorifies the name of her well-beloued; following the great Pſalmiſt, who hauing enuironed, and as it were in Spirite runne ouer the wõders of the diuine goodneſſe, ſacrificed vpon the Altar of his heart the myſticall Hoſteof the out-cryes thereof in Canticles and Pſalmes of admiration and Benediction.

My heart flies here and there
Borne vp on fancies winge,
In admirations aire
She heauenlily doth ſinge
A Sacrifice of praiſe:
And on the Harpe she plaies
A BENEDICITE
To Sions heauenly Kinge.

But, THEO: this deſire of praiſing God, which holy Benevolence doth excite in our hearts, is inſatiable: for the ſoule that is touched with it, would

wish

wish to haue infinite praiſes to beſtowe vpon her well-beloued, becauſe she finds his perfections more then infinite: ſo that finding her ſelfe to fall farre short of her aime, she addes force to her affection, to praiſe, at leaſt in ſome meaſure, this moſt praiſeworthy goodneſſe, and theſe endeauours of Beneuolence, are meruellouſly augmented by complacence: for according as the ſoule finds God good, taſting more and more his ſweeteneſſe and taking complacence in his infinit goodneſſe, she would alſo raiſe higher his benedictions and praiſes. And againe, as the ſoule waxeth hote, in praiſing the incomprehenſible ſweeteneſſe of her God, she enlargeth and dilateth the complacence she takes in him; and by this enlargmēt she doth animate her ſelfe more earneſtly to praiſe him. So that the affection of complacence; and that of praiſe, by their reciprocall motions, and incitements, doe aduance one another with great and continuall encreaſe.

4. So Nightingales, according to Plinie, takes ſuch complacence in their ſonges, that by reaſon of this complacence, for fiue dayes and fiue nightes long, they neuer leaue warbling, forcing themſelues to ſing better, in despight one of the other; ſo that when they chirpe the beſt, thy take a greater complacence, and this encreaſe of complacēce, carrieth them to force themſelues to a better quauering, augmenting in ſuch ſort their complacēce by their ſonge, and their ſonge by their complacence, that often they are ſeene to fall downe dead ſpliting their weeſeells with the violence of ſinging. Birdes worthy the faire name of Philomele,

ſith they die in this ſorte, of, and for the loue of melodie.

5. O God, THEOT: how the ſoule ardently preſſed with affection to praiſe God, is touched with a dolour, greatly delicious, and a delight greatly dolorous, when after a thouſand eſſaies of praiſes, she finds herſelfe to come short: Alas! this poore Nightingale ſtriues ſtill to lance out her accents higher, and perfect her melodie, the better to ſing the praiſes of her well-boloued. By how much more she praiſeth, by ſo much she is more delighted in praiſing; and by how much greater her delight in praiſing is, by ſo much her diſpleaſure is greater, that she cannot yet more praiſe him; and yet to find what content she can in this paſsion, she vſeth all endeauours, and amidſt them falls in languishment, as it happened to the moſt glorious S. FRANCIS, who in the pleaſures he had to praiſe God, and ſing his Canticles of loue, shed a great abundáce of teares, ād through faintneſſe, let often fall what at ſuch times he had in his hands: remaining in languishment, as a ſacred Philomele, ād eftſones loſt breath, in breathing after his praiſes whō he could neuer praiſe ſufficiētly.

6. But marke a fine ſimilitude vpon this ſubiect, drawen from the name which this louing ſaint gaue his religious; for he called them Cygales, by reaſon of the nightly praiſes they ſunge to God. Cygales, THEO: haue their breaſts ſet with pipes, as though they were naturall orgaines; and to ſing the better they liue onely of dewe, which they take not by the beake for they haue none, but ſucke it by a certaine weeſel they haue in

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the midſt of their ſtomacke by which alſo they ſed out their tunes, with ſuch a noyſe that they ſeeme to be nothing but voice. Now this is the ſtate of the ſacred Louer; for all the faculties of her ſoule are as ſo many pipes which she hath in her breaſt, to reſound the well-beloued's Cãticles ád praiſes. Her deuotion in the midſt is the tongue of her heart, according to S. Bernard, by which she receiues the dew of diuine perfections, ſucking and drawing them to her, as her foode, by the moſt holy complacence which she takes in them; and by the ſame tongue of deuotion, she tunes all her praiers, Praiſes, Canticles, Pſalmes, Benedictions, according to the teſtimonie of one of the moſt famous ſpirituall Cygales, that euer was heard, who ſunge thus.

Bleſſe Sions King my Soule,
Inflamed with heauenly flame;
My powers, my thoughts and all,
Ceaſe not to ſpeake his name.

For is it not, ás though he had ſaied, I am a myſticall Cygale, my ſoule, my ſpirits, my thoughtes, all the faculties that are met together within me, are organes. Let all theſe for euer bleſſe the name, and reſound the praiſes of my God.

Summing vp thyne endleſſe glorie,
I'le ſpinne out an endleſſe ſtorie,
In ſinging onely which; I'le reſt:
And thou Myne Aide *ſhalt pleaſure take*

To heare it for thy Mercies ſake
And helpe a fillie heart oppreſ't.

How Beneuolence makes vs inuoke all Creaturs to God's praiſe.

CHAPTER. IX.

1. THE heart that is taken and preſſed with a deſire of praiſing the Diuine Goodneſſe more then it is able, after many endeauours, goes often times out of it ſelfe to inuite all Creaturs to helpe it in it's deſigne. As did the three children in the furnace, in that admirable Canticle of Benedictions, by which they excite all that is in Heauen, in earth and vnder the earth to render thankes to the Eternall God, in Bleſsing and praiſing him ſoueraignely: as alſo the glorious Pſalmiſt, wholy moued by a holily irregular paſſion to praiſe God, goes without order leaping from heauen to earth, from thence to heauen againe, inuoking pel-mel, Angels, fiſhes, mountaines, Waters, Dragons, Birdes, Serpents, Fire, Haile, Fogges, aſſembling by his deſires all creaturs; to th'end that they all might conſpire piouſly to magnifie their Creatour. Some in their owne perſõs, celebrating the diuine praiſe, others affording matter of praiſe, by the wõders of their differrent proprieties, which manifeſt their makers power; ſo that this diuine royall Pſalmiſt, ha-

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uing compoſed a great number of Pſalmes, with this inſcription Praiſe God, after he had rũne through all the creaturs, holily inuiting them to bleſſe the diuine Maieſtie, and paſſed ouer a great varietie of meanes and inſtruments fit to celebrate the praiſes of this eternall Bountie, in the end as falling downe through ſhorteneſſe of breath, he cloſeth his ſacred ſong with this, Eiaculation. Let euery ſpirit praiſe our Lord, that is, let all that hath life, nor liue, nor breath but to bleſſe their Creatour, following the encouragement he had elſewhere giuen.

VVith high and animated ſtraine
Let's ſtriue to celebrate amaine
*Euen who can beſt, th-*Eternall's *fame.*
Let ſhirleſt voice awakt by Loue,
Beare vp the ſtarrie vaults aboue
The Peereleſſe glorie of his name.

So the great S. Francis ſoung the Canticle of the Sunne, and a thouſand other excellent benedictions, to inuoke the creaturs to aide his languiſhing heart, in that he could not, according to his deſire praiſe the deare Sauiour of his heart. So the heauenly Spouſe perceiuing her ſelfe almoſt to ſound amidſt the violent eſſaies ſhe vſed in bleſſing, and magnifying the well-beloued king of her heart, ah! cried she out to her companions; the diuine Spouſe, hath led me by contemplation into his wine-celler, making me taſte the incomparable delightes of the perfections of his excel-

lencie,

lencie, and I haue ſo moiſtened and holily inebriated my ſelfe, by the holy complacence which I tooke in this abiſſe of beautie, that my ſoule languisheth, wounded with a louingly mortall deſire, which vrgeth me euerlaſtigly to praiſe a goodneſſe eminent. Come alas I beſeech you to the ſuccour of my poore heart, which is vpon the point of falling downe dead. For pitie ſuſteine it, and vnderprope it with flowres; ſolace it, and enuirone it with aples, or elſe it will fall in a trance. Complacence drawes the diuine ſweetes into her heart, which doth ſo ardently fill it ſelfe thereof that it is ouer charged. But the LOVE OF BENEVOLENCE makes our heart ſallie out of it ſelfe, and ſpend it ſelfe in vapours of delicious perfumes, that is, in all kinds of holy praiſes. And yet not being able to doe it with the aduantage which it deſires, ô ſaieth it, let all creaturs come and contribute the flowres of their benedictions, their aples of thankesgiuings, honours, and adorations, ſo that on euery ſide we may ſmell odours poured out to his glorie, whoſe infinite ſweeteneſſe doth paſſe all honour, and whom we can neuer worthily enough magnifie.

2. It is this diuine paſsion, that brings out ſo many ſermons; makes the Zaueriuſes the Berzeſes the Antonies, with a number of Ieſuites, Capucins, and Religious and other Churchmen of all ſorts paſſe the pikes in India, Iaponia, Maraig to th'end the holy name of IESVS may be knowen, acknowledged, and adored through out that vaſte nation. It is this holy paſsion which penns ſo many ſpirituall bookes, build's ſo many churches,

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altars, and pious houſes: and to conclud, which makes ſo many of God's ſeruants, watch, labour, and die, in the flames of Zeale which doe conſume and ſpend them.

How the deſire we haue to praiſe God makes vs aſpire to heauen.

CHAPTER. X.

1. THe ſoule in Loue perceiuing that she cānot ſaciate the deſire she hath to praiſe her well-beloued, while she liues in the miſeries of this world, and knowing that the praiſes which are giuen in heauen to the diuine goodneſſe, are ſunge in an aire, incomparably more delightfull; ô God, ſaieth she, how praiſeworthie the praiſes are, which are poured fourth by thoſe bleſſed ſpirits, before the throne of my heauenly king; how bleſſed are their bleſsings: ô what a happineſſe is it to heare this melodie of the moſt holy eternitie, where the delicious concurrence of vnlike and wholy different voices, doth make theſe admirable accords, wherein all the parts redoubling one vpon another by a continued ſucceſsion and an incomprehenſible combination and purſute, perpetuall Allelui'as doe reſound from euery ſide.

2. Voices which for their ſound are compared to thunder, trumpets, or to the noyſe of a trou-

bled

bled ſeas waues: yet voices, which for their incomparable delight and ſweeteneſſe are compared to the melodie of harpes, delicatly, and delicioufly touched by a moſt skillfull hand. And voices which doe all accord in one to ſing the ioyfull Paſcall Cãticle ALLELVIA, praiſe God, Amẽ praiſe God: for know, THEO: that there is a voice heard from the diuine Throne, which ceaſeth not to crie to the happie inhabitants of the glorious heauenly Hieruſalem, Praiſe God ô you that are his ſeruants, and you that feare him great and little, at which all the innumerable multitude of Saints, the quires of Angels, and men with one conſent, doe anſwere in ſinging with all their force. ALLELVIA, praiſe God. But what is this admirable voice, which iſſuing out from the diuine Throne, doth announce the ALLELVIAS to the Elect, if not the moſt holy complacence, which being receiued into the heart makes them feele the ſweeteneſſe of the Diuine perfections, wherevpon a louing beneuolence, the ſource of heauenly praiſes, is bred in thẽ, ſo that complacence cõming from the Throne, intimateth Gods greatneſſe to the Bleſſed, and beneuolence excites them mutually to pouer out the odours of praiſe before the Throne. And ſo by way of anſwere they eternally ſing ALLELVIA, that is praiſe God. The complacence come frõ the Throne into the heart, and Beneuolence goes from the Throne.

3. O how amiable is this TEMPLE wholy

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reſounding with praiſe! ô what content haue ſuch as liue in this ſacred Reſidence, where ſo many heauenly Philomels and Nightingails, doe ſing with ſtriſe of loue, the Canticles of eternall delight!

4. The heart then, that in this world can neither ſing nor heare the diuine praiſes to it's liking, falls into incredible deſires, of being deliuered from the bands of this life, to paſſe to the other, where the heauenly well-beloued is ſo perfectly praiſed: and theſe deſires hauing taken poſſeſsion of the heart, doe often times become ſo ſtrõg and powrefull in the heauenly Louers heart that baniſhĩg all other deſires, they make all terreane thĩgs diſguſtfull, and render the ſoule languiſhing, and loue-ſicke; yea ſometimes the holy paſsion goes ſo farre, as if God permitted, one would die of it.

5. So the glorious and Seraphicall Louer S. Francis, hauing bene long wrought with this ſtrong affection of praiſing God; in the end, towards his death, after he had had aſſurance by a ſpeciall Reuelation, of his eternall ſaluation, he could not conteine his ioye, but waiſted dayly, as if his life and ſoule, had fumed out like incenſe, vpon the flamme of ardent deſires, which he had to ſee his Maiſter, inceſſantly to praiſe him. So that theſe flames dayly encreaſing, his ſoule left his bodie, by a force which he made towards heauen: for it was thought good to the Diuine prouidence, that he ſhould die pronoũcing theſe ſacred words; O Lord drawe my ſoule out of this priſon, to the end I may praiſe thy holy name, the iuſte expects

me till thou reſtoreſt vnto me, my deſired repoſe. Behold, THEO: I beſeech you this ſoule, who as a heauenly Nightingale shut vp in the cage of his bodie, in which it cannot at wish ſing the benedictions of his eternall loue, knowes that he could better recorde and practiſe his melodious ditties, if he could gaine the aire, enioye the freedome and ſocietie of other Philomels amongſt the gaie and flowrie hillockes of the Land of the Bleſſed; and thence he cries alas! o Lord of my life, ah! by thy wholy ſweete bountie, deliuer my pouertie out of the cage of my bodie, free me from this little priſon, to th'end that releaſed from this bondage I may flie to my deare companions who expect me aboue in heauen, to make me one of their Quiers, and enuirone me with their ioye, the Almightie according my voice to theirs, I with them will make vp a ſweete harmonie, of delicious aires, and accēts, ſinging, praiſing, and bleſſing thy mercy. This admirable Saint as an Orator who would end and cōclude all he had ſaied, in ſome short ſentence, made this the happie periode of all his wishes and deſires, whereof theſe laſt words were a Breefe. Words to which his ſoule was ſo fixed, that in breathing them, he breathed his laſt. My God, THEO: what a ſweete and deare death was this! a happily louing death, a holily mortall loue.

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How

How we practiſe the Love of Benevolence *in the praiſes which our Sauiour and his mother giue to God.*

CHAPTER. XI.

1. WE aſcend then ſtepe by ſtepe in this holy exerciſe, by the creaturs which we inuite to praiſe God, paſsing from the ſenſible to the reaſonable and intellectuall, and from the Church militant to the triumphant, in which we raiſe our ſelues vp to the Angels and Saints, till aboue them all we haue met with the moſt ſacred virgin, who in a matchleſſe manner doth praiſe and magnifie the Diuinitie, more highly, holily, and delicioufly, then all the other creaturs together are able.

2. Being two yeares agoe at Milan, whither the veneration of the freſh memorie of the great Archbishope S. Charles had drawen me, with certaine of our Church-men, we heard in diuers Churches, diuers ſorts of muſike: but in a Monaſterie of Nunnes, we heard a Religious woman whoſe voice was ſo admirably delicious, that she alone, filled our minds with more delight incomparably then all the reſt together, which though otherwiſe excellent, yet ſeemed they to ſerue onely to giue luſter, and raiſe the perfection and grace

of this ſingular voice. So, THEO: amongſt all the Quires of men and Angels, the moſt ſacred Virgine's loftie voice is heard, which raiſed aboue all, renders more praiſe to God, then doe all the other creaturs. And indeede the Heauenly king inuites her to ſing, in a particular manner: ſhew me thy face, ſaieth he, my well-beloued, let thy voice ſound in my eares, for thy voice is entirely ſweete and thy face wholy faire.

3. But the praiſes which this Mother of honour and faire dilection together with all the creaturs giues to the Diuinitie, though excellent and admirable, come yet ſo short of the infinite merite of Gods goodneſſe, that they carrie no proportion with it: and therefore, albeit they meruellouſly pleaſe the louing heart's holy beneuolence to the well-beloued, yet doe they not ſaciate it. Wherefore it goes forward and inuites our Sauiour to praiſe and glorifie his eternall Father, with all the Benedictions which a Sonnes loue can fournish him withall. And then, THEO: the ſoule is put to ſilence, being able onely to admire. O what a Canticle is this of the Sonne to his Father! ô how faire this deare well-beloued is amongſt all the children of men! ô how ſweete is his voice, as iſſuing from the lipps vpon which the fulneſſe of grace was poured! All the others are perfumed, but he is the perfume it ſelfe; the others are embaumed, but he is Baulme poured out: the eternall receiues others praiſes, as ſmells of peculiar flowres, but vpon the odour of the praiſes which our Sauiour giues him, doubtleſſe he cries out: ô theſe are the odours of my ſonns praiſes,

as the odour of a field full of flowres which I haue bleſſed ! I, my deare Theo: all the Benedictions which the Church militant and triumphant offers to God, are Angelicall and humane benedictions; for beit, they are addreſſed to the Creatour, yet proceede they from a Creature: but the Sonns, are diuine, for they doe not onely tend to God, as the others, but they flow from God; the Redeemour being true God, they are not onely diuine in reſpect of their end, but of their beginning: diuine, becauſe they tend to God; diuine, becauſe they iſſue from God. God prouokes the ſoule, endewing her with ſufficient grace for the production of other praiſes; But the Redeemour, being God, pr oduceth his owne, himſelfe, and thence they are infinite.

4. He that in a morning for a good ſpace hauing heard in the neighbour woods the ſweete chaunting of a great companie of Canarie birdes' Linnets, Goldfinches, and ſuch like little birdes' ſhould in the end heare a Maiſter Nightingale, who in perfect melodie, would fill the aire, and eare with her admirable voice, doubtleſſe he would preferre this one grouie Chaunter, before the whole Quires of the others. So hauing heard all the praiſes which ſo many different ſorts of of creaturs, in emulation of one another, renders vnanimouſly to their Creatour, when at length one markes that of our Sauiour, they find in it a certaine infinitie of merite, valour, ſweeteneſſe, which paſſe all hope, and expectation of heart: and the ſoule, as awaked out of a deepe ſleepe, is then ſodenly rauished with extreamitie of the ſweete-

neſſe of that melodie. ah ! I heare it; ô the voice, the voice of my well-beloued ! The Queene-voice of all voices, a voice, in compariſon wherof all the other voices are but a dume and ſad ſilence. See how this deare friend doth ſpring out, ſee how he comes tripping ouer the mountaines, tranſcending the hills : his voice is heard aboue the Seraphins and all other creaturs ; he hath the ſight of a Goate, to penetrate deeper then any other, the beautie of the Sacred obiect which he deſires to praiſe. He loues the melodie of the glorie, and praiſe of his Father, more then all the reſt. and therefore he takes his Fathers praiſes, and benedictions in a ſtraine aboue them all. Behold this diuine loue of the Beloued, as he is clothed in his humanitie, making hiſelfe to be ſeene through the holes of his wounds, and his open ſide, as by windowes, and as by lattiſes, by which he lookes vpon vs.

5. Yes The: Diuine Loue being ſeated vpon our Sauiours heart as vpon his royall Throne, beholds through the paſſage of his pearced ſide, all the hearts of the ſonnes of mẽ: for this heart being the king of hearts, keepes his eye ſtill fixed vpon hearts. But as thoſe that looke through a lattiſe, doe plainely diſcouer others and yet are not plainly diſcouered; So the diuine loue of this heart, or rather this heart of diuine Loue, doth continually diſcouer our hearts clearely and lookes vpon them with the eye of affection, yet doe not we diſcouer him clearely, but onely by halfes. For Good God, if we could ſee him, as he is, we ſhould die of Loue for him, being we are mortalls, as he him-

ſelfe

ſelfe died for vs, while he was mortall; and as he would yet die, if he were not immortall. O that we could heare this diuine heart, how it ſings with an infinitly delicious voice, ſongs of praiſe to the Diuinitie! what ioye, Theo: what force would our hearts make, to flie vp to heauen, to heare theſe ſongs eternally: and verily this deare friend of our hearts, inuits vs vnto it. Vp, riſe, ſaieth he, goe out of thy ſelfe, take thy flight towards me, my doue, my moſt faire, to this heauenly Mannour, where there is nothing but ioye, and nothing is heard but praiſe and benedictions. All there is florishing, all is ſweete and odoriferous: The Turtle which is the moſt dolefull of all birds, is heard to ſing in that Land. Come my entirely deare beloued, and that thou maieſt ſee me more clearely, come in at the ſame windowes by which I behold thee. Come and conſider my heart in the hole of my open ſide, which was made when my bodie, as a ruinous building, was ſo ruthfully dight vpon the tree of the Croſſe: come and ſhew me thy face. I ſee it now, nor doſt thou ſhew it me; then, I ſhall ſee it, and thou ſhal't ſhew it me: for thou ſhal'ſt ſee, that I ſee thee. Let me heare thy voice; for I will tune it to myne, and ſo thy face ſhall be faire, and thy voice well tuned. O what a delight ſhall it be vnto our hearts, when our voices being tuned and accorded to our Sauiours, we ſhall beare a part in the infinitly delicious praiſes which the beloued Sõne ſings to his eternall Father.

Of the ſoueraigne praiſe which God giues vnto himſelfe, and how we exerciſe BENEVOLENCE *in it.*

CHAPTER. XII.

1. ALl our Sauiours humane actions are of an infinite merite and value, by reaſon of the perſon which doth produce them, which is the ſame God with the Father, and the holy Ghoſt, yet are they not infinite by nature and eſſence. For as being in a Chamber, we receiue not light with proportion to the Sonns brightneſſe, which ſtreames it out, but according to the greatneſſe of the window, by which it is communicated; ſo our Sauiours humane actions, are not infinite, though indeede they be of infinite value; foralbeit they are the actions of a diuine Perſon, yet are they not produced according to the extent of his infinitie, but accordig to the finite greatneſſe of his humanitie, by which they are produced. So that, as the humane actions of our ſweete Sauiour, are infinite compared to ours, ſo are they onely finite in compariſon of the eſſentiall infinitie of the Diuinitie. They are infinite in value, eſtimation, and dignitie as proceeding from a perſon which is God; yet are they finite by nature and eſſence, as being produced of God according to his humane nature and ſubſtance, which is finite, and therefore the praiſes which are giuen by our Sauiour, as he is

man,

man, not being in all reſpects infinite cannot fully correſpõd to the infinite greatneſſe of the Diuinitie, to which they are directed.

2. Wherefore after the firſt rauiſhment of admiration which doth take vs, whẽ we meete with a praiſe ſo glorious, as is that which our Sauiour renders to his Father, we leaue, not to auowe, that the Diuinitie is yet infinitly more praiſe-worthy, thẽ it can be praiſed, either by all the creaturs, or by the very humanitie of the eternall Sonne.

3. If one did praiſe the Sunne for its light, the more he ſhould ſet a praiſing it, the more he ſhould find it praiſe-worthy, becauſe he ſhould ſtill diſcouer more and more brightneſſe. And if as it is very probable, it be the beautie of this light, which prouoketh the Larke to ſinge, it is not ſtrang that as she flies more loftily, she ſings more clearely, equally raiſing her voice and her flight, till ſuch time as heardly being able so ſing any more, she begins to fall in voice and bodie, ſtouping by little and little, as from her winge, ſo in her voice. So Theo: as we mount neerer vnto the Diuinitie by Beneuolence to intone and heare the praiſes thereof, we diſcouer more clearely, that his praiſe is ſtill aboue our notes. And finally, we learne that it cannot be praiſed according to the worth ſaue onely by it ſelfe, which alone can fit its ſoueraigne goodneſſe with a ſoueraigne praiſe. Herevpon we crie out, Glorie be vnto the Father, and the Sonne, and to the holy Ghost: and that euery one may know that it is not the glorie of created praiſes, which we wish should be giuen to God,

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by this eiaculation, but the eſſentiall and eternall glorie that is in himſelfe, by himſelfe, of himſelfe, and which is himſelfe, we adde; as it was in the begining, ſo now, and ſhall be for euer and euer AMEN: As though we ſhould wish; That God ſhould be glorified for euer, with the glorie which he had before all creaturs, in his infinit eternitie, and eternall infinitie. To this purpoſe we conclud euery Pſalme and Canticle with this verſe, according to the auncient cuſtome of the Eaſterne Church, which the great S. HIEROME, ſupplicated to the Pope Damaſus, that he would eſtablishe it here in the weſt to proteſt, that all the praiſes of men and Angels, are too low, to reach home to the Diuine Bounties praiſe: and that to be worthily praiſed, he himſelfe is to be his owne glorie, praiſe, and benediction.

4. O God what a Complacence, what a ioye ſhall it be to the ſoule to haue her deſire fulfilled, in ſeeing her Beloued infinitly praiſe, bleſſe and magnifie himſelfe! But from this Complacence there ſprings a new deſire of praiſe: for the ſoule would gladly praiſe this ſo worthy a praiſe giuen to God by himſelfe, rendring him heartie thankes for it, ād inuoking againe all things to her ſuccour to come and glorifie the glorie of God with her, to bleſſe his infinit bleſsings, and praiſe his eterternall praiſes, ſo that by this repetition and redoubling praiſes vpon praiſes, she engageth her ſelfe betwixt Complacence and Beneuolence, in a moſt happie Labirinth of loue being wholy drunk vp and drowned in this immenſe ſweeteneſſe, ſoueraignely praiſing the Diuinitie, in that, that it

cannot

cánot be ſufficiently be praiſed but by it ſelfe. And though in the beginning the ſoule in loue had conceiued a certaine deſire of praiſing God ſufficiently; yet reflecting vpon her ſelfe againe, she proteſts that she would not wish to haue power to praiſe him ſufficiently, but remaines in a moſt humble Complacence, to perceiue that the Diuine Goodneſſe is ſo infinitly praiſe-worthy, that it cannot be ſufficiently praiſed, ſaue by its owne infinitie onely.

5. And here, the ſoule rauished with admiration, ſings the ſong of ſacred ſilence.

Vnto thy peerleſſe worth
Silence doth ſing,
Th'Hymne of Admiration
O Sion's Kinge.

For ſo Iſaie his Seraphins, adoring and praiſing God, vayled their faees and feete, confeſſing therein theire want of ſufficiencie, ſufficiently to contemplate or ſerue him: for our feete, whereon we goe, ſignifies ſeruice. Howbeit they flie with two wings in the continuall motion of Complacence and Beneuolence, their Loue reſting in that delightfull vnreſt.

6. Mans heart is neuer ſo much diſquieted as when the motion, by which it doth continually open and shut it ſelfe is troubled; neuer ſo quiet as when its motions are free, ſo that the hearts quiet conſiſteth in motion. The like it is with the Seraphins, and Seraphicall men; for their Loue

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repoſeth in the motion of it's complacence, by which it draws God clerely into it ſelfe; and in the motion of Beneuolence, by which it doth dilate and throw it ſelfe into God. This Loue then deſires to behold the infinite wonders of God's goodneſſe, yet it ſpreeds it's wings ouer it's face, confeſsing that it cannot arriue thither. It would alſo preſent ſome worthy ſeruice, yet hath it's feete couered to profeſſe that it hath not power to performe it, nor doth any thing remaine ſauing the two wings of Complacence and Beneuolence, by which it flies vp, and caſts it ſelfe vpon God.

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The end of the fift Booke.

THE



THE SIXT BOOKE. OF THE EXERCISES OF HOLY LOVE IN PRAIER.

A deſcription of myſticall Diuinitie, which is no other thing then praier.

CHAPTER. I.

I. WE haue two principall exercices of our loue towards God: the one affectiue, the other effectiue; or as S. BERNARD calles it, actiue: By that we affect God and what he affecteth; by this we ſerue God, and doe what he ordaines. That ioynes vs to Gods goodneſſe; this makes vs execute his will. The one fills vs with complacence, beneuolence, motions, deſires, aſpirations, and ſpirituall ardors, cauſing vs to

practiſe

practiſe the ſacred infuſions and mixtures of our ſpirit with Gods. The other doth eſtablish in vs the ſolide reſolution, conſtancie of heart and inuiolable obedience requiſite to effect the ordinances of the diuine will, and to ſuffer, admit, approue, and embrace all that comes from his good pleaſure: The one makes vs pleaſed in God, the other makes vs pleaſe God: by the one we conceiue, by the other we bring fourth; by the one we place God vpon our heart, as an Enſigne of loue by which our affections are ordered; by the other we ſeate him vpon our arme, as a ſword of loue, wherby we effect all vertuous exploits.

2. The firſt exerciſe cõſiſteth, in Praier ſpecially in which ſo many different inward motions paſſe, that to expreſſe them all is impoſsible, not onely by reaſon of their number but alſo for their nature and qualitie, which being ſpirituall, they cannot but be very ſecret, and almoſt hid from our vnderſtanding; the moſt trained and beſt ſented hounds, are often at default, looſing the ſtraine and ſent by the varietie of ſleights which the Hart vſeth, by dubles making them rũne riot, and practiſing a thouſand ſhiftes to eſcape the Crie: and we often times looſe the ſent and knowledge of our owne heart in the infinite diuerſitie of motions by which it doth turne it ſelfe into ſo many formes, and that with ſuch promptitude, that one cannot diſcerne the footings thereof.

3. God alone is he, who by his infinite wiſdome, ſees, ſoũds and penetrats all the turnings ād windings of our hearts, he a farre of vnderſtands our thoughts, finds out our traces, our doubles

and

and leapings of; His knowledge therein is admirable paſsing our capacitie and reach. Certainly if we would looke backe vpon our owne hearts by the reflections and turnings of their actions, we should light into Labyrinthes, wherein we should find no out-gate, and it would require an intolerable attẽtion, to thinke what our thoughtes are, to conſider our conſiderations, to ſee all our ſpirituall ſightes, to diſcerne that we diſcerne, to remember that we remember; theſe would be Mazes out of which we should not be able to deliuer our ſelues. This treatiſe then is moſt hard, eſpecially to one not greatly conuerſant in praiere.

4. We take not here the word Praier for the onely praier, or demaund of any good thing, powered out by the faithfull before God, as S. Basile calles it, but with S. Bonaventvre ſaying that Praier, generally ſpeaking, comprehendes all the acts of contemplation; or with S. Gregorie Niſſene, teaching that praier is an entertainement, or conuerſation of the ſoule with God; or elſe with S. Chrysostome, aſſuring vs that Praier is a diſcourſe with the diuine Mageſtie; or finally with S. Avgvstine, and S. Damascene, terming Praier an aſcent or raiſing of the ſoule to God. And if Praier be a ſpeach, diſcourſe or conuerſation of the ſoule with God, by it then we ſpeake to God and he againe ſpeakes to vs; we aſpire to him, and repoſe in him, and he mutually inſpires vs, and repoſeth in vs.

5. But of what doe we diſcourſe in Praier, what is the ſubiect of our entertainement? Theo: we ſpeake of God onely: for of what can Loue

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diſcourſe and talke, but of the well-beloued? and therefore Praier, and myſticall Diuinitie are one ſame thing. It is called Diuinitie, becauſe as ſpeculatiue Diuinitie, hath God for its obiect, ſo this ſpeakes onely of God, yet with three differences: for 1. that, treates of God, as God; but this ſpeakes of God, as ſoueraignely amiable; that is, that aimes at the Diuinitie of the ſupreame Goodneſſe, ād this at the ſupreame Goodneſſe of the Diuinitie 2. the ſpeculatiue treats of God with men and amongſt men; the myſticall ſpeakes of God, with God, and in God himſelfe. 3. the Speculatiue tends to the knowledge of God; and the myſticall to the loue of God; ſo that, that makes her ſchollers knowing, learned, and Diuins; but this makes hers become feruēt and affectionate louers of God, and PHILOTHEES, OR THEOPHILES.

6. Now it is called myſticall, for that its conuerſatiō is altogether ſecrete, and there is nothing ſaied in it betwixt God and the ſoule, ſaue onely from heart to heart by a communication incommunicable to all, but themſelues. Louers language is ſo particular to them ſelues, that none but theſelues vnderſtand it. I ſleepe, ſaied the holy Spouſe and my heart watcheth. Ah, harke how my well-beloued ſpeakes vnto me. Who would haue geſſed, that this Spouſe being a ſleepe, could yet talke with her Spouſe? but where loue raignes, the noiſe of exteriour words is not neceſſarie, nor the helpe of ſenſe to entertaine and mutually to heare one another. In fine Praier, and myſticall Diuinitie is no other thing, then a conuerſation, in which the ſoule doth louingly diſcourſe with God, touching

his

his moſt amiable goodneſſe to be vnited and ioyned to it.

7. Praier is a Manna in regard of the infinitie of amiable taſtes, and precious delightes, which it giues to ſuch as vſe it: but it is ſecrete, becauſe it falls before the light of any ſcience in the MENTALL SOLITVDE where one onely ſoule, treates with one onely God. What is she this, might one ſaie of her, who aſcends though the Deſert as a cloud of perfumes, of Mirrhe, of incenſe, and of all the pouders of Perfumers: and indeede it was the deſire of ſecrecie that moued her to make this petition to her Spouſe: come my well-beloued, let's goe into the fieldes, let vs ſoiourne in the village: for this reaſon the heauenly ſpouſe, is ſtiled Tourtle, a birde which is delighted in shadie and ſolitarie places, where she makes no other vſe of her voice, but for her deare mate, ether in life wooeing him, or after his death plaining him. For this reſpect in the Canticles, the diuine Spouſe, and the heauenly Spouſe repreſent their loues in a continuall diſcourſe, and if their friends, men and women, doe ſometimes ſpeake in it, t'is onely by the by, without interrupting their ſpeach. Hence the Bleſſed mother S. TERESA of IESVS, found in the beginning more profit, in the miſteries where our Sauiour was moſt alone, as in the Garden of Oliuet, and where he expected the Samaritaine; for she thought, he being alone, would with more eaſe admitt her into his companie.

8. Loue loues to be ſecret, yea though Louers haue no ſecret to impart, yet are they delighted in ſpeaking ſecretly; and it is partly, if I be not de-

ceiued, becauſe they will ſpeake onely to themſelues; nor doe they thinke to ſpeake to themſelues onely while they ſpeake high; partly for that they doe not deliuer cõmon things in a cõmõ mãner, but by particular wayes, and ſuch as reliſh the affection, with which they are ſpoken. Loue language for the words is comon; yet in manner, and pronounciation is ſo particular, that none but Louers vnderſtand it. The name of a Friend vttered in common, is no great thing; but being ſpoken a part, ſecretly in the eare, it imports wonders. And by how much more ſecretly it is ſpoken, the ſignification is ſo much more delightfull. O God what a difference is there betwixt the language of the auncient Louers of the Diuinitie, Ignatius, Cyprian, Chryſoſtome, Auguſtine, Hilarie, Ephrem, Gregorie, Bernard, and that, of leſſe louing Diuines: We vſe their very wordes, but with them they were words full of fire, and the ſweetes of Loues perfumes, but with vs they are cold, giuing no ſent at all.

9. Loue ſpeakes not onely by the tongue, but by the eyes, by ſighes, coũtenances, yea it makes vſe of mute ſilence in lieu of words. My heart hath ſaied vnto thee ô Lord, my face hath ſought thee; ô Lord I will ſearch after thy face. My eyes haue failed ſaying, when wilt thou comfort me. Heare my praier, ô Lord, and my demaund, heare with thy eares my teares. Let not the aple of thy eye ceaſe to ſpeake, ſaied the deſolate hearts of the inhabitants of Hieruſalem, to their owne Citie. Doe you marke, THEO: how the ſilence of afflicted Louers ſpeakes by the aple of their eyes, and

their

their teares? Certainly the cheife exercise in mysticall Diuinitie, is to speake to God, and heare God speake in the bottom of the heart: and because this discourse passeth in secrete aspiratiõs, ad inspirations, we terme it a silent conference. The eyes speake to the eyes, and the heart to the heart, and none vnderstands what passeth, sauing the sacred louers who speakes.

Of Meditation the first degree of Praier, or mysticall Diuinitie.

CHAPTER. II.

1. THis word is frequent in the holy Scrip. and imports no other thing, then an attentiue, and reiterated thought, apt to bring forth good or euill affections. In the 1. Psalme, the man is saied to be blessed whose will is in the way of our Lord, and in his law will meditate day and night: but in the 2. Psal: why did the Gentils rage, and people meditate vaine things. MEDITATION therefore is made as well for euill as good ends. Yet whereas in the holy Scripture, the word MEDITATION is put ordinarily for the attention which we haue to holy things, to th'end to stirre vs vp to loue them, it hath, as one would saie, bene canonized by the common consent of Diuines, with the word ANGELL, and ZEALE, as contrariwise the word DEMON or DIVEL, hath

bene defamed ſo that now when one names meditation, we vnderſtand a holy thinge, and that by which we begin myſticall Diuinitie.

2. Euery meditation is a thought, but euery thought is not meditation; for we haue thoughtes, to which our mynd is caried without aime or pretention at all, by way of a ſimple muſing, as we ſee flies flie from one flowre to an other, without drawing any thing from them: And be this kind of thought as attentiue as it may be, it can neuer beare the name of meditation; but muſt be called a ſimple thought. Sometimes we conſider a thinge attentiuely to learne it's cauſes, effectes, qualities; and this thought is named ſtudie, in which the mynd, is like locuſtes, which promiſcuouſly flie vpon flowres, and leeues, to eate them and nourishe themſelfes therypon: but when we thinke of heauenly things, not to learne but to loue them, that is called, to meditate: and the exerciſe thereof Meditation: in which our mynd, not as a flie, by a ſimple muſing, nor yet as a locuſt, to eate and be filled, but as a ſacred Bee flies amongſt the flowres of holy myſteries, to extract from them the honnie of Diuine Loue.

3. So diuers meare alwayes dreaming ād buſying themſelues in vnprofitable thoughtes, without knowing in a manner what they thinke vpon; and which is admirable, they are onely attentiue for want of attention, and would be rid of ſuch thoughtes. Wittneſſe he that ſaied: my thoughtes waſte themſelues, tormenting my heart. Others there are that ſtudie, and by a moſt laborious trade, fill themſelues with vanitie, not being able

to withſtand curioſitie. But few there are, that meditate, to kindle their heart with heauenly loue. In fine, thoughtes, and ſtudies may be vpon any ſubiect, but meditation in our preſent ſenſe, hath reference onely to thoſe obiectes, whoſe conſideration tend's to make vs good and deuote. So that meditation is an attentiue thought iterated, or voluntarily intertained in the mynd,, to excitate the will to holy affections and reſolutions.

4. Verily the holy word, doth admirably well explicate by an excellent ſimiſitude wherin holy meditation conſiſteth. Ezechias when he would explicate in his Canticle, the attentiue conſideratiõ which he had of his annoyes: I will crie, ſaieth he, like a young ſwallow, and meditate as a doue: for, my deare Theo: if euer you tooke notice of it, the younge ſwallows doe gape wide in their chirping; and contrariwiſe, the doue, of all the birdes, doth murmur with her neb ſhut and clos'd, rowling her voice in her weeſell and and crope, nothing paſsing outwardly but a certaine reſounding or eccho-like ſound, and this cloſe murmuring, doth equally ſerue her in the expreſsion of her griefe and loues. Ezechias then to ſhew, that in his calamitie, he made many vocall Praiers; I will crie, ſaieth he, as a younge ſwallow, opening my mouth, to lay before God in many lametable voices; and to teſtifie alſo that he made vſe of holy mentall prayer, he addes, I will meditate, as a doue winding and doubling my thoughtes within my heart, by an attentiue conſideration, to excite my ſelfe to bliſſe and praiſe the ſoueraigne mercy of my God, who hath

brought me backe from deaths gate, taking cõpaſsion of my miſerie. So, ſaieth Iſaie, we will roare or ruſtle like Beares, and meditating we will mourne as Doues, the ruſtling of Beares doth reſemble the exclamations which are made in vocall praier, and the mourning of Doues, is compared to holy meditation. But to the end it may appeare that Doues doe not onely mourne in occaſions of griefe, but euen of loue alſo and ioye, the ſacred Spouſe deſcribing the naturall ſpring-time, to expreſſe the graces of the ſpirituall ſpring-time: the Turtles voice, ſaieth he, hath bene heard in our land, becauſe in the ſpring the Turtle begins to waxe hote with loue; which by her more frequent ſong she teſtifieth: and preſently after, my Doue shew me thy face, let thy voice reſound in my eares; for thy voice is ſweete, and thy face comely and gracious. He would ſaie THEO: that the deuote ſoule is moſt agreeable vnto him, when she preſents her ſelfe before him, and meditats to heate her ſelfe in holy ſpirituall loue, as doe Doues to ſtirre vp their mates to a naturall loue. So he that had ſaied, I will meditate as a Doue, putting his conceite into other words: I will recall to mind, ſaieth he, all my yeares in the bitterneſſe of my ſoule: for to meditate, and to recall to mind to th'end to moue affection, are the ſame thing. Hence Moyſes exhorting the people to recall to mind the benefits receiued of God, he addes this reaſon, to th'end you may obſerue his commandements, walke in his wayes, and feare him. And our Sauiour himſelfe gaue this command to Ioſue: thou ſhalt meditate in the booke

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of the lawe, day and night, that therby thou mayeſt obſerue and doe that which is written in it; which in one of the paſſages, is expreſſed by the word Meditate, is declared in the other, by recall to mind. And to ſhew that an iterated thought, and meditation, tend to moue vs to affections, reſolutions, and actions; it is ſaied as well in the one as the other paſſage, that we muſt recall to mind, and meditate in the law, to obſerue and practiſe it. In this ſenſe the Apoſtle exhorts vs ſaying think diligently vpon him who ſuſtained of ſinners ſuch contradiction againſt himſelfe, that you be not wearied, fainting in your minds. When he ſaieth think diligently, it is as though he had ſaied, meditate: but why would he haue vs to meditate: the holy paſsion? not that we ſhould waxe learned, but that we ſhould become patient, and conſtant in the way of heauen.

5. Meditation is a myſticall ruminating (requiſite that we might not be found vncleane,) to which one of the pious ſhepherdeſſes that followeth the ſacred Sunamite inuits vs; for ſhe aſſures vs that holy writ, is as a precious wine, worthy to be drunk, not onely by the Paſtours and Doctours, but alſo to be diligently taſted, chewed and ruminated, as one would ſaie: Thy throte, ſaieth ſhe, wherein the holy words are formed, is a beſt wine worthy of my well-beloued, to be drunk with his lippes, and ruminated with his teeth. So the Bleſſed Iſaac, as a neate and pure Lambe, towards night went out into the fields, to recollect, conferre, and exerciſe his Spirit with God, that

is, to praie and meditate.

6. The Bee flies from flowre to flowre in the ſpring time, not at all aduẽtures, but of pourpoſe; not to be recreated onely in the verdant diapring of the fieldes, but to gather honie, which hauing found, she ſuckes, and lodes her ſelfe with it, thence carying it to her hyue, she accommodates it artificially, ſeparating the waxe from it, therof makeing the combe to reſerue honie for the enſuing winter. Such is the deuote ſoule in meditation: she paſſeth from myſterie to myſterie, not at randome, or to ſolace her ſelfe onely in viewing the admirable beautie of thoſe diuine obiectes, but deliberatly and of ſet pourpoſe, to find out motifes of loue, or ſome heauenly affection; and hauing found them, she drawes them to her, she relisheth them and lodes her ſelfe with them, and hauing brought them home, and placed them in her heart, she ſelectes that which she finds moſt proper for her aduancement, ſtoring herſelfe with fit reſolutions againſt the time of temptation. Thus the celeſtiall Spouſe, as a myſticall bee, flies to the Canticle of Canticles, now vpon the eyes, now vpon the lippes, cheekes and head haire of the well-beloued, to draw from thence the ſweetneſſe of a thouſand paſsions of loue; to this effect, noting in particular whatſoeuer she finds rare. So that inflamed with holy loue, she ſpeakes with him, puts interrogatories to him; she harkes ſighes, aſpires, admires; as he of his part fills her with delight, inſpiring her, touching and opening her heart, and ſtreaming into it brightneſſe, lighte and ſweetneſſes with-out end, but in ſo ſecrete a

manner,

manner, that one may rightly ſaie of this holy conuerſation of the ſoule with God, as the Holy Text ſaieth of God's with Moiſes: that Moiſes being ſole vpon the tope of the mountaine, he ſpoke to God, and God anſwered him.

A deſcription of contemplation, and touching the firſt difference that there is betwixt it and meditation.

CHAPTER. III.

1. THEO: Contemplation is no other thing; then a louing, ſimple, and permanent attention of the mynd to holy things, which you may eaſily perceiue by comparing it with meditation.

2. The little younge Bees, are called nymphes vntill they make honie, and then they become Bees: ſo praier is named meditation, till ſuch time as it haue produced the honie of deuotion, and then it is conuerted into contemplation: for as the Bee flies through the countrie meades, to prey here and there, and gather honie, which hauing heaped together, she takes in its ſweetneſſe: ſo we meditate, to gather the loue of God; but hauing gathered it, we contemplate God, and are attentife to his Goodneſſe, by reaſon of the ſweetneſſe which loue makes vs find in it: The deſire we haue to obtaine diuine loue, makes vs meditate, but loue obtained, makes vs contemplate:

for

for by loue we find out a ſweeteneſſe ſo agreeable in the thing beloued, that we cannot ſatisfie our mindes in ſeeing and conſidering it.

3. Behould the Queene of Saba THEO: conſidering by parcells the wiſdome of Salomon in his anſwers, in the beautie of his houſe, in the magnificencie of his table, in his ſeruants lodgings, in the order that his Courtiours held in executing their charges, in their apparrell, and behauiour, in the multitude of Holocauſts which were offered in the Temple, she was taken with an ardent loue, which changed her meditation into a contemplation, by which being rapt out of her ſelfe, she vttered diuers words of extreame contétment. The ſight of ſo many wonders begot in her heart an exceeding loue, and that loue enkindled a new deſire to ſee ſtill more, and enioye his preſence with whom she ſaw them, whence she cried. O how happie are the ſeruants, who are ſtill about thee, and heare thy wiſedome! In like manner, we ſometimes begin to eate to get an appetite; but our appetite being egged, we continue eating to content it. And in the beginning we conſider the Goodneſſe of God to excite our wills to loue him; but loue being formed in our hearts, we conſider the ſame Goodneſſe to content our loue, which cannot be ſatiated in ſeeing continually what it loues. In concluſion, meditation is the mother of loue, but contemplation is her daughter, and for this reaſon I called contemplation a louing attention; for childrē are named after their Father, and not the Father after the child.

3. It is true, THEO: that as the auncient IOSEPH,

who

who was the crowne and Glorie of his Father, did greatly encreaſe his honours and contentment and made him waxe young in his old age; ſo contemplation doth crowne its Father, which is loue, perfectes him, and giues him the tope of excellencie: for loue hauing moued in vs a contemplatiue attention, that attention breedes reciprocally a more great and feruent loue, which in the end is crowned with perfections, when it enioyes the thing beloued. Loue makes vs take pleaſure in in the ſight of our well-beloued, and the ſight of our well-beloued makes vs take pleaſure in his diuine loue: ſo that by this mutuall motion of loue to the ſight, and ſight to loue, as loue renders the beautie of the thing beloued more beautifull, ſo the ſight of it makes loue more louely and delightfull. Loue by an imperceptible power, makes the beautie which we loue appeare more faire, and ſight likewiſe doth refine loue to make it finde beautie more amiable. Loue moues the eyes continually to behold the beloued beautie more attentiuely, and the ſight doth force the heart continually to loue it more forcibly.

That loue in this life takes his origine, but not his excellencie, from the knowledge of God.

CHAPTER. IV.

1. BVt whether hath more force, I pray you, loue to make vs looke vpon the well-be-

loued,

loued, or the ſight to cauſe the loue therof: knowledge, THEO: is required to the production of loue; for we neuer ſawe; and according as the attentiue knowledge, is augmented, loue is alſo augmented, ſo there be nothing to hinder it's actiuitie. Yet it happens often, that knowledge hauing produced holy loue, Loue doth not ſtaie within the compaſſe of the knowledge which is in the vnderſtanding, but goes forward, and paſſeth farre beyond it; ſo that in this life we may haue more loue, then knowledge of God, whence great S. THOMAS. aſſures vs that often tymes the moſt ſimple and women abound in deuotion being more ordinarily capable of heauely loue then able and vnderſtanding people.

2. The famous Abbot S. ANDRIEW of verceill S. ANTHONIES of Padua his Maiſter, in his commentaries vpon S. DENIS, doth often repeate that loue penetrates, where exteriour knowledge cannot reach; and ſaieth that many Bishops though not very learned, had penetrated the myſterie of the Trinitie, admiring vpon this paſſage his ſcholler S. ANTONIE of Padua, who without wordly knowledge was endewed with a profound myſticall Diuinitie, who as another S. IOHN Baptiſte, one might haue called, a light and burning lampe. The Bleſſed Brother Gilles, one of the firſt companions of S. FRANCIS, ſaied one day to S. BONAVENTVRE, ô how happie you learned men are, for you vnderſtand many things, wherby you praiſe God: but what can we Idiotes doe? S. BONAVENTVRE replied, the grace to loue God is ſufficient. No, but Father replied Brother Gilles, can an ig-

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norant man loue God, as well as a learned? yes, ſaieth S. Bonauenture, yea more, a poore ſillie woman may loue God as well as a Doctour of Diuinitie: with this Brother Gilles cried out, falling into a feruour, ô poore ſimple womã, loue thy Sauiour, and thou ſhall be as great, as Brother Bonauenture; and vpon it, he remained for the ſpace of three houres in a Raptvre.

3. The will perceiues not Good, but by meanes of the vnderſtanding, but hauing once perceiued it, She hath no more neede of the vnderſtanding, to practiſe loue; for the force of pleaſure which she feeleth or pretends to feele by being vnited to her obiect, drawes her powerfully to loue, and to a deſire to enioye it: ſo that the knowledge of good, breedes loue, but bounds it not: as we ſee the knowledge of an iniurie, moues coler, which if it be not ſuppreſſed doth in a manner alwayes exceede the wronge. Paſsions not following the knowledge which moued them, but eſtſonns leauing it behind them, they make towards the obiect without meaſure, or limite.

4. Now this happens more effectually in holy Loue, for ſo much as our will is not applied to it by a naturall knowledge, but by the light of faith, which aſſuring vs of the infinite goodneſſe that is in God, giues vs ſufficient to loue him with all our force. We digge the earth to find gold, and ſiluer, employing a preſent labour, for a good, as yet in hope onely, ſo that an vncertain knowledge, ſets vs vpon a preſent and certaine labour: and as we doe more diſcouer the vaine in the

Mine,

Mine, we doe more earneſtly ſearch more. Euen a cold ſent ſerues to moue the Hound to the game, ſo deare THEO: an obſcure knowledge, shut vp in cloudes, as is that of faith, doth infinitly ſtirre our affectiõ to loue the Goodneſſe which it makes vs apprehe nd: ô how true it is, according to S. AVGVSTIN's complaint. That the vnlearned teare uen out of our hands, while the learned fall into hell!

5. In your opinion, THEO: whether of the two would loue the light more, the borne blind, who should know all the diſcourſes that the Philoſophers make of it, and the praiſes they giue it, or the plough-man who by a cleare ſight should feele, and reſent, the delightfull ſplendour of the faire riſing ſunne? the firſt hath more knowledge of it, but the ſecond more fruition; and that fruition produceth a loue, more quicke and liuely, then the ſimple knowledge by diſcourſe: for the experiẽce of Good makes it infinitly more louely, then all the knowledge which can be had of it. We begin our loue by the knowledge which faith giues vs of God's Goodneſſe, which afterwards we relish and taſte by loue, and loue eggeth our guſt, and our guſt refines our loue, ſo that as we ſee the water role and ſwell by the windes blaſtes, as by emulation vpon the encounter, ſo the taſte of good doth warme loue, and loue againe the taſte, according to that Oracle of the diuine wiſdome. Thoſe that shall taſte me shall yet haue appetite, and thoſe that shall drinke me, shall yet haue thriſt. Which of the two I praie you loued God more, OCHAM, held of

ſome

ſome to be the moſt ſubtile man that liued, or S. Catherine of Genua an vnlearned woman? He knew him better by ſcience, ſhe by experience, and her experience did much aduance her in Seraphicall loue, while he with his knowledge remained farre remote, from this ſo excellente a perfection.

6. We doe extreamely loue Sciences before we yet know them, ſaieth S. Thomas, by the onely cõfuſed and ſuperficiall knowledge we haue of them: Euen ſo we muſt confeſſe, that the knowledge of Gods goodneſſe applies our will to loue, but as ſoone as ſhe is ſet on going, her loue encreaſeth of it ſelfe, by the pleaſure which ſhe takes to be vnited to this ſoueraigne good. While children haue not yet taſted honie and ſuggar, it is heard to make them receiue them into their mouthes: but after they haue õce felt their ſweeteneſſe, they doe more affect them then one would wiſhe: ſtill crying for them without meaſure.

7. We muſt confeſſe notwitſtanding that the will drawen by the delight which ſhe takes in her obiect, is more forcibly carried to be vnited to it, when the vnderſtanding of his ſide, doth in an excellent manner propoſe vnto her the goodneſſe thereof; for ſhe is then at once both drawen and thruſt forward; thruſt by knowledge, drawen by delight, ſo that knowledge is not of it ſelfe contrarie, but profitable to deuotion, and meeting together, they doe meruellouſly aſsiſt one another, though it often happens through our miſerie, that knowledge doth impeach the birth of deuotion, for ſo much as knowledge doth make

vs swell and waxe proud, and pride which is contrarie to all vertue is the totall ruine of deuotion. Certes the eminent knowledge of thoſe Cyprians, Auguſtins, Hilaries, Chriſoſtomes, Baſiles, Gregories, Bonauentures, Thomaſes, did not onely much commend, but euen greatly improue deuotion; as againe their deuotion did not onely raiſe, but alſo extreamely perfect their knowledge.

The ſecond difference betwixt meditation and contemplation.

CHAPTER. V.

1. MEditation conſidereth by peece-meale the obiectes proper to moue vs; but contemplation beholdes the obiect it loues, in one ſimple and recollected looke, and the conſideration ſo vnited, cauſeth a more liuely and ſtrong motion. One may behold, the beautie of a rich crowne two wayes, ether in looking vpon all the flowers and precious ſtones wherwith it is wrought and beſett, or els after the conſideration of all the peeces in particular, in beholding the whole peece together, in one ſole and ſimple viewe. The firſt kind reſembles meditation, in which, for example, we conſider the effectes of God's mercy, to excite vs to his loue; but the ſecond is like to contemplation, in which we conſider, with one onely touch of our mynd, all the varietie of the ſame effectes, as an onely beautie compoſed of all theſe peeces, making vp one ſole

ſhine of brightneſſe. We doe count, as it were, in meditating the diuine perfections which we find in a myſterie, but in contẽplating, we ſomme vp the totall ſomme: The ſpouſe her cõpanions had aſked her who was her well-beloued, ad she makes anſwere, in an admirable deſcriptiõ of all the partes of his perfect beautie: his hewe is white and redde; his head of gold, his head heire as the bude of a Palme tree, as yet not quite ſpred out, his eyes the eyes of a doue, his cheekes as little tables, placed at the corner of a garden, his lipps as Lillies perfumed with odours, his hands decked with ringes of Hiacinth, his legges as Marble pillers: thus she goes meditating this ſoueraigne beautie, peece by peece, till at length, she concluds by way of contemplation, putting all the beuties into one, his throte, ſaieth she, is moſt ſweete, and he wholy deſirable, ſuch is my well-beloued, and he is my deare friend.

2. Meditation is like to him that ſmells a Pinke, a Roſe, Roſmarie, Time, Iaſmin, or the orange flowre, diſtinctly one after another; but contemplation, is like to one ſmelling the ſweete water diſtilled from all thoſe flowres: for the latter in one ſmell receiues all the ſentes together, which the other had ſmelt a part, and there is no doubt, but this one ſmell alone, riſing from the mixture of all theſe ſmels, is more ſweete and precious, then the ſmels of which it is compoſed being ſmelt a part one after another. Hence it is that the heauenly ſpouſe eſteemes ſo highly to be ſeene of his well-beloued with one eye onely, and that her haire is ſo well treſſed, that it ſeemes to

be but one haire: for what is it to behold the Spouſe with one eye onely, then to behold him with a ſingle attentiue view, without multiplying lookes? and what is it to haue her haire thus foulded together, but not to ſcatter her thoughtes in the multiplicitie of conſiderations. O how happie are they who hauing rũne ouer the multitude of motiues which they haue to loue God, reducing all their lookes to one onely view and all their thoughtes to one concluſion, doe ſtaie their mind in the vnitie of contemplation, following the example of S. AVGVSTINE, or S. BRVNO, pronouncing ſecretly in their ſoule, in a continuing admiration, theſe words of loue. O BOVNTIE! BOVNTIE! BOVNTIE! euer old, and euer, new: and at the example of great S. FRANCIS, who ſet vpon his knees in Praier, paſſed the whole night in theſe words. O God thou art my God, and my All, inculcating the ſame continually, as reporteth the B. Brother Bernard of Quintenall, who himſelfe heard it.

3. See S. BERNARD, THEO: he had by peece-meale meditated all the paſsion, and he makes a Noſegay of all the prime points put together of louing griefe; and putting it vpon his breaſt, to change his meditation into contemplation, he cried out, my well-beloued is to me a Poſie of myrrhe.

4. But let vs ſee yet more deuotely the Creatour of the would, how in the Creation, he firſt meditated the goodneſſe of his workes one by one ſeuerally, as ſoone as he ſaw them produced.

He ſaw,

He ſaw, ſaieth the Scripture, that the light was good, that heauen and earth was a good thing, and ſo the hearbes, and plantes, the ſunne, moone, and ſtarrs, the liuing beaſtes, and in ſomme, all the reſt of the creaturs, as he created them one after another, till at length all the vniuers being accomplished, the diuine meditation doth as it were, turne into Contemplation: for viewing all the goodneſſe that was in his workes with one onely glance of his eye, He ſaw, ſaieth Moyſes, all that he had made, and all of it was very good. The ſundrie parts conſidered ſeuerally by manner of meditation, were good, but beheld in one onely looke together in forme of contemplation, they were found very good: as many little brookes runing together makes a riuer, which doth carie greater fraightes, then the multitude of the ſame brookes ſeuerally could doe.

5. After we haue moued a great many different pious affections by the multitude of conſiderations of which meditation is compoſed, we doe in the end gather together the vertue of all theſe affections, from which by the confuſion and mixture of their forces, doth ſpring a certaine quinteſence of affection, and of affection more actiue and puiſſant, then all the affections whence it proceedeth, becauſe though it be but one, yet containes it the vertue and propertie of all the others, and is called a contemplatiue affection.

6. So it is an opinion amongſt Diuines, that Angels higher in glorie haue a knowledge of God and the creaturs, much more ſimple, then ſuch as are inferiour, and that the Species or Ideas

by which they ſee, are more vniuerſall: ſo that, what the leſſe perfect Angels ſee by diuers SPECIES and lookes, the more perfect ſee by fewer SPECIES and caſtes of the eye. And the Great S. AVGVSTINE, followed by S. THOMAS, ſaieth that in heauen we ſhall not haue theſe great viciſsitudes, varieties, changes and rechanges of thoughtes and cogitatiõs, which paſſe and repaſſe frõ obiect to obiect, and from one thing to another, but with one ſole thought we may be attentiue to the diuerſitie of many things, and get the knowledge of them. By how much further water runs from its ſource by ſo much the more it doth deuide it ſelfe and weare out its banks if it be not kept in by a continuall care: and perfections doe ſeperate and deuid themſelues, according as they are more remote from God their ſource; but approaching nigh him, they are vnited, till ſuch time as we ſhall be ſwallowed vp in this ſoueraignely ſingular perfection, which is the neceſſarie vnitie, and THE BETTER PART, that which MAGDALEN made choice of, and which ſhall not be taken away from her.

That we doe contemplate without paine, which is a third difference betwixt it and meditation.

CHAPTER. VI.

1. NOw the ſimple view of contemplation is performed in one of theſe three faſhiõs,

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we doe ſometimes onely eye ſome one of Gods perfections, as for example, his infinite Bountie, not thinking of the other Attributs, or vertues thereof: As a Bridegroome, ſimply ſtaying his eye vpon the faire complection of his Bride, yet by this meanes should truely ſee all her countenance, for as much as the complection is ſpred in a ſort, through all the partes thereof, ād should not be attentiue, to the feature, grace, or other reſpectes of beautie: for in like manner, the mind often times conſidering the ſoueraigne goodneſſe of the Divinitie; although withall, it ſees the Iustice, Wisdome, and Power, yet is it onely attentiue to the Goodnesse, to which the ſimple view of it's contemplation is addreſſed. Sometimes alſo we doe attentiuely behold in God diuers of his infinite perfections, yet with a ſimple view, and without diſtinction, as he, who with one glance of his eye paſsing his view from the top to the toe of his ſpouſe, richly deckt, should attentiuely in generall haue ſeene all, and nothing in particular; not well diſcerning what carkanet, or gowne she wore, nor what countenance she had, or how she lookt, but onely, that all was faire and comely: For ſo in contemplation, we often paſſe ouer ſundrie Diuine Greatneſſes and perfections in generall, with one onely touch of conſideration, with out being able to render a reaſon of any thing in particular, ſaue onely, that all is perfectly good and faire: and finally, we doe at other times conſider, neither many nor onely one of the diuine perſections, but onely ſome Diuine action or worke, to which we are attentiue;

as for example, to the act of MERCY, by which God pardons ſinnes; or the act of Creation, or the Reſurrection of Lazarus, or Conuerſion of S. PAVLE; as a Bridegroome who ſhould not eye his Spouſes eyes, but onely the ſweeteneſſe of the lookes she caſtes vpon him; nor take notice of her mouth, but onely of the delight of the words vttered by it. And in this point, THEO: the ſoule makes a certaine ſallie of loue, not onely vpon the actions she conſidereth, but vpon him whence they proceede. Thou art Good ô Lord; and in thy goodneſſe, teach me thy iuſtifications: Thy throte, that is the word which cometh from it, is moſt delicious, and thou art wholy deſirable. Ah! how ſweete are thy words to my bowells, ſweeter then honie to my mouth: or elſe with S. THOMAS, My Lord my God; and with S. MAGDELEN RABBONI, ah Maiſter!

2. But take which of theſe three wayes you will, Contemplation hath ſtill this excellencie, that it is done with delight, for that it ſuppoſeth, that God and his holy loue is found, that he is enioyed, delighted in, ſaying, I haue found him, whom my heart loueth, I haue found him, nor will I let him goe. In which it differs from Meditation, which almoſt alwayes is performed in paine, labour, and diſcourſe: our mind paſsing in it from conſideration to conſideration, ſearching in many places, either the well-beloued of her Loue, or the loue of her well-beloued. IACOB labours in meditation to obtaine Rachel: but in contemplation he reioyceth with her, forgetting his labours. The diuine Spouſe, as a ſhepheard, which he alſo

is, prepared a ſumptious banquet, according to the countrie fashion, for his ſacred Spouſe; which he ſo deſcribed, that myſtically it repreſented all the myſteries of mans Redēption; I came into my gardē, quoth he, I haue gathered my myrrhe, with all my perfumes, I haue eaten my honie-cōbe with my honie, I haue mingled my wine with my milke: eate my frieds, ād drinke, and inebriate your ſelues my deareſt. The: ha! when was it I pray you, that our Sauiour came into his garden, if not when he came into his mothers pureſt, hūbleſt and ſweeteſt wombe, replenished with all the flourishing plātes of holy vertues? And what is ment by our Sauiours gathering of his myrrhe, with his perfumes, but to ioyne ſufferāce to ſufferēce vntill death, ād death of the croſſe: heaping by that meanes merit vpon merit and treaſurs vpō treaſurs, to enrich his ſpirituall children? And how did he eate his honie-combe with his honie, but when he liued a new life, reuniting his ſoule more ſweete then honie, to his pearced and wounded bodie, with more holes then a honie-combe? And when aſcending into heauen he tooke poſſeſſiō of all the circumſtances, and dependance of his diuine glorie, what other thing did he, if not mixe the reioycing wine of the eſſentiall glorie of his ſoule, with the delightfull milke of the perfect felicitie of his bodie, in a more excellent manner then hitherto he had done.

3. Now in all theſe diuine myſteries which containe all the others, there is ſufficient to eate and drinke for all the deare friends, and to inebriate the deareſt; ſome of them doe eate and

drinke, but they eate more then they drinke, and ſo are not drunke: others eate and drinke but drinke more thē they eate, and thoſe are they that are inebriated. Now to eate is to meditate; for in meditating a mā doth chewe, turning his ſpirituall meate hither and thither betwixt the teeth of conſideration to bruiſe, breake, and digeſt it, which is not done without ſome trouble. To drinke is to contemplate, which we doe without paine or difficultie, yea with pleaſure, and facilitie but to be inebriated, is to contemplate ſo frequētly and ardently, that one is quite out of himſelfe to be wholy in God. O holy and ſacred drunkenneſſe, which contrarie to corporall drunkenneſſe, doth not alienate vs from ſpirituall, but from corporall ſenſe, not dulling or beſotting vs, but Angelizing, and in a ſort, Deifying vs; putting vs out of our ſelues, not to abaſe vs, and ranke vs with beaſtes, as doth terreane drūkenneſſe, but to raiſe vs aboue our ſelues, and range vs with Angels; ſo that we might liue more in God then in our ſelues, being attentiue and buſied by loue to ſee his beautie and be vnited to his Bountie.

4. Now whereas to attaine vnto contemplation, we ſtand ordinarily in neede to heare the word of God, to haue ſpirituall diſcourſe and conference with others, as had thē auncient Ancorets, to reade deuote bookes, to praie, meditate, ſing canticles, conceiue good thoughtes: for this reaſon holy contemplation being the end and aime of all theſe exerciſes, they are all reduced vnto it, and ſuch as practiſe them are called CON-

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templatives, as allſo the practiſe it ſelfe a Contemplative life, by reaſon of the action of our vnderſtanding, by which we behold the veritie of the diuine Beautie, and Bountie with an attention of loue, that is with a loue that makes vs attentiue, or with an attention which proceedes from loue, and augments the loue which we haue to loue infinite ſweeteneſſe.

Of the louing recollection of the Soule in Contemplation.

CHAPTER. VII.

1. I Speake not here, Theo: of the recollection by which ſuch as are about to praie, vſe to place themſelues in God's preſence, entring into themſelues, and, as one would ſaie, retiring their ſoule with in their heart, there to ſpeake with God: For this recollection is made by Lous commaund, which prouoking vs to praie, moues vs to ſerue our ſelues of this meanes to praie well, ſo that we our ſelues are cauſe of this retiring of our ſoule. But the recollection of which I meane to ſpeake, is not made by lous commaund, but by loue it ſelfe: that is, we doe not make it by free choiſe, it nor being in our power to haue it when we pleaſe, not depending of our care: but God, at his pleaſure works it in vs, by his holy grace. He, ſaied the B. Mother Saint Tereſa of Iesvs, who wrote, that the Praier of Recollection,

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is made as when an VRCHIN or TORTIS doe drawe themſelues together, ſaied well, ſauing that theſe beaſtes drawe themſelues vp when they pleaſe, whereas recollection is not in our will, but onely when it pleaſeth God of his grace to beſtowe it vpon vs.

2. Now thus it is done. Nothing is ſo naturall to good, as to draw and vnite vnto it ſelfe ſuch things as are ſenſible of it, as doe our ſoules which draw continually and tend towards their treaſure, that is towards that which they loue. Herevpon it fals out ſometimes, that our Sauiour doth imperceptibly poure into the bottome of our hearts, a certaine agreeable ſweeteneſſe in argumẽt of his preſence, and then the powers, yea the very exteriour ſenſes of the ſoule, by a certaine ſecrete contentment doe turne it vpon that inward part, where the moſt amiable and deareſt ſpouſe is lodged: For as a young ſwarme of Bees, while they are ready to take flight, and chang their countrie, is recalled by the ſofte ſound of a baſon, the ſmell of Metheglin, or elſe by the ſent of ſome odoriferous hearbs, ſo that they ſtaie by the inticements of theſe ſweetes, and enter into the hyue prepared for them: So our Sauiour pronouncing ſome ſecret word of his loue, or pouring out the odour of the wine of his dilection more delicious then honie, or elſe ſtreaming the perfumes of his garments, that is ſome ſenſe of diuine conſolations in our heartes, and therby making them perceiue his moſt gratefull preſence, he drawes vnto him all the faculties of our ſoule, which gather about him, and ſtaie in him, as in their moſt

deſired obiect. And as he that ſhould caſt a peece of an Adamant amõgſt many needles, ſhould inſtantly ſee them turne all their pointes towards their well-beloued Adamant, and hang vpon it: ſo when our Sauiour makes his delightfull preſence to be felt in the midſt of our heartes, all our faculties turne their points that way, to be vnited to that incomparable ſweeteneſſe.

3. O God ſaieth then the ſoule, imitating S. Avgvstine whither doe I wander ſearching thee? ô infinite Beautie; I ſought thee with out, and thou waſt in the midſt of my heart. All Magdalens affections, and all her thoughtes were ſcattered about the Sepulcher of her Sauiour, whom she went queſting here and there: and though indeede she had found him, and he ſpoke to her: yet leaues she them diſperced, becauſe she doth not perceiue his preſence; but as ſoone as he had called her by name, behold her gathered together, and laied faſt at his feete: one onely word, puts her into Recollection.

4. Propoſe to your ſelfe, Theot: the moſt holy Virgin our Lady, when she had conceiued the Sonne of God, her onely Loue; the ſoule of this well-beloued mother doth wholy recollect it ſelfe about this well-beloued child; and becauſe this heauenly friend, was harboured in her ſacred entrals, all the faculties of the ſoule doe gather thẽſelues within thẽſelues, as holy bees into their hyue wherein their honie was. And by how much the diuine greatneſſe was by mãner of ſpeach more reſtrained ãd leſſened in the virginall wombe, by ſo much her ſoule did more dilate it ſelfe ãd magnifie

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praiſes of that infinite clemencie, and her Spirit within her bodie lept with ioye (as S. IOHN in his mothers wombe in preſence of his God) which she felt. She lanched not her affections out of her ſelfe, ſith that her loues, her delightes were in the mideſt of her ſacred wõbe. Now this ſame contentmẽt may be practiſed, by imitatiõ, amõgſt ſuch as hauing communicated, doe perceiue by the certaintie of faith, that which neither flesh nor blood, but the heauenly Father hath reuealed vnto them, that their Sauiour, is in bodie and ſoule preſent, by a moſt reall preſence to their bodie and ſoule in the moſt adorable Sacrament: for as the Mother-pearle hauing receiued the fresh morning drops of dewe, doth shut her ſelfe, not onely to conſerue them pure from all mixture of ſea-water, but alſo for the delight she taks to feele the gracious freshneſſe of this gift from heauen; ſo it fals out with diuers holy and deuote ſoules, that hauing receiued the Bleſſed Sacrament, which containes all the dewe of heauẽly benedictions, their ſoule shutteth it ſelfe, and all her faculties are retired, not onely to adore this ſoueraigne king, newly preſent by an admirable preſence in their breaſtes, but alſo for the incredible conſolation, and ſpirituall refreshing which they receiue, to perceiue by faith the diuine shute of immortalitie within them; where you are diligently to note, THEO: that indeede all this recollection is made by loue, which perceiuing the preſence of the well-beloued by the baits it caſtes in the mideſt of the heart, doth gather and drawe all the ſoule towards it by a moſt amiable inclination, moſt ſweete turning, and

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moſt delicious winding of all faculties towards the well-beloued, who drawes them vnto him by the force of his ſweeteneſſe, with which he drawes, and ties the heart, as bodies are drawen by materiall ropes, or bands.

5. This ſweete recollection of our ſoule in her ſelfe, is not onely made by the apprehenſion of Gods preſence in the midſt of our heart, but euen by placing our ſelues in any manner in his ſacred preſence. It happens often times, that all our interiour powers doe gather and shut themſelues vp in them ſelues, vpon an extreame reuerence and ſweete feare, which doth ſeaſe vpon vs, in conſideration of his ſoueraigne Maieſtie, who is preſent with vs, and beholds vs; So that, notwithſtanding we are diſtracted, if the Pope, or ſome great Prince should appeare, we recall our thoughtes and reflect vpon our ſelues. that we may be preſent to our ſelues and reſpectiue. The blew Lillie, or flowerdeluce is ſaied to shut it ſelfe at the ſight of the Sunnes approach; becauſe by his brightneſſe it doth shut and locke it ſelfe vp within it ſelfe, in whoſe abſence it remaines deſplaied, ād opē all the night. The like happēs in this recollectiō of which we ſpeake: for vpō the onely preſēce of God or feeling we haue that he beholds vs, either from heauen, or from any other place out of vs, though as then we thinke not of the other preſence, by which he is in vs, our powres and faculties doe aſſemble, and gather together within vs, out of reſpect to his diuine Maieſtie, which loue makes vs feare, with a feare of honour and reſpect.

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6. Verily I was acquainted with a ſoule, to whom as ſoone as one mentioned any myſterie or ſentence, which put her a little more expreſſely then ordinary, in minde of the preſence of God, either in confeſsion or priuate conference, she would ſo deeply ēter into her ſelfe, that she could hardly recouer her ſelfe to ſpeake and make anſweare; ſo that outwardly she remained as one deſtitute of life, and all her ſenſes were abſorpt, till her Spouſe permitted her to returne, which was ſometime ſooner, ſometime later.

Of the repoſe of a ſoule recollected in her well-beleued.

CHAPTER. VIII.

1. THe ſoule then being thus recollected within her ſelfe, in God, or before God, doth now and then become ſo ſweetly attentiue to the goodneſſe of her well-beloued, that her attētion ſeemes not to her to be attention, ſo purely and delicatly is she imploied; as it happens to certaine floods, which glide ſo faire and ſmoothly, that it ſeemes to the beholders, and ſuch as ſaile, that they neither ſee, or feele any motion, becauſe they cannot be diſcouered to ſwell with billowes, or waues. And it is this admirable repoſe of the ſoule, that the B. Virgin TERESA of IESVS names praier of quiete, not farre differrent from that which she alſo calls the ſleape of the powres, if

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at leaſt I vnderſtand her right.

2 Certes humane Louers are ſometimes content with being neare or within ſight of the partie they loue, without ſpeaking to him, or diſcurſing alone, either of him, or his perfections, ſatiated, as it were, and ſatisfied to relish this deare preſence, not by reaſon of any reflection they make vpon it, but by a certaine quiet, and reſt which the minde takes in it. My well-beloued is to me a Poſie of Myrrhe, he ſhall remaine betwixt my breaſtes: my well-beloued is myne, and I his, who feedes amõgſt the Lillies, till the day approch, and ſhaddowes vanish. Shew me then ô thou friend of my friend, where thou repoſeſt, where thou lieſt at Noonetide. Doe you ſee, Theo: how the holy Sunamite is contented in knowing that her well-beloued is with her, or in her boſome, Parke, or elſewhere, ſo ſhe know where he is, and thence alſo ſhe is Sunamite, wholy peaceable, calme, and at repoſe.

3. Now this repoſe becomes ſometimes ſo ſtill that all the ſoule, and all her powers are put into a ſleepe, remaining without motion or action, ſauing the will, euen which alſo doth no other thing but receiue the content, and ſatisfaction which the preſence of the well-beloued doth afforde. And that which is yet more admirable, is, that the will doth not euen perceiue the delight and contentment which she receiues, enioying him inſenſibly, being not mindfull of herſelfe but of him, whoſe preſence yeelds her this pleaſure, as it happens frequently, that taken by a light ſlumber, we doe onely heare indiſtinctly

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what our friends ſaie about vs, or perceiue imperceptibly how officious they are towards vs, without perceiuing we perceiue it.

4. Notwitſtanding, the ſoule who in this ſweete repoſe, doth enioye this delicate touch of the diuine preſence, though she doe not perceiue it as an enioying, yet doth she clearely shew how deare and precious this happineſſe is vnto her, if one offer to deprive her of it, or diuert her from it: for then the poore ſoule plaines, cries out, yea ſometime weepes, as a little child awaked, before he had yet taken his full ſleepe, who by the griefe he reſenteth in being awaked, doth ſufficiently shew, the content he had in ſleeping. Herevpon the heauenly shephearde adiureth the daughters of Hieruſalem by their Roes, and the Harts of the fields, that they should not raiſe vp the Beloued, till herſelfe would. That is, that she should riſe of her ſelfe. No THEO: a ſoule thus recollected in her God, would not chang her repoſe for all the riches in the world.

5. Such, in a manner was the reſt of the moſt holy Magdalen, when ſet at her Maiſters feete, she heard his holy word. Behold her I beſeech you THEO: she is ſet in a profound tranquillitie, she ſpeakes not, she weepes not, she ſighes not, she grones not, she ſtirres not, she praies not. Martha full of buſineſſe paſſeth and repaſſeth through the Hall, Marie regardes her not. And what doth she doe then? she doth nothing, but onely hearkē; and what would this ſaie, she hearkeneth? It is to ſaie, she is there as a veſſell of honour, to receiue drope by drope, the myrrhe of ſweeteneſſe, which

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the lippes of her well-beloued diſtilled into her heart; And this heauenly Louer iealous of this loue-ſleepe and reſt of his well-beloued, chid Martha for offering to awake her. Martha, Martha, thou art ſollicitous, and troubled about many things, and yet one thing onely is neceſſarie, Marie hath choſen the better part, which ſhall not be taken from her. But what was Maries portion or part? To remaine in peace, repoſe, and quiet neare vnto her ſweete Iesvs.

6. The well-beloued S. Iohn is ordinarily painted in the laſt ſupper, not onely lying, but euen ſleeping in his Maiſters boſome, becauſe being ſet after the fashion of the Eaſt, his head was towards his deare louers breaſt; vpon which as he ſlept, not a corporall ſleepe, there being no likelihood of that; ſo I make no queſtiō, but finding himſelfe ſo neare the breaſtes of the eternall ſweeteneſſe, he tooke a profound myſticall ſweete ſleepe, as a child of loue, who locked to his mothers dugges, ſuckes in ſleeping, and ſleepes in ſucking. O what a delight it was to this Beniamin, child of his Sauiours ioye, to ſleepe in this ſort in his Fathers armes, who the day after, as a Ben-oni child of griefe, recommended him to his mothers ſweete dugges. Nothing is more delightfull to the youngling, whether he wake or ſleepe, then his Fathers boſome and mothers breaſtes.

7. Wherefore, when you ſhall finde your ſelfe in this ſimple and pure filiall confidence neare our Saulour, ſtaie there, my deare Theo: without mouing your ſelfe to produce ſenſible actes, either of the vnderſtanding or will: for this loue of ſim-

ple confidence, and this loue-ſleepe which your ſoule takes in her Sauiours boſome, containes by excellencie, all that which you ſearch for hither and thither to pleaſe your guſt: It is better euen to ſleepe vpon this ſacred breaſt, then to watch in what other place ſoeuer.

How this ſacred repoſe is practiſed.

CHAPTER. X.

1. HAue you neuer noted, THEO: with what feruour little children doe ſometimes cleeue to their mothers duggs being hungrie, you ſhall ſee them with a low muttering, hold faſt and preſſe the Pap in there mouth, ſucking ſo greedely, that they euen put their mother to paine: but after the freshneſſe of the milke, hath in ſome ſort appeaſed the coueting heat of their tender ſtomake, and the delightfull vapours which it ſendes to the braine begin to lull them a ſleepe, THEO: you ſhall ſee them ſoftly shut their little eies, and by little and little giue way to ſleepe, yet without letting goe the Pap, vpon which they make no action, ſauing, a ſlow and almoſt inſenſible motion of the lips, wherby continually they drawe the milke which they let downe imperceptibly; and this they doe without thinking of it, yet not without pleaſure: for if one drawe the Pap from them before they fall ſound a ſleepe, they awake and weepe bitterly, teſtifying by the ſorrow which

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they shew in the priuation, that their content was great in the poſſeſſion. Now it faires in like manner with the ſoule who is in reſt and quiet before God; for she ſuckes, in a manner, inſenſibly, the delightes of this preſence, without diſcours, operatio, or motion at all of any her faculties, ſaue the onely point of the will, which she moues ſoftly and almoſt vndiſcouerably, as the mouth by which the delight and inſenſible ſacietie she takes in enioying the diuine preſence. But if one trouble this poore little babe, or offer to take from it the Pap for that it ſeemes to ſleepe, it will plainly shew the that though it ſleepe to all other things, yet not to that; for it perceiues the diſcomoditie of this ſeparation, and greeues at it, shewing therby, the pleaſure which it tooke, (though not thinking of it;) in the good which it did poſſeſſe. The B. S. Teresa, hauing written that she found this a fit ſimilitude, I thought good to declare it ſo to be.

2. But tell me Theot: the ſoule recollected in her God, at what I praie you should she be diſquieted? hath she not reaſon to be quiete and remaine in reſt? For indeede whom should she ſearch? She hath found him whom she ſought. What reſteth now for her but to ſaie I haue found my deare well-beloued, I hold him, nor will I let him goe. She hath no neede to trouble her ſelfe with the diſcours of the vnderſtanding; for she ſees her Spouſe preſent, at ſo cleare a view, that diſcours were to her vnprofitable, and ſuperfluous. And againe though she should not ſee by the vnderſtanding, she cares not, being content in

feeling his presence by the delight and satisfaction which the will receiues in it. Ah! the mother of God, our B. Ladie and Mistresse, being with child and not seeing that diuine babe, but feeling it in her sacred wombe, ah God! what content had she therein? and did not S. ELIZABETH, admirably enioy the fruites of our Sauiours Diuine presence without seeing him, vpon the day of the most holy Visitation? Nor doth the soule in this repose, stand in neede of memorie, her Louer being present; nor yet of imagination. For to what end were it to represent him in an exteriour, or interiour picture, whose presence we are possessed of? So that to conclude, it is the will alone that doth softely, and as it were in gentle shuts, drawe the milke of this sweete presence, all the rest of the soule reposing in the sweetenesse of the pleasure which she takes.

3. Metheglin is vsed not onely to retire, and recall Bees to their hyues, but also to appease them: for when they stirre vp Sedition and mutinie amongst themselues, with mutuall slaughter, and ouerthrowe, their keeper hath no better way then to throwe Metheglin amidst this little mutinous people, because the ingredients thereof smelling sweetely and odoriferously, they are pacified, and giuing themselues to the fruition of of this sweetenesse, they continew appeased and calme. O Eternall God, when by thy sweete presence, thou dost cast odoriferous perfumes into our hearts, perfumes which are more delightfull then delicious wine, and more then honie, all the powres of our soule enters into so delightfull a re-

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poſe, and ſo abſolute a reſt, that there is no motion, ſaue that of the will, which as the ſpirituall ſenſe of ſmelling, remaines delightfully engaged, (without reflecting on it) in perceiuing the incomparable benefit of hauing God preſent.

Of diuers degrees of this repoſe, and how it is to be conſerued.

CHAPTER. XI.

1. THere are ſome Spirits which are actiue, fertill, and ſtirring, in conſideration: others, that are ſupple and flexible, and ſuch as deſire to taſte, what they doe, to ſee and examine each thing that paſſeth in them, turning their eies perpetually vpon themſelues to diſcouer their aduancement. There are yet others, who are not content to be content, vnleſſe they feele, ſee and ſauoure their contentment, and are like to ſuch, as being well couered againſt the cold, would not beleeue it, if they knew not how many garments they wore; or ſuch as ſeeing their Cloſets full of money, would not eſteeme themſelues rich, vnleſſe they knew the number of their crownes.

2. Now all theſe Spirits are ſubiect to be troubled in Praier: for if God daigne them the ſacred repoſe of his preſence, they doe willingly forſake it, to note their owne comportment in it and to examine whether they haue true content, diſquieting themſelues to diſcerne whether their

quietneſſe, quiete: ſo that in lieu of imploying theſelues ſweetely to perceiue the ſweetes of the diuine preſence, they diſtract their vnderſtanding in diſcourſing vpon the feeling they haue; as a Bride that should buſie her ſelfe in beholding her wedding Ring, without looking vpon the Bridgroome who gaue it her. There is a faire difference, THEO: betwixt being occupied in God who giues vs the contentment, and being buſied in the contentment which God gaue vs.

3. The ſoule to whom God giues the holy repoſe of loue in Praier, muſt abſtaine, as much as she is able, from looking vpon her ſelfe, or her repoſe, which to be conſerued, muſt not be curiouſly obſerued; for he that doth loue it too much doth looſe it, and the beſt manner of louing it, is to loue it without affectation and as a child, who to ſee where his feete were, had taken his head from his mothers breaſt, doth with a ſodaine iert returne to it againe in a harmeleſſe wantonneſſe. So if we perceiue our ſelues diſtracted through a curioſitie which we haue to know what we doe in Praier, we muſt reſtore our hearts, to the ſweete and peaceable attention of Gods preſence, from whence we ſtraied. Yet are we not to apprehend any danger of looſing this ſacred repoſe by actions of bodie or minde, which are not done vpon lightneſſe, or indiſcretion: for as S. TERESA ſaieth, it were a ſuperſtition to be ſo iealous of this repoſe, as not to coſſe, ſpit, or breath, for feare of looſing it; ſith that God who giues this peace, doth not with drawe it, for ſuch neceſſarie motions, nor yet for the diſtractions

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and wandrings of the minde which are not voluntarie: and the will hauing once well taſted the diuine preſence, doth not ceaſe to relish the ſweeteneſſe thereof, though the vnderſtanding, or memorie should make an eſcape, and ſlipe after ſtrang and fruitleſſe thoughtes.

4. It is true, the repoſe of the ſoule is not then ſo great as when the vnderſtanding and memorie doe conſpire with the will, yet is it a true ſpirituall tranquilitie, ſith it raignes in the will which is the miſtreſſe of all the other faculties. Verily I knew a ſoule extreamely fixed and vnited to her God, who yet had her vnderſtanding, and memorie ſo free from all exteriour imploiments, that she vnderſtood very diſtinctly all that was ſaied about her, and did entirely remember it, though she could not anſwere, or looſe her ſelfe from God, to whom she was tied, by the application of her will; but I ſaie she was ſo tied, that she could not be withdrawen from this ſweete entertainment, without greate griefe, prouoking her to ſighings, which she vſed in her greateſt conſalation and repoſe: as we ſee young children murmur, and make little plaints, when after an ardent deſire they begin to ſucke: or as Iacob did, who in kiſſing the faire, and chaſt Rachell lancing out a ſigh, wept through the vehemencie of the conſolation, and tenderneſſe which he felt: ſo that the ſoule, I ſpeake of, hauing her onely will engaged, but her vnderſtanding, memorie, hearing, and imagination free, reſembled in my opinion, a little childe ſucking, who could heare, ſee, and ſtirre his armes, without quitting his dere Pap.

5. Howbeit the peace of the ſoule ſhould be much greater, and ſweeter, if there were no noiſe made about her, nor occaſion giuen of ſtirring herſelfe, either in bodie or minde: for ſhe would be wholy occupied, in the ſweeteneſſe of the diuine preſence: but not being able wholy to hinder diſtractions in her other faculties, in her will at leaſt, ſhe conſerues peace, which is the powre wherby she hath the fruition of good. And note, that then the will being kept quiet, by the pleaſure which she takes in the diuine preſence, doth not endeauour to retire the other ſtraying powres, becauſe by vndertaking that, ſhe would looſe her repoſe, ſeparating her ſelfe from her deare well-beloued; and her paines in rũning hither and thither to catch flitting powres which alſo can neuer be better brought to their dutie, then by the will her perſeuerance in holy repoſe: for by little and little, all the faculties are drawen by the pleaſure which the will receiues, and of which she giues them certaine feelings as perfumes exciting them to drawe neare, to participate in the good which she enioyeth.

A continuation of the diſcourſe touching the diuers degrees of holy repoſe, and of any excellent abnegation of a mans ſelfe practiſed therein.

CHAPTER. XII.

1. FOllowing that which is ſaied, holy repoſe hath diuers degrees: for ſometimes it is in

all the powres of the ſoule ioyned and vnited to the will; ſometimes it is in the will onely, and there, ſometimes ſenſibly, at other times imperceptibly, becauſe it happens now and then, that the ſoule takes an incomparable delight, to feele by certaine inward touches, that God is preſent with her: as it happened to S. Elizabeth, when our B. Ladie viſited her: and at other times, the ſoule hath a certaine burning delight to be in Gods preſence, which as then ſhe diſcerns not; as it happened to the pilgrime-Apoſtles, who walking with our Sauiour ſcarcely perceiued the deare delight, with which they were touched, till ſuch time as they were arriued, and diſcouered him in the diuine breaking of the bread. Sometimes againe, the ſoule doth not onely perceiue Gods preſence, but hears him ſpeake, by certaine inward illuminations, and perſuaſions, which are in lieu of words: Sometimes ſhe perceiues him ād ſpeakes to him at once, but ſo ſecretly, ſweetely and delicatly, that it doth not impeach her holy peace and quiet; ſo that without being awaked, ſhe wakes with him, that is, ſhe wakes and ſpeakes to her well-beloued heart with ſo ſweete tranquillitie, and gracious repoſe, as though ſhe ſwetely ſlept. At other times ſhe hears the Spouſe ſpeake, but ſhe cannot ſpeake to him, the delight ſhe hath to heare him, or the reuerence ſhe bears him, keeping her in ſilence: or elſe through drineſſe, and feebleneſſe of mind, hauing ſtrength to heare onely, not to ſpeake; as it ſometimes happens corporally to ſuch as begin to ſleepe, or haue bene wakned by ſickneſſe.

2. But

2. But finally, ſometimes she neither hears, nor ſpeakes to her well-beloued, nor yet diſcouers any ſigne of his preſence, but ſimply knowes, that she is in the preſence of God, who is pleaſed with her being there. Imagine, THEOT: that the glorious Apoſtle S. IOHN had taken a corporall ſleepe in the boſome of his deare Maiſter at the laſt ſupper, and that he had done it by his commandement: verily in that caſe, he had bene in his Maiſters preſence without perceiuing it in any ſort. And marke, I pray you, that there is more care required to place ones ſelfe in Gods preſence then to remaine there, being once placed: for to place ones ſelfe there, it is requiſite to applie the mind, and render it actually attentiue to the preſence (as I haue showen in the INTRODVCTION) but being ſet in this preſence, one keepes himſelfe there by many other meanes, ſo long as we doe any thing in God, or for God, either by our vnderſtanding or will; as for example in beholding him, or any thing for loue of him; in hearing him, or ſuch as as ſpeake in his place; in ſpeaking to him, or to any other, for loue of him; and doing any worke what ſoeuer to honour and ſerue him: yea one may continew in God's preſence, not onely by hearing him, ſeeing him, or ſpeaking to him, but alſo by expecting whether it might pleaſe him to looke vpon vs, to ſpeake to vs, or to make vs ſpeake to him, yea or yet in doeing none of all this, but in ſtaying ſimply where it pleaſeth him, and becauſe it pleaſeth him. But if it pleaſe him to accompanie this our ſimple ſtaie, with ſome little feeling that weare his, and he ours, ô God

how precious, and vſefull a grace this is for vs!

3. My deare, Theo: let vs yet take the libertie to frame another imagination: If a Statva placed in the galerie of ſome Prince by the Statvarie were endewed with vnderſtanding and reaſon, and could diſcourſe, and talke; and one should aske it ſaying, tell me ô faire Statva, why art thou ſeated in this hole? it would anſwere, becauſe my Maiſter placed me there: and if one should replie, but why ſtaieſt thou there, without doing any thing? becauſe, would it ſaie, my Maiſter placed me not there to doe any thing, but to th'end I should remaine immouable: but if one should vrge it further, ſaying, but poore Statva what art thou the better to remaine here in this ſorte? ah God, would it ſaie; I am not here for mine owne intereſt, and ſeruice, but to obaye and accomplish the will of my Maister and Maker, and this ſuffiſeth me. And if one should yet put another demand in this ſort; goe to, tell me then Statva, I praie, not ſeeing thy Maiſter, how doſt thou then take contentment to content him? no verily, would it confeſſe, I ſee him not indeede: for I haue eies not to ſee, as alſo feete not to walke, but I am ouer ioyed to know that my deare Maiſter ſees me here, and in ſeeing me here takes pleaſure. But if one should continew diſcourſe with the Statva and should ſaie vnto it; why, but would thou not at leaſt wish to haue motion, that thou mighteſt approch nere they maker to afford him ſome better ſeruice? doubtleſſe it would denie it, and proteſt, that it deſired to doe no other thing, vnleſſe

it were

it were its Maiſters deſire. Is it poſsible then, would one cõclude, that thou deſin'ſt nothing but to be an immouable STATVA in that hollow place? no truely, would that wiſe STATVA finally anſwere, no I deſire to be nothing but a STATVA and a STATVA continually in this hole, ſo long as my Maiſter pleaſeth, being content to be heare, and in this nature, ſeeing it is his conten, twhoſe I am, and by whom I am, what I am.

4. O good God, how good a way it is of remaining in Gods preſence, to be and to will to be for euer and euer at his good pleaſure; for ſo, vnleſſe I be deceiued, in all occurrences, yea in our deepeſt ſleepe, we are more deeply in the holy preſence of God: yea verily, THEO: for if we loue him, we fall aſleepe, not onely at the ſight of him, but at his pleaſure, and not at his pleaſure onely, but euen according to his pleaſure; And euen he himſelfe, our heauenly Creatour and Maker, ſeemes to laie vs vpon our bed, as STATVA's in their places, that we might neſtle in our beds, as birds in their neſtes. And at our awaking, if we reflect vpon it, we finde that God was ſtill preſent with vs, and that we were in no wiſe abſent, or ſeparated from him. We were there then in the preſence of his good pleaſure, though without ſeeing or perceiuing him; ſo that we might ſaie with Iacob: Certes I haue ſleept by my God, and in the boſome of his diuine preſence, and prouidence, and yet knew it not.

5. Now this quiete in which the will workes not, ſaue onely by a ſimple ſubmiſsion to the diuine will, praying without any other pretention,

then to be in the ſight of God, according as it ſhall pleaſe him, is a quiet ſoueraignely excellent, becauſe it hath no mixture of proper intereſt, the faculties of the ſoule taking no content in it, nor yet the will, ſaue onely in her ſupreame point, in which her content is, to admite no other contentment; except that of being without contentment, for the loue of God's content and pleaſure, wherein she repoſeth. For in fine it is the top of the EXTASIE OF LOVE, to haue ones will not in his owne contentment but in God's, and ones content, not in his owne will, but in God's.

Of the melting and liquifaction of the ſoule in God.

CHAPTER. XIII.

1. HVmide and liquide things doe eaſily receiue the impreſſions, and limits which one would put vpon them, becauſe they haue no firmeneſſe or ſoliditie, which may ſtaie or limite them. Put liquour into a glaſſe, and you ſhall ſee it remaine bounded and limited therein, which being round, or ſquare the liquour ſhall be the like, hauing no other limite nor shape then that of the glaſſe which contains it. With the ſoule it faires not ſo in nature, for she hath her proper shapes and limits; she takes her shape from her habits and inclinations, her limits from her will; and when she is ſet vpō her owne inclinations and

will,

will, we saie she is hard, that is willfull and obstinate. I will take from you, saieth God, your heart of stone, that is, your obstinacie. To chang the forme of stones, Iron, or woode: the axe, hammer, and fire is required. We call such, hearts of Iron, woode, or stone, as doe not easily receiue the diuine impressions, but linger in their owne will amidst the inclinations which doe accompanie our depraued nature: contrariwise a suple, pliable, and tractiue heart, is termed a melting, and liquifying heart. My heart, saieth DAVID speaking in the person of our Sauiour vpon the crosse, is made as melted waxe in the midst of my bellie. CLEOPATRA that infamous Queene of Egipt, striuing to outuie Marke ANTONIE in all the excesses and dissolutions of his banquets, in the end of one of them she made in her turne called for a viall of fine vineger, and dropt into it, one of the pearles which she wore in her eares, valued at two hundred fiftie crownes, which being dissolued, melted and liquified, she tooke it downe, and had yet buried the pearle she bore in her other eare, in the sinke of her villanous stomake, if Lucius Plautus had not hindred her. Our Sauiours heart, the true Orientall pearle, singularly singular, and priseleſſe, throwen into the midest of an incomparably bitter sea, in the day of his passion, melted in it selfe, dissolued, liquified, and flowed in griefe vnder the presse of so many mortall anguishes, but loue, stronger then death, did mollifie, soften, and melt the heart, sooner then the other passions.

2. My heart saied the holy Spouse was wholy

dissо-

diſſolued at my well-beloued his voice, and what is it to ſaie, it is diſſolued, but that it is not contained with in it ſelfe, but is runne out toward it's heauenly Louer? God gaue order to Moyſes, to ſpeake to the Rocke, and it should produce water; it is no maruell then if he himſelfe, with his honie words can melt the heart of his Spouſe. Balme is ſo thicke by nature, that it is not flowing or liquide, but the more it is kept, the more ſtife it growes, and in the end becomes hard redde and tranſparant, yet heat doth reſolue, and make it flowe: Loue had liquified and melted the Spouſe his ſoule, whence the Spouſe cals him oile poured-out. And behold how now her ſelfe aſſures vs, she is melted with loue; my ſoule ſaieth she melted as ſoone as my well-beloued ſpoke. The loue of her Spouſe was in her heart, and breaſt, as a ſtrong new wine, which cannot be contained within the peece; For it ouerflowed one euery ſide, and the ſoule being led by her loue, after the Spouſe had ſaied thy breaſtes are better then wine, ſtreaming out precious ointments, she addes; Thy name is, oile poured-out: and as the Spouſe had poured out his loue and ſoule, into the heart of the Spouſe; ſo she againe turnes her ſoule, into the Spouſe his heart: and as we ſee a honie-combe touched with a hote ſunne-beame, goe out of it ſelfe, forſaking its forme, doe alſo flowe on that ſide where the ſunne toucheth it; ſo the ſoule of this louer runns that ward where her well-beloued is heard, going out of her ſelfe, and paſsing the limits of her naturall beeing, to follow him that ſpoke vnto her.

2. But

3. But how is this ſacred liquifaction of the ſoule into the well-beloued practiſed? An extreame complacence of the Louer in the thing beloued begets a certaine ſpirituall impotencie, which makes the ſoule not finde any more power to remaine in her ſelfe; And therefore as diſſolued Baulme that hath no more firmeneſſe or ſoliditie, ſhe permits her ſelfe to ſlide and runne into the thing beloued: for she neither caſteth her ſelfe by way of iaculation, nor locks her ſelfe by way of vnion, but lets her ſelfe gently glide, as a liquide and fluent thing, into the Diuinitie which she loues. And as we ſee cloudes which thickned by the winde at Noonetide, reſoluing ād turning into raine, cannot containe themſelues, but doe fall and showre downe, and mixe themſelues ſo inly with the earth which they moiſten, that they become one thing with it: ſo the ſoule which, though otherwiſe in loue, remained before in her ſelfe, goes out by this ſacred liquifaction, and faintly flowing, and forſakes her ſelfe, not onely to be vnited to the well-beloued, but to be entirely mingled and moiſtened with him.

4. You ſee then deare, THEOT: that the liquifaction of a ſoule into her God, is a true extaſie, by which the ſoule trenſcendes the limits of her naturall behauiour, being wholy mixed, abſorpt, and engulfed in God. Hence it happens, that ſuch as attaine to theſe holy exceſſes of heauenly loue, afterward being come to themſelues; can finde nothing in the earth, that can content them, and liuing in an extreame annihilation of themſelues remaine much weakned in that which

toucheth ſenſe; ād haue perpetually in their hearts the B. Mother Tereſa her Maxime. All that is not God, is nothing. And it ſeemes that ſuch was the louing paſſion of the great friend of the well-beloued, who ſaied. I liue, now not I, but Iesvs-Christ in me, and our life is hid with Iesvs-Christ in God. For tell me I praie you, Theot: if a drope of Elementarie water, throwne into an Ocean of liue water were liuing, could ſpeake, and declare it's condition, would it not crie out with ioye. O mortalls I liue indeede, but I liue not I, but this Ocean liues in me, and my life is hidden in this Abiſſe.

5. The ſoule, that runnes into God dies not: For how can she die by being shut vp in life? but she liues, without liuing in her ſelfe; becauſe, as the ſtarrs without looſing their light, shine not in the preſence of the Sunne, but the Sunne shines in the, and they are hid in the light of the Sunne, ſo the ſoule without looſing her life, liues not being mixed with God, but God liues in her. Such, as I thinke, were the feelings of the great S. Philippvs Nervs and S. Francis Xaverivs, when ouercloied with heauenly conſolations, they petitioned to God that he would withdrawe himſelfe for a ſpace from them, ſith his will was that their life ſhould a little longer appeare vnto the world, which could not be, while it was wholy hidden and abſort in God.

Of the wound of loue.

CHAPTER. XIII.

1. All theſe termes of loue are drawne from a certaine reſemblance, which is betwixt the affections of the minde and the paſſions of the bodie. GRIEFE, FEARE, HOPE, HATRED, and the reſt of the affections of the ſoule, enters not into the heart, but when loue doth drawe thē after it. We doe not hate euill, but becauſe it is contrarie to the Good which we loue. We feare future euill, becauſe it will depriue vs, of the good we loue. Though an euill be extreame, yet doe we neuer hate it, but according to the oppoſition it hath to the good which is deare vnto vs. He that doth not much affect the Commonwealth, is not much troubled to ſee it ruin'd. He that doth not much loue God, doth alſo not much hate ſinne. LOVE is the firſt, yea the Source and origine of all the Paſsions. And therefore it is LOVE that firſt enters the heart; ād becauſe it doth penetrate, ād that well nigh to the very bottome of the will, where his ſeate is, we ſaie, he wounds the heart. It is ſharp-pointed, ſaieth the Apoſtle of France, and enters the heart moſt deeply; the other affections doe alſo enter, but by the meānes of loue; for it is he that pearcing the heart makes paſſage. The onely point of the dart woundeth, the reſt of it doth but enlarge the wound and encreaſe paine.

2. Now

2. Now if it wound, it doth conſequently put vs to paine. Pomegranats by their vermillion colour, by the multitude of their cornes ſo cloſe ſet and rancked, and by their faire crownes, liuely repreſēting, as S. Gregorie ſaieth, moſt holy Charitie all redde, by reaſō of her ardour towards God, crowned with the varietie of all vertues, and who alone doth beare away the crowne of eternall reward's. but the iuice of Pomegranats, which as we know is ſo delightfull as well to the ſound, as ſicke, is ſo compounded of ſweete and ſoure, that one can hardly diſcerne, whether it delights the taſte more by it's ſweetish tartneſſe or tarte ſweete neſſe. Verily, Theot: Loue is in like ſorte bitter-ſweete, and while we liue in this world, it hath neuer a ſweeteneſſe perfectly ſweete, becauſe it is not perfect, or euer purely ſaciated, and ſatisfied: and yet it leaues not to be maruelous agreeable, to the tartneſſe thereof, correcting the Luſhiouſneſſe of it's ſweeteneſſe, as the ſweeteneſſe thereof, sharpens the delight of it's tarteneſſe. But how can this be? there haue bene young men ſeene enter into conuerſation free, ſound, and frolicke, who not taking care of themſelues, plainely perceiued lōg before they could get cleare, that loue, making vſe of glaunces, geſtures, words, yea of the haire of a weake and fraile creature, as of ſo many darts, had ſmote and wounded their poore hearts, ſo that you shall ſee them ſorrowfull, ſad, and diſmaied. Why I praie you are they ſorrowfull? With out doubt, becauſe they are wounded; and who hath wounded them? Love: but loue being the child of Complacence, how can it

wounde, and aggreeue? Sometimes the beloued obiect is abſent, and then, my deare THEO: Loue woundes the heart by the deſire which it excits, which while it cannot be ſaciated, it doth much torment the mind.

3. If a Bee had ſtung a child, it were to ſweete pourpoſe to ſaie to him, ô my child, the very Bee that ſtung theo, is the ſame that makes the honie which likes thee ſo well; for it is true, might it replie, her honie is very pleaſant to my taſte, but her ſting is painefull: and while her ſting ſtikes in my cheeke, I ſhall neuer be at reſt: and doe you not marke, that my face is all ſwollen with it? THEO: Loue is indeede a Complacence, and by conſequence very delightfull, ſo that it leaues not in our heart the ſting of deſire, for when it leaues it, there is left with it a great paine: True it is this paine proceedes from loue, and therefore is an amiable, and beloued paine. Heare the painfull, yet louelie ciaculations of a royall Louer. My ſoule thirſteth after her ſtrong and liuing God. Ah! when ſhall I come, and appeare before the face of my God? my teares haue bene bread to me night and day, while it is ſaied vnto me, where is thy God? And the ſacred Sunamite wholy poſſeſſed with dolorous loues, ſpeaking to the daughters, Alas, ſaieth ſhe, I conjure you if you meete my beloued, tell him my griefe, becauſe I languiſh with the wound of loue. Delaied hope afflicts the ſoule.

4. Now the painfull wounds of loue are of diuers ſorts, 1. The firſt touches that loue giues our heart, are called wounds, becauſe the heart that

was ſound, entire, and it's owne before it loued, being ſtrook with loue, begins to ſeparate and diuide it ſelfe from it ſelfe, to giue it ſelfe to the beloued obiect: nor can this ſeparation be made without paine, ſeeing paine is no other thing then a ſeparation of liuing things that were vnited. 2. Deſire doth inceſſantly ſting and wound the heart in which it is lodged. 3. Theo: ſpeaking of heauenly loue, in the practiſe of it, there is a kind of wound giuen by God himſelfe to the ſoule which he will perfect: for he giues her admirable feelings and incomparable touches of his ſouueraigne goodneſſe, as preſſing and ſoliciting her to loue him, and then ſhe forcibly beats herſelfe vp, as to ſoare higher, towards her diuine obiect: but lighting ſhort, not being able to loue with proportion to her deſire: ô God ſhe feeles a paine without paragon. At the ſame inſtant that ſhe is powerfully drawen, to flie towards her deare and well beloued, ſhe is powerfully retained, and cannot flie, as being chained to the ſerfile miſeries of this mortall life, and out of her owne impotencie ſhe wisheth the winge of the doue, to flie to her repoſe, but finds it not. So that ſhe is roughly tormented betwixt the violencie of her deſires, and herowne impotencie: ô miſerable wretch that I am, ſaied one of thoſe that had tried this torment, who will deliuer me from the bodie of this death? And then, if you marke it, Theo: it is not the deſire of a thing abſent that doth wound the heart; for the ſoule perceiues that her God is preſent, he had already led her into his wine celler, planted vpon her heart the banner of loue; but howbeit

though already he ſee her wholy his, he vrgeth her, and from time to time toucheth her with a thouſand thouſand darts of his loue, ſhewing her by new meanes, how much more louely he is, then he is beloued. And she who hath not ſo much force to loue, as loue to force her ſelfe, ſeeing her forces ſo weake in reſpect of the deſire she hath to loue him worthily, to whoſe worth no force of loue can reach: alas she finds her ſelfe ſtroock with an incomparable torment: for in the ſame meaſure that she ſobbs out more deeply the longings of her coueting loue, the panges of her paine are augmented.

5. This heart in loue with God, deſiring infinitly to loue, ſees notwithſtanding that it can neither loue, nor deſire ſufficiently. Now this vnaccomplished deſire, is as a dart in the breaſt of a generous ſpirit: yet the paine which proceedes from it is amiable, becauſe, whoſoeuer deſires earneſtly to loue, loues alſo earneſtly to deſire. And would eſteeme himſelfe the moſt miſerable man aliue, if he did not continually deſire to loue, that which is ſo ſoueraignely good. Deſiring to loue he receiues delight, but louing to deſire, he is paied with paine.

6. Good God, THEOT: what am I going to ſaie? The Bleſſed in heauen, ſeeing that God is more to be beloued then they loue him, would ſownd, and eternally perish with a deſire to loue him more, if God's holieſt will did not impoſe vpon theirs, the admirable repoſe which they enioye: for they ſo ſoueraignely loue this ſoueraigne will, that the deſire thereof doth quiet theirs and

God's

God's contentment doth content them, being willing to be limited in their loue, euen by that will, whoſe Goodneſſe is the obiect of their loue. If this were not, their loue would be equally delicious and dolourous: delicious, by the poſſeſſion of ſo great a good; dolourous through an extreame deſire of a greater loue. God therefore continually drawing arrowes, if we may ſaie ſo, out of the quiuer of his infinite beautie, wounds the hearts of his Louers, making them clearely ſee, that they doe not loue him nigh ſo much, as he is worthy to be beloued. what mortall ſoeuer deſires not to loue the Diuine goodneſſe more, loues him not enough; ſufficiencie in this diuine exerciſe, doth not ſuffiſe him that will make a ſtand in it, as though it ſuffiſed him.

Of ſome other meanes by which loue wounds the heart.

CHAPTER. XIV.

1. NOthing doth ſo much wound a louing heart, as to perceiue another heart wounded with the loue of it. The Pellican builds her neſt vpon the ground, whence ſerpents doe often ſting her younglings. Now when this happens, the Pellican, as an excellent naturall Phiſition, with the point of her beake doth would her poore younglings on euery ſide, to cauſe the poyſon, which the Serpents ſting had ſpred ouer all the

bodie, to depart with the blood; and to get out all the poiſon, ſhe lets out all the blood and conſequently, permits the little troope of Pellicans, to perish in this ſort; but ſeeing them dead ſhe wounds her ſelfe, and ſpredding her blood ouer them, ſhe doth reuiue them with a more new and pure life; her loue wounded them, and fourthwith by the ſame loue, ſhe wounds her ſelfe. Neuer doe we wound a heart with the wound of loue, but we our ſelues are ſtraight wounded with the ſame. When the ſoule ſees her God wounded by loue, for her ſake; ſhe receiues from it a mortall wound. Thou haſt wounded my heart, ſaied the heauenly Spouſe to the Sunamite; and the Sunamite cries out tell my well beloued that I am wounded with loue. Bees neuer wound, but themſelues are wounded to death. And we, ſeeing the Sauiour of our ſoules wounded by loue for vs to death, and death of the croſſe, how can we but be wounded with him, yea I haue wounded with a wound ſo much more doloroufly amiable, as his was amiably dolorous, nor can we neuer loue him, as his loue, and death requireth. There is yet another wound of loue, when the ſoule knowes well, ſhe loues God, and he treates her in ſuch ſort, as though he knew not ſhe loued him; or were diffident of her loue: for then my deare, Tuto; the ſoule is put into an extreame anguish, it being inſupportable vnto her, to ſee, or preſume, any apparence that God diſtruſts in her. The poore S. PETER found his heart full of loue towards his Maiſter, and his Maiſter making ſhew not to know it; Peter quoth he doſt thou

loue me more then these? Ah Lord saied the Apostle, thou knowest I loue thee. But Peter dost thou loue me, replied our Sauiour? My deare Maister, saied the Apostle truely I loue thee, thou knowest it. But this sweete Maister, to proue him, and as shewing a diffidence of his loue: Peeter, saied he, dost thou loue me? Ah Sauiour thou woundest this poore heart, who much afflicted, cries out louingly, yet dolorously, Maister thou knowest all things, indeede thou knowest well I loue thee. Vpon a certaine day while a possessed person was exorcised, the wicked spirit being vrged to tell his name. I am, quoth he, that accursed creature Depriued of loue; and S. Catharin, who was there present, sodenly perceiued all her bowells moued and disordered, in onely hauing heard these words, Priuation of loue, pronounced; for as the Diuels do so hate the diuine loue, that they quake in seeing the signe of it, hearing it named, that is, in seeing the crosse or hearing the name of Iesus pronounced. So such as doe entirely loue our Sauiour doe tremble with griefe and horrour, when they see any signes, or heare any worde that doth bring to mind the priuation of this holy loue.

2. S. Peter was certaine that God who knew all, could not be ignorant how much he was loued by him: yet because the repetition of this demaund, Peter dost thou loue me? hath some apparence of diffidence, S. Peter is much afflicted in it. Alas the poore soule that is resolued rather to die then offend her God, and yet feeles not a sparke of feruour, but contrariwise an extreame coldnesse, which doth so benume and

weaken all her parts, that she frequently fals into very ſenſible imperfections: this ſoule, I ſaie, THEO: is all wounded; for her loue is exceeding dolourous, to ſee that God doth not ſeeme to ſee that she loues him, leauing her as one that appertaines not to him; and she apprehēds that amidſt her defaults, diſtractions, and coldneſſe, our Sauiour doth ſtrike her with this reproach: how can'ſt thou ſaie that thou loue'ſt me, ſeeing thy minde is not with me? which is as a dart of ſorrowe through her heart; but a dart of ſorrowe which proceedes from loue: for if she loued not, she would not be afflicted, with the apprehenſion she hath, that she loues not.

3. Sometimes loue doth wound vs in the very memorie we haue that there was a time in which we loued not our God. O how late I haue loued the auncient and new beautie, ſaied that Saint who for thirtie yeares was Heretieke. Life paſt is a horrour to his life preſent, who paſſed his life paſt without louing the Soueraigne Goodneſſe.

4. Sometimes loue doth wound vs, with the meere cōſideration of the multitude of thoſe that doe contemne the loue of God; ſo that hereby we ſownd with griefe, as he who ſaied, my Zeale, ô Lord, hath withered me with griefe, for that my enemyes haue not kept thy lawe. And the Great S. FRANCIS, thinking he had not bene heard, wept vpon a day, ſobed, and lamented ſo pitifully, that an honeſt man ouer hearing him, ranne to his ſuccour, as thinking ſome had offered to kill him, and finding him all alone, asked of him, why

doſt

doſt thou crie ſo heard poore man? Alas, quoth he, I weepe, to thinke that our Sauiour endured ſo much for the loue of vs, and none thinkes of it; and hauing ſaied thus, he begun againe to weepe, and this good mā fell alſo a ſobbing and weeping with him.

5. But howſoeuer this is admirable in the woundes receiued from the diuine loue, that their paine is delightfull; and all that feele it, conſent to it, and would not change this paine for all the pleaſures of the world. There is no paine in Loue, or if any, it is a beloued one. A Seraphin on a day holding a golden arrowe, from the heade whereof iſſued a little flame, he darted it into the heart of the B. Mother Tereſa, and offering to drawe it out, this virgine ſeemed to haue her bowells drawen from her, the paine being ſo exceſsiue, that she had onely force to caſt out weake and ſmale ſighes; but yet it was a paine ſo amiable, that she deſired neuer to be deliuered of it. Such was the arrowe that God ſent into the heart of the great S. Catharin of Genua, in the beginning of her conuerſion, whence she became another woman, dead to the world and things created, to liue onely to her Creatour. The well-beloued is a poſie of bitter Myrrhe, and this poſie is alſo the well-beloueds, who remaines dearely ſeated betwixt the breaſtes of his well-beloued, that is, the beſt-beloued of all the well-beloueds.

Of the

Of the amourous languishment of the heart wounded with loue.

CHAPTER. XV.

1. IT is a thing sufficiently knowne that humane loue, doth not onely wound the heart, but euen weaken the bodie mortally; becauſe as paſsions, and the temperature of the bodie, hath a great power to enchine the ſoule and draw her after it: ſo the affections of the ſoule haue great force in ſtirring the humours, and changing the qualities of the bodie: but further, loue, when it is violent, doth beare away the ſoule to the thing beloued, with ſuch impetuoſitie, and doth ſo wholy poſſeſſe her, that ſhe is deficient in all her other operations, be they ſenſatiue, or intellectuall: for that to feede, and ſecond this loue, the ſoule ſeemes to abandon all other care, all other exercises, yea and her ſelfe too; whece Plato ſaied, that Loue was poore, rent, naked, barefoote, miſerable, without houſe, that it laie without dores, vpon the hard grounnd alwayes in want. It is poore, becauſe it makes one quit all for the thing beloued: It is without a houſe, becauſe it vrgeth the ſoule to leaue her owne habitation, to follow hī cōtinually whō ſhe loues: It is miſerable pale, leane and ruinous, for that it makes one looſe ſleepe, meete, and drinke. It is naked, and barefoote, ſith it makes one forſake all other affe-

ctions,

ctions, to embrace that of the thing beloued. It lies without, vpon the hard ground, becauſe it laies open the heart that is in loue, making it manifeſt its paſsions, by ſighes, plaintes, praiſes, ſuſpicions, iealouſies: It lies all along at the gate like a begger, becauſe it makes the louer perpetually attentiue to the eyes and mouth of the beloued, hanging continually at his eares, to ſpeake to him, and begge of him ſome ſauours, wherwith it is neuer ſaciated. Now the eyes, eares, and mouth are the gates of the ſoule. In fine the condition of its life is to be ſtill indigent; for if euer it be ſaciated, it leaues to be ardent, and conſequently to be loue.

2. True it is, Theo: that Plato ſpoke thus of the abiect, vile, and foule loue of worldlings; yet are the ſame properties found in diuine and celeſtiall loue; For turne your eyes a litle vpon thoſe firſt Maiſters of chriſtian doctrine, I meane thoſe firſt Doctors of holy Euangelicall loue, and marke what one of them, who had laboured the moſt, ſaied, vntill this houre ſaieth he, we doe both hunger and thriſt, and are naked, and are beaten with buffets, and are wanderers; we are made the refuſe of this world, and as the droſſe, or skume; as though he had ſaied, we are ſo abiect, that if the world be a Pallas, we are held the ſweepers thereof: if the world be an aple, we are the parings. What, I praie you, had brought them to this ſtate, but Loue? It was Loue that threwe S. Francis naked before his Bishop, and made him die naked vpon the ground: It was Loue made him a begger all his life; It was Loue that

ſent the great S. FRANCIS ZAVERIVS poore, needie, torne, vp and downe amongſt the Indians and Iaponians; It was Loue that brought the great Cardinall S. CHARLES, Archbishop of Milan, to that extreamitie of pouertie, amidſt the riches which he had by the right of blood and his dignitie, that, as Maiſter Panigaroll the eloquent Orator of Italie ſaied, he was as a dogge in his Maiſters houſe, eating a peece of bread, drinking onely a little water, and lying vpon a little ſtrawe.

3. Let vs heare I beſeech you the holy Sunamite, who cries almoſt in this manner; although by reaſon of a thouſand conſolations which loue giues me, I be more faire then the rich Tents of my Salomon, I would ſaie, more faire then heauen which is the lifeleſſe Pauillion of his royall Maieſtie, ſeeing I am his liuing Pauillion; yet am I black, torne, ſqualled, and ſpoiled with ſo many wounds, and blows, giuen me by the ſame Loue: ah reſpect not my heu, for I am truely browne, becauſe my beloued, who is my Sunne, hath ſtreamed the raies of his loue vpon me, raies which by their light doe illuminate, yet by their heate, I am ſunn-burnt, and made brownish, and touching me with their ſplendour they haue bereſte me of my colour. The paſion of loue hath done me too much honour in giuing me a Spouſe, ſuch as is my King; but the ſame paſſion which is a mother to me, ſeeing she alone gaue me in mariage, not my merits, hath other children which doe wonderfully aſſault, and vexe me, bringing me to ſuch a langour, that as, of one ſide I am like to a Queene who is beſide her king, ſo

of

of the other ſide, I am as a Vineyard-keeper who in a miſerable cabinet lookes to a vine, and a vine that is not his owne.

4. Truely Theot: when the wounds and ſtrokes of loue are frequent and ſtrong, they put vs into lãgour, and into Lou's well-beloued ſickneſſe. Who could euer deſcribe the amourous langours of a S. Catharin of Sienna, and Genua, or a S. Angelo Folini, a S. Bernard, a S. Francis. And as for the laſt, his latter dayes were nothing but teares, ſighes, plaints, langours, pinings, Loue-traunces. But in all this, nothing ſo ſtrange, as the admirable communicatiõ which the ſweete Iesvs had with him, of his louing, and precious paines, by the impreſsion of his wounds, and Stigmats. Theo: I haue often pondered this wonder, and haue made this conceipt of it. This great Seruant of God, a man wholy Seraphicall, beholding the liuely picture of his crucified Sauiour, repreſented in a glittering Seraphin, which appeared vnto him vpon the Mount-Aluernus, grewe ſofter then is imaginable, taken, with a ſoueraigne conſolation and compaſsion: For beholding this bright Myrrour of loue which the Angell could not ſaciate himſelfe in beholdings alas he ſownded with delight, and contentment! but ſeeing alſo the liuely repreſentation of the markes and woundes of his Sauiour crucified, he felt in his ſoule the impetuous ſworde which ſtroke through the ſacred breaſt of the Virgin-Mother the day of the Paſſion, with as much inward griefe, as though she had bene crucified with her deare Sauiour. O God, Theo: if the picture

of

of Abraham fetching deaths blow ouer his deare ondy-begotten to sacrifice him, a picture drawen by a mortall hand, had the power to soften, and make weepe the Great S. GREGORIE Bishop of Nisse as often as he beheld it, ah! how extreamly was the Great S. FRANCES softened, when he beheld the picture of our Sauiour offering himselfe vpon the Crosse? A picture which not a mortall hand, but the Mistresse hand of a heauenly Seraphin, had drawen, and copied out of the originall it selfe, representing so to the life and nature, the heauenly king of Angels, bruised, wounded, murdered, crucified.

5. His soule then being thus mollified, softened, and almost melted away in this deare paine, was therby greatly disposed to receiue the impressions, and markes of the loue and paine of his soueraigne louer: for his Memorie was wholy engaged in the remembrance of this Diuine Loue: his imagination forcibly applied to represent vnto himselfe, the wounds and wane blowes, which his eyes then saw so perfectly well expressed in the present picture; The Vnderstanding receiued from the Imagination infinitly liuelie Species: And finally loue imploied all the forces of the will, to take pleasure in, and conforme her selfe to the Passion of her well-beloued, whence, without doubt, the soule found herselfe trasformed into a second Crucified. Now the soule, as the forme, and Mistresse of the bodie, exercising her authoritie vpon, it printed the paines of the wounds, with which she was strook, in the partes correspondant to those; wherein her louer endured

them.

them. Loue is admirable in edging the Imagination, to penetrate to the exteriour: Labans yewes, while they were a ramming, had ſo ſtrong an imagination, that it hit home vpon their Lambkins, with which they were, to make them become white, or motley according to the rods they beheld in the troughs where they were watered. And women with child hauing their Imagination refined by loue, imprinte what they liſt, vpon the child's bodie. A ſtrong Imagination, makes a man waxe white on a night, diſturbing his health and humours. Loue then droue out the inwarde torments of this great Louer S. Francis, and wounded the bodie with the dart of ſorrowe, with which he had wounded the heart. But loue being within, could not well make the holes in the flesh without, and therefore the burning Seraphin comming to helpe, darted the raies of ſo penetrating a light, that it really printed in the flesh the exteriour woundes of the Crucified, which loue had imprinted interiourly in the ſoule. So the Seraphin ſeeing Iſaie not daring to ſpeake, becauſe he perceiued his lips defiled, came in the name of God to touch, and purifie his lips with a burning cole taken from vpon the Altar, ſeconding in this ſort his deſire. The Myrrhe-tree bringeth fourth her gumme, and firſt liquor by way of ſweate, and tranſpiration, but that she may be well deliuered of all her iuyce, she muſt be helped by inciſion. So the diuine loue of S. Francis appeared in his whole life in manner of ſweate, for all his actions ſauored nothing elſe but heauenly loue. But to make the incomparable abundance

of it plainely appeare the diuine Seraphin came to giue the inciſion and wounds. And to th'end it might be knowen, that theſe wounds were woundes of heauenly loue, they were made, not with iron, but with raies of light! ô deare God, THEO: how louing a paine, ād how painefull a loue was this! for not onely at that inſtant, but euē his whole life after, this poore Saint went pining and languiſhing, as being very ſicke of loue.

6. B. PHILIPE NERIVS at foureſcore yeares of age, had ſuch an inflammation of heart through diuine loue, that heate making way by the ribbs, did greatly dilate them, and broke the fourth and fift, to receiue aire, and be refreshed. B. STANISLAVS BOSCA, a young youth of fourteene yeares, was ſo aſſaulted by the loue of his Sauiour, that diuers times he fell downe in a ſownd, and was conſtrained to applie linnen dept in cold water to his breaſt, to moderate the violencie of the burning which he felt. To conclude, THEOT: how doe you thinke, that a ſoule, who hath once a little wishedly taſted diuine conſolations, can liue in this world ſo full of miſeries, without almoſt a continuall paine and languiſhing? That great man of God S. ZAVERIVS hath often bene heard laching out his voice to heauē, thinking him ſelfe all alone, in theſe termes. Ah my God, doe not for pitie, doe not beare me downe with ſo great abundance of conſolations; or if through thy infinit goodneſſe it will pleaſe thee, to make me ſo abound in delights, take me to Heauen; for he that hath once taſted thy ſweeteneſſe, muſt neceſſarily liue in bitterneſſe, while he doth not enioye thee.

And

And therefore when God hath ſomewhat largely beſtowed his heauenly ſweetes vpon a ſoule, and after withdrawes them, he wounds her by the priuation, and she vpon it, is left pining, and ſobbing which Dauid.

Alas the day when shall I ſee,
Thy ſweete returne my heart shall free
Out of her painefull panges.

And with the Apoſtle: Vnhappie man that I am, who will deliuer me out of the bodie of this mortalitie?

The end of the ſixt Booke.

THE SEAVENTH BOOKE.

OF THE VNION OF THE SOVLE WITH HER GOD WHICH IS PERfected in Praier.

How loue vnits the ſoule to God in Praier.

CHAPTER. I.

I. WE ſpeake not here of the generall vnion betwixt God and the ſoule, but of certaine particular actes, and motions, which the ſoule recollected in God, makes by way of Praier, to be more and more vnited and ioyned to his diuine Goodneſſe: for in good-ſouth there is difference betwixt ioyning and vniting

one

one thing to another, and thruſting or preſsing one thing againſt, or vpon another; becauſe to ioyne or vnite, it is onely required that the one be applied to th'other, ſo that they touch, and be together, as we ioyne vines to Elmes, and Iaſmins to the croſſe-barrs of Arbors which are made in gardens. But to thruſt and preſſe together, a ſtrong application muſt be made, which doth encreaſe and augment the vnion, ſo that to thruſt together, is to ioyne ſtrongly and cloſely, as we ſee Iuie ioyned to trees, which is not vnited onely, but preſſed ſo hard vnto them, that it euen penetrats, and enters into their barke.

2. The compariſon of little childrens loue towards their mother, muſt not be left out, by reaſon of its innocencie and puritie. Behold then this fine little child, to whom the mother, being ſet downe, preſents her Pape, it caſts it ſelfe ſodenly into her armes, gathering and foulding all its little bodie into her boſome, and louely breaſt; and ſee the mother as mutually receiuing it, cloſe, and as it were, glewe it to her boſome, and ioyning her mouth to it's, kiſſe it. But ſee againe this little babie allured with it's mothers huggings, how for it's part, it doth concurre to this vnion betwixt his mother and it: For it doth alſo as much as poſsibly it can, shut and preſſe it ſelfe to it's mothers breaſt and cheeke, as though it would wholy diue into, and hide it ſelfe in this delightfull wombe whence it was extracted. Now, Theo: in this caſe, the vnion is perfect, which being but one, proceedes notwithſtanding from the mother and the child, yet ſo, that it hath it's

whole dependance of the mother: for she drewe the child to her, she did firſt locke him in her treſſes, preſſed him to her breaſt, nor had the babe ſuch force, as to betake and locke himſelfe ſo hard to his mother: yet the poore little on doth for his part what he can, and ioynes himſelfe with all his force to his mothers boſome, not conſenting onely to the delightfull vnion which his mother makes, but contributing with all his heart his feeble endeauours, which are ſo weake that they ſeeme rather to be eſſaies of an vnion, then an vnion it ſelfe.

3. Thus thē, THEO: our Sauiour ſhewing the moſt delightfull boſome of diuine loue to the deuote ſoule, he drawes her wholy to himſelfe, gathers her vp, and doth, as it were, fould all her powers, in the boſome of his more thē motherly ſweeteneſſe, and then burning with loue, he thruſteth, ioyneth, preſſeth, and glueth her to the lips of his delightes, and to his delicious breaſtes, kiſſing her in the holy kiſſe of his mouth, and making her taſte his dugges more ſweete thē wine. The ſoule allured with the delightes of theſe fauours doth not onely conſent, and prepare her ſelfe to the vnion which God maketh, but in the ſtriſe of her heart doth cooperate, endeauouring more and more to ioyne and locke her ſelfe to the Diuine Goodneſſe; yet in ſuch ſort that she doth ingeniouſly acknowledge, that her vnion, and tye to this ſoueraigne ſweeteneſſe, is wholy dependant of Gods operation, without which she could not ſo much as make the leaſt eſſaie imaginable to be vnited vnto him.

4. When

4. When wee ſee an exquiſite beautie beholden with great ardour, or an excellent melodie heard with great attention; we are wount to ſaie, ſuch a beautie holds the Spectators eyes glued vnto it; ſuch a melodie holds their eares faſtened, and that ſuch diſcourſe doth rauish the Auditours hearts; what is it to hold the eyes glued? the eares faſtened, to rauish the heart, but to vnite, and cloſely to ioyne the ſenſes and powers, whereof one ſpeakes to their obiectes? And the ſoule is preſſed and ioyned to her obiect, when she doth intenſely affect it, that preſsing being no other thing, then the progreſſe and aduancement of the vnion and coniunction. We make vſe of this word in our tongue, in morrall matters: He preſſeth me to doe this, or he preſſeth me to ſtaie, that is, he doth not meerely vſe perſuation, and intreatie, but doth it euen with earneſtneſſe, and ſtrife, as did the Pilgrimes i. Emaus, who did not onely petition to our Sauiour, but euen preſſed and vrged him by force, and compelled him by a gentle violence to remaine in their lodging with them.

5. Now in Praier, this vnion is often made, by manner of little, yet frequēt ierts and aduancings of the ſoule towards God: and if you take notice of little children vnited and ioyned to their mothers breaſtes, you shall ſee them euer and anone preſsing and ioyning themſelues, by little iertes which the pleaſurs they take in ſucking makes them giue: ſo the heart vnited to God in Praier, makes often times certaine ſurcharges of vnion by motions which doe more cloſely preſſe and ioyne it to the diuine ſweeteneſſe. As for example, The

ſoule hauing made a long demoure in the feeling of the vnion, wherby she ſweetely taſtes, how happie she is to be Gods; in fine augmenting this vnion by a cordiall preſsing and ierting forwards; I Lord, will she ſaie, I am thine, all, all, all, without reſerue; or elſe; ah Lord, I am ſo verily, and will be daily more and more; or elſe by way of Praier. O ſweete IESVS, ah I drawe me ſtill more deeply into thy heart, to the end thy loue may deuoure me, and that I may be ſwallowed vp in thy ſweeteneſſe.

6. But at other times the vnion is made, not by iterated ierts, but by way of a continued inſenſible preſsing and aduauncing of the heart towards the diuine Bountie: for as we ſee a great and heauie maſſe of leade, braſſe, or ſtone, though not thruſt, doth ſo preſſe, cleeue to, and ſinke into the earth where it lies, that at length it is found buried, by reaſon of the inclination of its waightie poiſe, which makes it inceſſantly tend to the center; ſo our heart being once ioyned to God, if without being diſtracted it remaine in this vnion, it ſinkes ſtill deeper by an inſenſible progreſſe of vnion, till it be wholy in God, by reaſon of the holy inclination giuen it by loue, to be continually more and more vnited to the ſoueraigne Goodneſſe. For as the great Apoſtle of France ſaieth, Loue is a vnitiue vertue, that is, it bringes vs to a perfect vnion with the ſoueraigne Good. And ſith it is a doubtleſſe truth, that Diuine loue while we are in this life, is a motion or at leaſt, an actiue habit tending to motiõ, euen after it hath attained ſimple vniõ, it ceaſeth not to act, though imperceptib'y

tibly ſtill more and more to encreaſe, ad perfect it.

7. So trees that require to be tranſplanted as ſoone as that is done, they ſprede their roots, and lodge them deeper in the boſome of the earth which is their element, and nourishment, nor doth any perceiue this, while it is a doing, but onely after it is done. And mans heart, tranſplanted out of the world into God, by celeſtiall loue, if it doe earneſtly practiſe Praier, certes it will continually extend and ioyne it ſelfe to the Diuinitie, vniting it ſelfe more and more to Gods Goodneſſe, but by imperceptible grouths, whoſe progreſſe one can hardly diſcouer while it is doing, but onely when it is done. If you drinke any exquiſite water, to wit, imperiall water, the ſimple vnion thereof with you is inſtantly made vpon your receiuing of it; for the receiuing and vnion is all one in this behalfe; but afterwards by little and little this vnió is encreaſed by an insẽſibly ſenſible progreſſe: for the vertue of this water penetrating the parts, will comfort the braine, ſtrengthen the heart, and will diſperſe its force through the ſpirits;

8. In like manner, a taſte of loue, for example that God is good, hauing got entrie into the heart it doth preſently make an vnion, with this Goodneſſe, but being held a while, as a precious perfume, it penetrats euery parte of the ſoule, poures out and dilats it ſelfe in our will, and doth, as it were, incorporate it ſelfe with our ſpirit ioyning and locking it ſelfe more nerely to ech part of vs, and vniting vs to it. And to it this which the great Dauid doth teach vs, when he compares his ſacred

words

words to honie: for who knowes not that the ſweeteneſſe of honie is vnited more and more to our ſenſes, by a continuall encreaſe of ſauorineſſe, while holding it a pritie ſpace in our mouth, or ſoftly ſwallowing it, the relish thereof doth more deeply penetrate our Taſte? And in this wiſe, the taſte of the diuine Goodneſſe, expreſſed in this word of S. BRVNOS: O BOVNTIE! or by theſe of S. THOMAS: MY LORD MY GOD! or theſe of MAGDALEN: AH MAISTER! or theſe of S. FRANCIS: MY GOD AND MY ALL! this taſte, I ſaie, hauing bene kept a while in a louing heart, it is dilated, diſperſed, and ſinkes into the Spirit by an inward penetration, and doth more and more perfume it with it's ſent, which is no other thing, then to encreaſe the vnion, in the nature of a precious oyntment, or Baulme, which falling vpon cotten, doth ſo ſinke into, and vnite it ſelfe to it, by little and little, that in the end one will not eaſily ſaie, whether the cotten is perfumed, or it is perfume, or elſe whether the perfume is cotton, or the cotten perfume. O how happie is the ſoule who in the peace of her heart, doth louingly conſerue the ſacred feeling of Gods preſence: for her vnion with the diuine Goodneſſe ſhall haue continuall, though inſenſible, encreaſe: and ſhall throughly water the ſpirit with infinite ſweeteneſſe. Now when I ſpeake of the ſacred taſte of Gods preſece, I doe not meane it, of a ſenſible taſte but of that which doth inhabit the top, and Supreame point of the Spirit, where heauenly Loue doth raigne, and keepe his principall exerciſes.

Of the diuers degrees of the holy vnion which is made in Praier.

CHAPTER. II.

1. SOmetimes the vnion is made without our cooperation, ſaue onely by a ſimple conſent, permitting our ſelues to be vnited to the Diuina Goodneſſe, without reſiſtance, as a little child in loue with his mothers breaſtes, ād yet is ſo weake, that he cannot moue himſelfe towards them, nor to cleeue to her being there, onely he is glad to be drawen into his mothers armes, and to be preſſed, by her to her breaſts.

2. Sometimes we cooperate, when being drawen, we willingly runne to ſecond the force of Gods Goodneſſe, which drawes vs, and lockes vs to him by loue.

3. Sometimes, we apprehend that we begin to vnite and ioyne our ſelues to God, before he ioyne himſelfe to vs, for that we feele the action of the vnion of our part, without perceiuing that which God doth on his ſide, which yet doubtleſſe doth alwaies preuent vs, though we doe not alwaies perceiue his preuention: for vnleſſe he vnited himſelfe to vs, we ſhould neuer vnite our ſelues to him: he alwaies choſeth, and laieth hold on vs, before we choſe or laie hold one him. But when following his imperceptible touches we begin to vnite our ſelues vnto him, he doth often make the

pre-

progresse of our vnion, assisting our weackenesse, and ioyning him selfe sensibly vnto vs, in so much that we feele him enter and penetrate our hearts with an incomprable delight. And sometimes also, as he drew vs insensibly to the vnion, he continews insensibly to aide and assist vs. And we know not indeede how so great an vnion was made, yet know we well that our forces were not able to effect it, so that hence we make a cleare iudgment, that some secret power workes insensibly in vs. As Marriners loden with iron, perceiuing their shipe sale apace with a weake gale, doe discouer that they approch to the Adamant rockes, which drawes them imperceptibly; and see in this sort, a a sensible and perceptible aduancement, caused by an insensible and imperceptible meanes: for so when we see our soule still more and more vnited vnto God, as it were by the weake endeauours of our will, we doe easily discerne that we haue to soft a gale to saile fast, and that it must needes be that the Adamant of our soule drawes vs by the secret influence of his grace: which he keepes from our knowledge, to th'end it might be more admirable, and that without being occupied to discouer his draughts, we might with more puritie, and simplicitie striue to be vnited to his goodnesse.

4. Sometimes this vnion is made so insensibly, that our soule neither perceiues the diuine operation in her, nor yet her owne cooperation; but finds the onely vnion insensibly made, to the imitatiõ of Iacob, who found himselfe married to Lia without thinking of it; or rather as another

Samson

Samſon, but more happie, we finde our ſelues net-ted and tied in the bands of holy vnion, without hauing euer perceiued it.

5. At other times we diſcerne the preſsing, the vnion being made by ſenſible actions, as well of Gods ſide, as of ours.

6. Sometimes the vnion is made by the will onely, and ſometimes the vnderſtanding hath a part in it, becauſe the will doth force it after her, and applies it to its obiect, making it take a ſpeciall pleaſure to be fixed to the cõſideration thereof; as we ſee, loue doth endew our corporall eyes with a profound and peculiar attention, to ſtaie them in the viewe of what we loue.

7. Sometimes this vnion is made by all the faculties of the ſoule, who gather about the will, not to be vnited to God themſelues, not being all capable of it, but to aſsiſt the will to make her vnion; for if euery of the other faculties, were applied in particular to their owne obiect, the ſoule working in them, could not ſo wholy giue her ſelfe, to the action, by which the vnion with God is made. Such is the varietie of vnions!

8. See S. Marcial (for he was, as they ſaie the bleſſed child mentioned in S. Marke) our Sauiour tooke him, lifted him vp, and held him for a good ſpace in his armes. O pritie little Marciall, how happie thou art to be laied hold on, taken vp, caried, vnited, ioyned, and lock't to the heauenly boſome of a Sauiour, and kiſſed with his ſacred mouth, without thy cooperation, haue onely that thou reſiſted not the receiuing of thoſe diuine huggings! Contrariwiſe S. Simeon

doth

doth embrace, and claſpe our Sauiour hard in his boſome, our Sauiour giuing no ſigne of cooperating to this vnion, though, as the holy Church ſingeth, the old man bore the child, but the child gouerned the old mā. S. BONAVENT: touched with a holy humilitie, did not onely not vnite hiſelfe to our Sauiour, but withdrewe himſelfe frō his reall preſence, that is, from the holy Sacrament of the Altar, when vpon a day hearing Maſſe, our Sauiour came to vnite himſelfe vnto him, bringing the holy Sacrament vnto him. But this vnion being made, ah God, THEO: thinke with what feruour this holy ſoule cloſed vp his Sauiour in his heart! Cōtrariwiſe S. CATHARIN of Sienna ardētly deſiring our Sauiour in the holy communion, preſſing and aduancing her ſoule and affection towards him, he came and ioyned himſelfe vnto her, entring into her mouth with a thouſand benedictions. So that our Sauiour began the vnion with S. Bonauenture; but S. CATHARIN ſeemed to begin that, which she had with our Sauiour. The ſacred Spouſe in the Canticles, ſpeakes, as though she had practiſed both the ſortes of vnions; I am wholy my Beloued's, quoth she, and his returnes towards me, for it is as much, as though she had ſaied, I am vnited to my deare friend, and he likewiſe is nere me, to th'end that by vniting himſelfe more and more vnto me, he may become wholy mine, my deare friend is to me a poſie of Myrrhe, he ſhall remaine betwixt my breaſtes, and I will hold him cloſe to my boſome, as a poſie of delight. My ſoule, ſaieth Dauid, hath ſtucke to thee ó God and thy right hand hath caught and ſeiſed me.

But

But in another place she confeſſeth that she is preuented, ſaying, my beloued is wholy mine, and I am wholy his, we make a holy vnion by which he is ioyned to me, and I to him. And yet to shew that all the vnion is made by Gods grace, which drawes vs vnto it, and by its allurements moues our ſelues, and giues life to the motion of our vnion towards him, she cries out as being wholy impotent, Drawe me: yet to teſtifie, that she will not permit herſelfe to be drawen as a ſtone or a ſlaue, but that on her ſide she will concurre, and will mixe her feeble motiõs to her Louers powerfull drought. we rũne ſaieth she in the odours of thy perfumes. And to th'end one may knowe, that she is ſtrõgly drawen by the will, all the powers of the ſoule will make towards the vnion, Drawe me ſaieth she and we will rũne; The Spouſe drawes but one, and many runns towards the vnion. It is the will onely that God aimes at, but all the other powers runne after, to be vnited to God with her.

9. The diuine shepheard of ſoules prouoked his deare Sunamite to this vnion; place me, ſaieth he, as a ſeale vpon thy heart, or as a ſignet vpon thy arme. To imprint a ſignet well vpon waxe, one doth not onely ioyne it, but euen preſſe it hard downe: ſo he deſireth that we should be vnited vnto him in ſo ſtrict and cloſe an vnion, that we should keepe his markes imprinted vpon vs.

10. The holy loue of our Sauiour doth preſſe vs; ô God what an excellent exemple of vnion! He was vnited to our humane nature by grace, as

a vine

a vine to the Elme, to make it in ſome ſort participat of his fruite; but ſeeing this vnion ouerthrowen by Adams ſinne, he made another more cloſe and preſsing vnion in the Incarnation, wherby humane nature remaines for euer ioyned in perſonall vnitie to the Diuinitie: and to th'end that not humane nature onely, but euen euery man might be cloſely vnited to his Goodneſſe, he inſtituted the moſt holy Sacrament of the Altar, in which euery one might participate, and vnite his Sauiour to himſelfe really, and by maner of foode. THEO: this Sacramentall vnion doth vrge, and aide vs towards the ſpirituall vnion, of which we ſpeake.

Of the ſouereigne degree of vnion, by ſuſpenſion or rauiſhment.

CHAPTER III.

1. WHether therefore, the vnion of our ſoule with God be made perceptibly, or imperceptibly, God is alwaies the Authour thereof; for none can be vnited to him, but by going vnto him, nor can any goe vnto him, vnleſſe he be drawen by him, as the Heauenly Spouſe doth teſtifie, ſaying, none can come vnto me, vnleſſe my Father drawes him: which his holy Spouſe doth alſo proteſt, ſaying, Drawe me, and we will runne in the odour of thy perfumes.

2. Now the perfection of this vnion conſiſteth

of

of two points; that it be pure ād that it be ſtrong. May not I goe towards a man with intention, to behold him better, to ſpeake to hī to obtaine ſome thīg of him, to ſmell the perfumes which are about him, to be ſupported by him? and in that caſe certainly I goe towards him, and ioyne my ſelfe vnto him: yet my approch and vnion, is not my principall pretention, but I onely make that a meanes and way to the obtaining of another thing. But if I approch and ioyne my ſelfe vnto him, for no other end, then to be neere vnto him, and to enioye this neighbourhood and vniō, it is then an approch of pure and ſimple vnion.

3. So, many doe approch vnto our Sauiour, ſome to heare him, as Magdalen; ſome to be cured by him, as the ſicke of the fluxe; others to adore him, as the three kinges; others to ſerue him, as Martha; others to vanquish their incredulitie, as S. Thomas; others to anointe him, as Magdalen, Ioseph, Nicodemvs; but his diuine Sunamite ſeekes to find him, and hauing found him, deſires no other thing then to hold him faſt, and holding him, neuer to quit him; I hold him, ſaieth she, and I will neuer let him goe. Iacob, ſaieth S. Bernard, hauing faſt hold of God, will let him goe, ſo he may receiue his benedictions; but the Sunamite will not let hī depart, for all the benedictiōs he can giue her; for her aime is not the benedictions of God, but the God of benedictiōs, ſaying with Dauid, what is there for me in heauen, or in earth what can I pretend but thy ſelfe? thou art the God of my heart, and my part for euer.

4. Thus was the glorious Mother at the foote

of her ſonnes Croſſe. Ah! what doſt thou ſearch ô mother of life, in this Mount of Caluarie, in this place of death? I am looking, would she haue ſaied, my child, who is the life of my life. And why doſt thou looke him? to be cloſe by him. But now he is amidſt the dolours of death. Ah! it is not mirth I ſeeke, it is himſelfe: and my heart in loue, makes me looke all about, to be vnited vnto that amiable child, my tenderly beloued. In fine the pretention of the ſoule in this vnion, is onely to be with her Louer.

05. But when the vnion of the ſoule with God is moſt ſtrict and moſt cloſe it is called by Diuines, an INHESION, or ADHESION, for that, the ſoule thereby is taken, faſtened, glued, and nayled to the Diuine Maieſtie, ſo that she cannot eaſily looſe, or drawe her ſelfe backe againe. Looke, I praie you, vpon a man taken, and locked by attention to the delight of a harmonious muſike, or elſe (which is idle) to the fopperie of a game at cardes, you would drawe him from it, but cánot, what buſineſſe ſoeuer attend him at home, there is no forcing him thence, in it, euen meate and drinke is forgotten. O God, THEOT: how much more ought the ſoule that is in loue with God to be faſtened, and locked, being vnited to the Diuinitie of the infinite Sweeteneſſe, and who is taken, and wholy poſſeſſed by this obiect of incomparable perfection? Such was the ſoule of that great veſſell of Election, who cried out: To th'end I might liue with God, I am nayld to the Croſſe with IESVS-CHRIST; and with all, he proteſts, that nothing, no not death it ſelfe, can ſe-

parate

parate him from his Maiſter. This effect of loue was alſo practiſed betweene Dauid and Ionathas: for it is ſaied, that the ſoule of Ionathas was glued to Dauids; to conclud it is a famous Axiome amongſt the Aunciant Fathers, that Friendshipe that can know end, was neuer true Friendshipe, as elswhere I haue ſaied.

5. See, I beſeech you Theo: the little childe cleeuing to, and colling his mother; if one offer to take him thence to laie him in his cradle, it being high time, he delaies and eſſaies by all the meanes he is able, not to forſake that amiable boſome; and if one make him looſe one hand, he claſpes hold with the other, but if one carrie him quite away, he fals a crying, and keeping his heart and his eyes, where he cannot keepe his bodie, with ſhrikes he purſues his deare mother, till by rocking he is brought a ſleepe. So the ſoule who by the exerciſe of vnion is come to be taken, and faſtened to the Diuine Goodneſſe, can hardly be pulled from it by force, ād a great deale of paine. It is not poſsible to make her looſe hold; if one diuert her Imagination, she ceaſeth not to apprehend her ſelfe taken by the vnderſtanding; and if one looſe her vnderſtanding, she cleeues by the will, or if yet by ſome violent diſtraction they vrge her will to quit her hold from moment to moment, she returns towards her deare obiect, from which she cannot be entirely vntyed, but she ſtriues all she can to linke together againe the ſweete bands of her vnion with him, by the frequent returns which she makes by ſtelth, experiencing in it S. Pavles paine: for she is preſſed

with two desires; to be freede of all exteriour imploiment, to remaine with IESVS-CHRIST in her interiour and yet to put hand to the worke of Obedience, which the very vnion with IESVS CHRIST, doth teach her to be requisite.

6. And the B. S. TERESA saieth excellently, that the vnion being arriued at this perfection, as to hold vs taken and tyed to our Sauiour, is not distinguished from a rauishment, suspension, or hanging of the Spirit, But that it is called onely vnion, suspension, or hanging, when it is short; and when it is long, Extasie or rauishment, because indeede, the soule which is so firmely and closely vnited to her God, that she cannot easily be drawen thence, is not in her selfe but in God, as a crucified bodie is not in it selfe but vpon the crosse, or as Iuie grasping the wall, is not in it's selfe, but vpon the wall.

7. But to auoyde all equiuocation, know THEO: that Charitie is a place, and a place of perfection: and he that is endued with more Charitie, is more straitly vnited, and fastened vnto God. And we speake not of that vnion which is permanent in vs by manner of habite, be we sleeping, or waking; we speake of the vniõ made by action, which is one of the Exercises of loue and Charitie. Imagine then that S. PAVLE, S. DENIS, S. AVGVSTINE, S. BERNARD, S. FRANCIS, S. CATHERIN of Genua, or of Sienna were yet in this world, and were fallen a sleepe, being wearied with their many labours taken for the loue of God: Propose to your selfe on the other side some good soule, yet not so holy as they, that were in

the

the Praier of Vnion at the ſame time: I would aske you, Theo: who is more vnited, ioyned, and faſtened to God, whether theſe great Saints that ſleepe, or that ſoule that praies? Certes thoſe are the admirable louers; for they haue more Charitie; and their affections, though in ſome ſort a ſleepe, are ſo engaged, and tyed to their Maiſter, that they cannot be ſeparated from him. But you will ſaie vnto me, how can it be, that a ſoule in Praier of Vnion, euen vnto Extaſie, ſhould be leſſe vnited vnto God, then ſuch as ſleepe be they neuer ſo Saintly? Why marke what I tell you Theo: that ſoule is more aduanced in the Exerciſe of vniõ; thoſe in the vnion it ſelfe: theſe are vnited, not vniting thẽſelues, being a ſleepe: but she is vnited ãd is in the actuall practiſe, ãd exerciſe of vniõ.

8. Moreouer this exercíſe of vnion with God may euen be practiſed by short and paſsing, yet frequent, eiaculations of our heart to God, by way of Iaculatorie Praier made to this purpoſe. Ah Iesvs who will giue me the grace to be one ſoule with thee! In fine Lord reiecting the multiplicitie of creaturs I deſire thyne onely vnitie! O God thou art the onely vnitie, and onely one, neceſſarie for my ſoule! Alas, deare friend of my heart, vnite my poore lone ſoule, to thy moſt ſingular Bountie! Ah thou art wholy myne, when shall I be wholy thyne? The Adamant drawes and vnites iron vnto it; ô Lord my Adamant, be my draw-heart, locke, preſſe and vnite my heart for euer vnto thy Fatherly breaſt? Ah ſith I am made for thee, why am I not in thee? Dip this drope of Spirit which thou haſt beſtowed vpon me, into

the Sea of thy Goodneſſe, from whence it flowed. Ah Sauiour I ſeeing that thy heart loues me why doth it not force me to it, I deſiring it should be ſo? Drawe me and I will runne ſeconding thy draughtes, to caſt my ſelfe into thy Fatherly boſome, from whence euerlaſtingly I will not departe.

Of Rapture, and of the firſt ſpecies of the ſame.

CHAPTER. IV.

1. AN Extaſie is called a Rapture, for as much as God doth therby draw and reare vs vp to himſelfe, and a Rapture is termed an extaſie, in that we doe by it, goe and remaine, out of and aboue our ſelues, to be vnited to God. And although the touches by which God drawes vs be admirably ſweete, guſtfull and delicious; yet by reaſon of the force which the diuine Beautie and Bountie haue, to drawe vnto them the attention and application of the mind, it ſeemes, that it doth not onely raiſe vs, but that it doth rauish and beare vs a way. As contrariwiſe, by reaſon of the moſt free conſent, and ardent motion, by which the ſoule rauished, rũnes after the diuine touches, she ſeemes not onely to mount, and eleuate her ſelfe, but that she doth breake out of her ſelfe and caſt her ſelfe into the very Diuinitie. It fals out after the ſame manner, in the moſt infamous extaſie, or

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abominable Rapture of the ſoule, who by the baites of brutall pleaſures, is degraded of her ſpirituall dignitie, and placed below her naturall condition; for in ſo much as she doth willingly follow this accurſed pleaſure, and doth precipitate herſelfe, out of herſelfe, that is, out of her ſpirituall eſtate, she is ſaied to be in a ſenſuall Extaſie: but for as much as the ſenſuall baites, and inticements doe forceably drawe her, and as it were, traile her into this vile and baſe condition, she is ſaied to be rauished, and tranſported, becauſe theſe beaſtly delightes doe depoſe her from the vſe of reaſon and vnderſtanding with ſo furious a violence, that as one of the greateſt Philoſophers ſaieth, a man in this caſe, ſeemes to be fallen into the falling ſickneſſe, ſo is the mind ſwallowed vp and as it were loſt. O men how long will you be ſo made, as to debaſe your naturall dignitie, voluntarily precipitating your ſelues, and diſcending to the condition of brute beaſtes?

2. But my Deare Theo: as touching ſacred Extaſies, they are of three kindes; the one belongs to the Vnderſtanding, th'other to the Affection, and the third to the Action: The one is in Splendour, th'other in feruour, the third in the worke: the one is made by admiration, th'other by deuotion, and the third by operation. Admiration is cauſed in vs by the approch of an vncoth Truth, which we neither know, nor yet hope to know: and if the vncoth Truth we meete with, be accompaned with Beautie and Goodneſſe, the admiratition which proceedeth from it, is vety delicious; So the Queene of Saba finding more true

wisdome in Salomon, then she had imagined, was filled with admiration. And the Iewes experiencing in our Sauiour more knowledge then euer they had beleeued, they were taken with a great admiratiõ. When therefore it pleaseth the Diuine Goodnesse to illuminate our heart with some speciall light, wherby it is raised to an extraordinarie, and sublime contemplation of heauenly Mysteries, then discouering more beautie in them, then it could haue imagined, it fals into Admiration.

3. Now admiration of pleasant things doth closely fixe and glew the mind to the thing admired, as well by reason of the excellent beautie which admiration discouers vnto it, as also by the noueltie of this excellencie, the vnderstanding neuer thinking to haue gazed enough, vpon that which it neuer sawe before, and yet is so agreeable to the viewe: Sometimes also besides this, God doth impart to the soule, a light not onely cleare, but euen encreasing in clearenesse, as the breake of the day, and thé, as such as haue found a goldé Myne, doe still breake more earth, still to finde more of that wished mettle, so the vnderstanding doth still diue deeper and deeper into the consideration and admiration of his diuine obiect: for euen as admiration was the cause of Philosophie and the attentiue studie of naturall things, so it was the cause of Contẽplation, and mysticall Diuinitie; ãd whereas this admiratiõ being strõg, keepes vs without our selues ãd aboue our selues by a liuely attẽtion, and applicatiõ of our vnderstãding to heauẽly things, it carries vs cõsequẽtly into Extasie.

Of the

Of the ſecond Species of Rapture.
CHAPTER. V.

1. GOd drawes mens minds vnto him, by his ſoueraigne Beautie, and incomprehenſible GOODNESSE, which two excellences are but one Supreame Diuinitie, moſt ſingularly faire and good together. Euery thing aimes at GOOD and FAIRE, euery thing lookes that way, and are ſtirred and ſtaied by it; GOOD and FAIRE, is deſirable, amiable, and deare vnto all; for it, all things doe and will, whatſoeuer they will or doe. And FAIRE becauſe it doth attract, and recall all things to it ſelfe, the Grecians giues it a name which ſignifies to recall. In like manner, light is the true picture of GOOD eſpecially in that, light doth recollect, reduce and turne all things towards it ſelfe, whēce the Sunne amongſt the Grecians is named from a word, which ſhewes that his effect is to gather together, vnite, and aſſemble things diſperſed; as GOODNESSE doth turne all things vnto it ſelfe, being not onely the ſoueraigne vnion, but ſoueraignely vniting, ſince all things deſire it, as their Principall conſeruation, and laſt end; ſo that in concluſion GOOD and FAIRE are but one and the ſame thing, becauſe all things doe couet GOOD and FAIRE.

2. This diſcourſe THEO: is almoſt entirely compoſed of the words of the Diuine S. DENIS of Areopagite: and verily it is certaine that the Sūne,

Source

Source of corporall light, is the true picture of GOOD and FAIRE: for amongſt purely corporall creaturs, there is neither Goodneſſe, nor Beautie equall to that of the Sunne. Now the BEAVTIE and GOODNESSE of the Sunne conſiſteth in his light, without which nothing would be FAIRE, nothing GOOD in this corporall world: as FAIRE, he lighteneth all, as GOOD he heateth and quickneth all: in ſo much as he is FAIRE and cleare, he drawes vnto him all the eyes of the world that haue ſight; In ſo much as he is good, and doth heate, he gaines vnto himſelfe all the appetits and inclinations of this corporall world: for he doth extract and drawe vp the exhalations and vapours, he toucheth and makes riſe from their originalls, Plantes and liuing creatures; nor is there any generation to which the vitall heate of this great light doth not contribute. So God, Father of light, ſoueraignely Good and FAIRE, by his beautie drawes our Vnderſtanding to contemplate him, and by his GOODNESSE our wills to loue him; as Faire, replenishing our vnderſtanding with delight, he poures his loue into our wills; as Good, filling our wills with his loue he excits our vnderſtanding to contemplate him; Loue prouoking vs to Contemplation, and Contemplation to loue: whence it followes that Extaſies and Raptures depend wholy of loue, for it is loue that carries the vnderſtanding to Contemplation, and the will to vnion ſo that finally we muſt conclud with the great S. DENIS, that Diuine Loue is extaticall, not leauing Louers to liue to themſelues, but to the thing beloued: for which cauſe the admirable Apoſtle S.

Pavle, being poſſeſſed of this diuine Loue, and participating the extaticall force thereof, with a diuinely inſpired mouth, I liue, ſaied he, not I, but Iesvs-Christ liues in me, as a true Louer gone out of himſelfe into God; he liued now not his owne life, but the life of his beloued, as being ſoueraignely amiable.

3. Now theſe Raptures of loue, are exerciſed vpon the will in this ſort, God toucheth it with the touches of his ſweeteneſſe, and the, as a needle touched with an Adamant, doth turne and tend towards the Pole forgetfull of its inſenſible condition; ſo the will touched with heauenly loue, doth lanche out, and aduace it ſelfe towards God, leauing all earthly pretentions, and by that meanes fals into a Rapture, not of knowledge, but of fruition; not of admiration, but of affection; not of ſcience, but of experience; not of ſight, but of taſte and feeling. It is true as I haue already ſignified, the vnderſtanding enters ſometimes into admiration, ſeeing the ſacred delight which the will takes in her Extaſie, as the will often takes pleaſure to perceiue the vnderſtanding in admiration, ſo that theſe two faculties doe enterchang their rauiſhments: the view of Beautie making vs loue it, and the loue thereof making vs view it. Rarely is a man made hote by the ſunne beames, that he is not alſo lightened, or lightened and not made hote. Loue doth eaſily make vs admire; and admiration, loue.

3. Howbeit the two Extaſies of the vnderſtanding and will, are not ſo mutuall but that the one is often found without the other; for as the Phi-

loſo-

losophers did better know, then loue their Creatour; so ordinarily good Christians doe more loue then know him, and consequently the abundance of knowledge, is not alwayes followed with the abundance of loue, like as the abundance of loue is not still accompaned with the abundance of knowledge, as elsewhere I haue noted. Now if the Extasie of admiration be alone, we are not made better by it, following that which he saied, who was drawen vp in Extasie into the third heauen: If I knew, quoth he, all the Mysteries and Sciences, and should wãt Charitie, I am nothing; and therefore the euill Spirit can put into an Extasie, if we may so saie, and rauish the vnderstanding, by proposing vnto it wonders which holds it in suspence eleuated aboue its naturall forces, and by such lightes he can afford the will a kind of vaine, daintie, nice, and imperfect loue, by way of complacence, satisfaction, and sensible consolation. But to put the will into a true Extasie, wherby it is entirely and powerfully ioyned vnto the diuine Goodnesse, appertaines onely to that soueraigne Spirit, by whom the Charitie of God is diffused into our hearts

Of the signes of a good Rapture, and of the third Species of the same.

CHAPTER. VI.

1. AND indeede THEO: there haue bene many in our age, that both themselues and

others with them beleeued, that they were frequently by the diuine power drawen into Extaſie, and yet in the end it was diſcouered, that all was but illuſions, and diabolicall amaſſements. A certaine Prieſt in S. Avgvstines time put himſelfe into Extaſies when he pleaſed, by ſinging, or hearing ſunge certaine mournefull, and pitifull ditties, and that onely to pleaſe their curioſitie, who deſired to view this Spectacle. But that which is moſt admirable is, that his Extaſie went ſo farre, that he did not feele fire which was applied vnto him, ſaue after he was come to himſelfe; and yet if ſome ſpoke with a ſhrill voice, he would heare them as from a farre off, yet did he not breath. The Philoſophers themſelues did acknowledge certaine Species of naturall Extaſies, cauſed by a vehement application of the mind to the conſidetion of high things: Wherefore we muſt not thinke it ſtrang if the diuell to plaie the Ape, to beguile ſoules, to ſcandalize the weake, and to transforme himſelfe into an Angell of light, cauſe Rapturs in certaine ſoules, who are not ſolidly inſtructed in true pietie.

2. To the end then, that one might diſcerne Diuine Extaſie from humane and diobolicall; Gods ſeruants haue left many documents: But for my part, it ſhall ſuffice for my purpoſe, to propoſe vnto you two markes of the good and holy Extaſie. The one is that the holy Extaſie doth neuer ſo much charge, and affect the vnderſtanding as the will, which it doth ſtirre vp, enkindle, and fill with a ſolide affection towards God; ſo that, if the Exſtaſie be more faire then Good; more bright the

hote; more ſpeculatiue then affectiue, it is very doubtfull, and worthy of ſuſpition. I doe not ſaie, that one may not haue Rapturs, yea Prophetiall viſiõs without Charitie: for as I know well, one may haue Charitie without being rauished, or prophecying, as one may alſo be rauished and propheçie, without hauing Charitie: but I affirme that he that in his Rapture hath more light of vnderſtanding to admire God, then heate of will to loue him, is to ſtand vpon his garde: for it is to be feared that this extaſie may be falſe, and rather puff vp the mind then edifie, putting him indeede as another Saule, Balaam, and Caiphas amongſt the Prophets, yet leauing him amongſt the reprobate.

3. The ſecond marke of true Extaſies conſiſteth in the third ſpecies of Extaſies which we touched aboue; an Extaſie wholy ſacred, wholy amiable, and which crownes the two others; and it is the Extaſie of the worke and life. The entire obſeruance of Gods commãdement is not within the bounds of mans ſtrength, yet is it within the the confins of the inſtinct of mans mind, as being moſt conformable to naturall light and reaſon: ſo that liuing according to Gods Commandements, doth not put vs by our naturall inclination, yet beſides God's Cõmandmets, there are certaine heauenly inſpirations, to the effecting of which, it is not onely requiſite that God doe raiſe vs aboue our owne ſtrength, but alſo he muſt eleuate vs aboue our naturall inſtincts and inclinations, becauſe allbeit theſe inſpirations are not oppoſite to humane capacitie, yet doe they ex-

ceede

ceede it, ſurmounte it, and are placed aboue it, in ſuch ſort as we doe not then liue a ciuill, honeſt, and Chriſtian life onely, but a ſupernaturall, ſpirituall deuoute, and extaticall life, that is, a life which in all reſpects is without the compaſſe, and aboue the condition of our nature.

4. Not to ſteale, not to lye, not to commit luxurie, to praie to God, not to ſweare, in vaine to loue and honour ones Father, not to kill; is to liue according to mans naturall reaſon: but to forſake all our fortuns, to fall in loue with Pouertie, to entitle and obſerue her in the qualitie of a moſt delightfull Miſtreſſe, to repute reproches, contemptes, abiections, perſecutions, martyrdomes, Felicities, and beatitudes, to containe ones ſelfe within the termes of an abſolute chaſtitie, and in fine to liue amidſt the world and in this mortall life, contrarie to the worlds opinions and MAXIMES, and againſt the currant of the worlds floode, dayly by reſignatiõs, renunciatiõs, and abnegations of our ſelues, is not to liue naturally but ſupernaturally: it is not to liue in our ſelues, but with out and aboue our ſelues; and becauſe none is able to raiſe himſelfe in this manner aboue himſelfe, vnleſſe the Almightie draw him; thence it is that this kind of life is a perpetuall rauishment, and a continuall Extaſie in action and operation.

5. You are dead, ſaied the great Apoſtles to the Rodians, and your life is hidden with IESVS CHRIST in God: Death ſeperats the ſoule from the bodie, and the confines thereof. What will then theſe words of the Apoſtle ſaie, THEO: you

are dead; it is as much as though he had ſaied, you liue not in your ſelues, nor with in the compaſſe of your naturall condition; your ſoule doth not now liue according to her ſelfe but aboue herſelfe. The Phenix is Phenix in this, that by the helpe of the Sunne beames she doth annihilate her owne life, to exchang it, for one more ſweete and vigorous, hiding as it were her life vnder the dead cinders. Silke-wornes doe chang their beeing, of wormes, becoming butterflies; Bees are bred wormes, then they turne Nymphes, and creepe, and finally they become flying bees. We doe the like, THEO: if we be ſpirituall: for we forſake our naturall life to liue a more eminent life and aboue our ſelues, hiding all this new life in God with IESVS CHRIST who alone ſees, knowes, and beſtowes it. Our new life, is heauenly loue, which doth quicken and animate our ſoule, and this Loue is wholy hidden in God, and Godly things with IESVS CHRIST: for as the ſacred Euangelicall Text ſaieth, after our Sauiour had a while showen himſelfe to his Diſciples in mounting to heauenwards, at length he was ẽuironed with a cloude, which tooke him and hid him frõ their view. IESVS CHRIST thẽ aboue is hidden in God. And IESVS CHRIST is our loue, which is the life of our ſoule: Therefore our life is hidden in God with IESVS CHRIST, and when IESVS CHRIST who is our Loue, and cõſequẽtly our ſpirituall life, shall appeare in the day of Iudgmẽt, we shall thẽ appeare together with him in glorie, that is, IESVS CHRIST our Loue will glorifie vs, cõmunicating vnto vs his felicitie, ãd brightneſſe.

How Loue is the life of the ſoule, with a continuation of the extaticall life.

CHAPTER. VII.

1. THe ſoule is the firſt act and principle of all the vitall motions of man, and as Ariſtotle expreſſeth it, the PRINCIPLE wherby we liue, feele, and vnderſtand; whence it followes, that from the diuerſitie of motions, we gather the diuerſitie of lifes; ſo that beaſtes that haue no naturall motion, are entirely lifeleſſe. Euen ſo, THEO: Loue is the firſt ACT or PRINCIPLE of our deuote or ſpirituall life, by which we liue, feele, and moue: and our ſpirituall life is ſuch, as are the motions of our loue; and a heart that wants motion and affection, wants loue; as contrariwiſe a heart poſſeſſed of loue, is not without Loue-motions. As ſoone therefore as we haue ſet our affection vpon IESVS CHRIST, we haue conſequently placed in him, our ſpirituall life. Now our Loue is hidden in God aboue, as God was hidden in it, while he was heare belowe: Our life therefore is hidde in him, ād whē he ſhall appeare in glorie, our life, and our Loue ſhall likewiſe appeare with him in God. Hence S. IGNATIVS, as S. DENIS reporteth, affirmed that his Loue was crucified, as though he would haue ſaied, my naturall and humane loue with all the paſsions that depend of it, is nailed to the croſſe: I haue put it

to death as a mortall Loue, which made my heart liue a mortall life: and as my Sauiour was crucified and died according to his mortall life, to riſe againe to an immortall life, ſo did I die with him vpon the Croſſe according to his naturall loue, which was the mortall life of my ſoule, to th'end I might riſe againe to the ſupernaturall life of a loue which in that it can be exerciſed in Heauen, is alſo immortall.

2. When therefore we ſee a ſoule that hath Raptures in Praier, by which she goes out of her ſelfe and mounts vnto God, and yet hath no Extaſies in her life, I meane, leades not an exemplar life, vnited to God, by abnegation of worldly deſires, mortification of the will and naturall inclinations; by an interiour calmeneſſe, ſimplicitie, humilitie, and aboue all, by a continuall Charitie: beleeue it, Theo: all theſe Raptures are exceedingly doubtfull, and dangerous; Theſe are Raptures fit to ſtirre vp men to admiration, but not to ſanctifie them. For what can it profit the ſoule to be reared vp in rauishment to God by Praier, while in her life and conuerſation she is rauished by earthly, foule, and naturall affections? to be aboue herſelfe in Praier, and belowe her ſelfe in life and operation? To be Angelicall in Meditation, and brutall in conuerſation? It is to hault on both ſides; to ſweare by God, and yet by Melchon: In fine it is a true marke that ſuch Raptures and Extaſies, are but fraudes and deluſions of the diuell. Happie are they who liue a ſupernaturall and extaticall life, aduanced aboue themſelues, alltough in Praier they be not rauished.

There

There are many Saints in heauen who were neuer in Extaſie, or Rapture of contemplation: for how many Martyrs, holy men and women, are mentioned in hiſtories, who neuer had other priuiledge in Praier, then that of deuotion and feruour? But there was neuer Sainte, who had not the Extaſie and Rapture of life and operation, ouercomming themſelues with their naturall inclinations.

3. And who ſees not I praie you THE: that it is the Extaſie of life ād operatiō that the great Apoſtle ſpeakes off, eſpecially when he ſaieth, I liue not I, but IESVS CHRIST liueth in me: for he himſelfe doth expoſe it in other termes to the Romans, ſaying, that our old man is crucified together with IESVS CHRIST; that we are dead to ſinne with him, and that we are alſo riſen with him, to walke in newneſſe of life, and not be any longer ſlaues to ſinne. Behold, THEO: how two men are repreſented in each of vs, and conſequently two liues: the one of the old man, which is the old life; as we ſaie of an Eagle, who being growen into old age, is glad to drag her plumes, not being after able to take flight: the other is the life of the new man, which, alſo is a new life, as that of the Eagle, who being disburdened of her old feethers which she had shaken off into the ſea, recouers new ones, and being growne young againe, flies in the newneſſe of her forces.

4. In the firſt life we liue according to the old man, that is, according to the defaultes, weakeneſſe and infirmitie, contracted by out firſt Father Adams ſinne; and therefore we liue to Adams ſinne, and our life is a mortall life, yea death it

ſelfe: In the ſecond life, we liue according to the new man, that is according to the graces, fauours, ordinances, and will of our Sauiour, and conſequently, we liue to ſaluation and Redemption, and this new life, is a liuing, vitall, and quickning life, but whoſoeuer would attaine the new life, he muſt make his way by the death of the old, crucifying his flesh with all the vices and concupicences thereof, interring it in the holy water of Baptiſme, or in penance; as Naman did drowne and burie in the waters of Iordain, his leporous and infected old life, to liue a new, ſound, and ſpotleſſe life: for one might well haue ſaied of him, that he was not now the old leporous, ſtinking, infected Naman: but a new, neate, ſound, and comely Naman, becauſe he was dead to leproſie, but ſuruiued to health, and integritie.

5. Now, whoſoeuer is raiſed vp againe to this new life of our Sauiour, he neither liues to himſelfe, in himſelfe, or for himſelfe, but to his Sauiour, in his Sauiour, ād for his Sauiour. Thinke ſaieth S. Paule, that you are truely dead to ſinne, but liue to God in our Sauiour IESVS CHRIST.

An admirable exhortation of S. Paule to the extaticall and ſupernaturall life.

CHAPTER. VIII.

1. BVt finally, me thinkes S. Paule, makes the moſt forceable preſsing, and admirable argument,

gument, that euer was made, to vrge vs all to the Extaſie, and Rapture of life and operation. Marke Theo: I beſeech you, be attentiue, and ponder the force and efficacie, of the ardent and heauenly words of this Apoſtle, rauished and tranſported with the loue of his Maiſter. Speaking then of himſelfe (and the like is to be ſaied of euery one) the Charitie, ſaieth he of Iesvs Christ, doth preſſe vs, yes Theo: nothing doth ſo much preſſe mans heart, as loue; if a man knowe that he is beloued, be it of whom it will, he is preſſed to loue mutually. But if an ordinarie fellow be beloued by a great Lord, he is yet more preſſed; if of a powerfull Monarke, how much more is he preſſed? And now I praie you, knowing well that Iesvs Christ the true Eternall God Omnipotent, hath loued vs, euen to ſuffering death for vs, and the death of the croſſe, is not this ô my deare Theo: to haue our hearts in the preſſe, to feele them forceably preſſed, and pereeiue loue ſquiſed out of them by violence and conſtraint, which is ſo much more violent, by how much it is more amiable and louelie? But in what ſort doth Charitie preſſe vs? the Charitie of Iesvs Christ, doth preſſe vs, ſaieth his holy Apoſtle, waighing this matter. But what doth theſe words (waighing this matter) import? It imports, that our Sauiours Charitie doth preſſe vs then eſpecially, when we doe waigh, conſider, ponder, meditate, and remaine attentiue to this reſolution of faith. But what reſolution? marke, my Good Theot: how he goes engrauing, emplanting, and forcing his conceite into our hearts. Waighing this, ſaieth he; and what?

That if one be dead, and IESVS CHRIST died for all. Certes it is true, if a IESVS CHRIST died for all, all the are dead, in the perſon of this onely Sauiour, who died for them: and his death is to be imputed vnto them, ſince it was endured for them, and in conſideration of them.

2. But, what followes out of all this? me thinkes I heare that Apoſtolicall mouth, as a thunder, making an outcrie to the eares of our hearts; It followes then ô Chriſtians, what IESVS CHRIST dying for vs, deſired of vs. And what did he deſire of vs, but that we ſhould be conformed vnto him, to th'end, ſaieth the Apoſtle, that ſuch as liue, ſhould henceforth no more liue to themſelues, but to him that died, and roſe for them. Deare God, THEO: how powerfull a conſequence is this in the matter of Loue! IESVS CHRIST died for vs, by his death he hath giuen vs life; we doe not liue but in ſo much as he died, he died for vs, to vs, and in vs. Our life then, is no more ours, but his who did purchaſe it vs, by his death: we are not therefore any more to liue to our ſelues, but to him, nor in our ſelues, but in him, nor for our ſelues but for him. A yoũg Girle of the Ile of Seſtos, had brought vp an Eagle, with ſuch diligẽce as little childrẽ are wonte to beſtowe vpon ſuch emploiments: the Eagle being come to her grouth, began by little and little to find her winge, and flie at bird's, following her naturall inſtinct, afterwards getting more ſtrength, she ſeaſed vpon wild beaſts, neuer failing faithfully to bring home the prey to her deare Miſtreſſe, as in acknowledgment of the breeding, which she had from her. Now it happe-

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ned vpon a day that this young damſell died, while the poore Eagle was rouing abrode, and her bodie according to the couſtome of thoſe times, and places, was publickly placed vpon the funerall Pile to be brunt; but euen as the flame began to ſeaſe hpon her, the Eagle came in, with a quicke flight, and beholding this vnlooked for, and ſad ſpectackle, ſtrooke through with griefe, she looſed her talons, let fall her prey, and ſpred herſelfe vpon her poore beloued Miſtreſſe; and couering her with her wings, as it were to defend her from the fire, or for pities ſake to embrace her, she remained there conſtant and immoueable, couragiouſly dying and burning with her, the ardour of her affection not giuing place to the ardour of flames and fire, that by that meanes she might become the Victime ad Holocavste of her braue and prodigious loue, as her Miſtreſſe was already of death and fire.

3. O Theo: to what a high flight this Eagle moues vs! our Sauiour hath bred vs vp from our tender youth, yea he formed vs, and receiued vs as a louing Nource into the armes of his Diuine Prouidence, euen from the time of our Conception.

Not beeing yet, thy holy hand did make me:
Scarce borne, into thy armes thy loue did take me.

He made vs his owne by Baptiſme, and by an incomprehenſible loue doth tenderly nourish both our bodie and ſoule: to purchace vs life, he ſuffered death, and with his owne flesh and blood hath fed vs: Ah what reſts then, my deare Theo:

what Concluſion are we to draw from hence; but onely, that ſuch as liue, ſhould liue no more to them ſelues, but to him that died for them; that is to ſaie, that we ſhould conſecrate all the moments of our life, to the Diuine Loue of our Sauiours death, bringing home to his glorie all our preys, all our conqueſts, all our actions, all our thoughts and affections? Let vs behold, THEO: this heaueuly Redeemour extended vpon the Groſſe, as vpon a funerall Pile of honour, where he died of Loue for vs, yea of loue more painefull then death it ſelfe, or a death more pleaſant then loue it ſelfe: Ah doe we not ſpiritually caſt our ſelues vpon him, to die vpon the Groſſe with him, who for the loue of vs freely died? I will hold him, ſhould we ſaie, if we had the Eagles generoſitie, and will neuer depart from him; I will die with him, and burne in the flames of his loue; one and the ſame fire ſhall conſume the Diuine Creatour, and the miſerable creature. My IESVS is wholy myne, and I am wholy his, I will liue and die vpon his breaſt, nor life nor death ſhall euer ſeparate me from him. Thus is the holy Extaſie of true loue practiſed while we liue not according to humane reaſon and bent, but aboue them, following the inſpiration and inſtinct of the heauenly Sauiour of our ſoules.

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Of the ſupreame effect of affectiue loue, which, is the death of Louers, and firſt of ſuch as died in loue.

CHAPTER. IX.

1. LOue is ſtrong, as death; death doth ſeperate the ſoule of him that dies from the bodie, and from all earthly things: Sacred loue doth ſeperate the Louers ſoule from the bodie, and all earthly things; nor is there any other difference, ſauing that death doth that in effect, which loue ordinarily doe onely in affection. I ſaie ordinarily, Theo: becauſe holy loue is ſometimes ſo violent that euen in effect, it cauſeth a ſeparation betwixt the bodie and the ſoule; making the Louers die a moſt happie death, much better then a thouſand liues.

2. As it is proper to the Reprobate to die in ſinne; ſo is it proper to the Elect to die in the Loue and Grace of God, yet in a different manner. The iuſt man neuer dies vnprouided; for to haue perſeuered in Chriſtian Iuſtice euen to the end, was a good prouiſion for death. He dies indeede ſometimes ſodainely, or a ſodaine death. For this cauſe the moſt wiſe Church in her Litanies doth teach vs not onely to demand, to be deliuered frō ſodaine death, but ſodaine ād vnprouided death: It is no worſe for being ſodaine, if it be not withall vnprouided. If ſome weake and common ſoules, had ſeene fire frō

Heauen

Heauen fall vpon the great S. SIMEON Stilits head, and kill him, what would they haue thought, but thoughts of ſcandall? yet are we to make no other conceit of the matter then that this great Saint, hauing perfectly ſacrificed himſelfe to God in his heart already wholy conſumed with loue, the fire came from Heauen to perfect the Holocauſte and entirely burne it; for the Abbot Iulian, being a dayes iorney off, ſaw his ſoule aſcend to Heauen, and thervpon cauſed incenſe to be offered in thankesgiuing to God. The Bleſſed man, Good Cremonius, on a certaine day, ſet vpon his knees moſt deuotly to heare Maſſe, roſe not at the Ghoſpell according to cuſtome, whēce thoſe that were about him, looked vpon him, and perceiued he was dead. There haue bene in our time moſt famous men for vertue and learning, found dead, ſome in the confeſsion ſeat, others while they heard the Sermon: yea ſome haue bene ſeene falling downe dead at their going out of the Pulpet where they had preached with great feruour; and all theſe deaths were ſodaine, yet not vnprouided. And how many Good people doe we ſee die of Apoplexies, Lethargies, and a thouſand other wayes, very ſodainely; others of madneſſe and frenſie without the vſe of reaſon? and all theſe, together with children who are baptiſed died in Grace and conſequently in the Loue of God. But how could they die in the Loue of God, ſince they thought not of God, at the time of their departure?

3. Learned men, THEO: looſe not their knowledge while they are a ſleepe, for ſo they would be

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vnlearned at their awaking, and be forced to returne to ſchoole. The like it is of all the habits of Prudence, Temperance, Faith, Hope, and Charitie: They are continually in the iuſt mans heart, though they be not alwayes in action. While a man ſleeps, it ſeemes that all his habits ſleepe with him, and when he awakes, awake with him. So a iuſt man dying ſodainely, or oppreſſed by a houſe falling vpon him, kill'd by Thunder, or ſtifled with a catarre, or elſe dying out of his ſenſes by the violence of a hote Ague, dies not indeede in the exerciſe of holy Loue, yet dies he in the habit thereof, wher-vpon the wiſe-man ſaieth, if the iuſt-man be preuented by death, he ſhall be in a place of refreshing: for it ſufficeth to obtaine eternall life to die in the ſtate and habit of loue and Charitie.

4. Yet many Saints haue departed this life, not onely in Charitie, and with the habite of heauenly loue, but euen in the act and practiſe thereof. S. Avgvstine deceaſed in the exerciſe of holy contrition, which cannot be without Loue. S. Hierom in exhorting his deare children to the loue of God, their neighbours, and vertue. S. Ambrose in a Rapture, ſweetely diſcourſing with his Sauiour, immediatly after he had receiued the holy Sacrament of the Altar. S. Antonie of Padua after he had recited a hymne of the glorious virgin-mother and while he ſpoke with great ioye to our Sauiour. S. Thomas of Aquine, ioyning his hands, eleuating his eyes towards Heauen, raiſing his voice very high, and pronouncing by way of iaculation, with great deuotion theſe words of the

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Cáticles,(the laſt which he had expounded,)Come vnto me, my dearly beloued, and let vs goe togeinto the fields. All the Apoſtles, and in a manner all the Martyrs died in Praier. The Bleſſed and Venerable Bede, hauing foreknowne by reuelation the time of his departure, went to Euenſong (and it was vpõ the Aſcenſion day)and ſtanding vpõ his feete, leaning onely vpon the reſts of his ſeate, without any diſeaſe at all, ended his life with the end of the Euenſong, as it were directly to follow his Maiſter aſcending vnto Heauen, there to enioye the bright morning of eternitie, which knowes no euening. Iohn Gerſon Chancellour of the vniuerſitie of Paris, a man ſo learned and pious that as Sixtus Senenſis ſaieth, one can hardly diſcerne whether his learning outſtripped his pietie or his pietie his learning, hauing explicated the fift proprietie of diuine loue, recorded in the Canticle of Canticles, three dayes after making shew of a very liuely countenance and courage, expired pronouncing and iterating by way of iaculatorie Praier, theſe holy words drawen out of the ſame Canticles? ô God thy loue is ſtrong as death. S. MARTIN as is knowen, died ſo attentiue to the exerciſe of his deuotions, that he could not ſpeake another word. S. Lewis that great king amongſt Saints, and great Saint amongſt kings, being infected with the plague, praied ſtill, and then hauing receiued his heauenly VIATICVM, caſting abrode his armes in mãner of a Croſſe, his eyes fixed vpon Heauen, yeelded vp the ghoſt ardently ſighing out theſe words with a perfect confidence of loue, ah Lord I will enter into thy houſe, I will

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adore thee in thy holy Temple, and bleſſe thy name. S. Peter Celeſtine, wholy poſſeſſed with afflictions, which one can ſcarcely ſpeake off, being come to the periode of his daies, began to ſing, as a ſacred Nitingale, the laſt Pſalme making theſe louing words the cloſe of his life and ſong. Let every Spirit Praise our Lord. The Admirable S. Eusebius, ſurnamed the ſtranger, deceaſed vpon his knees in feruent Praier: S. Peter Martyr writing with his owne finger and blood the Confeſsion of Faith for which he died, and vttering theſe words, Lord into thy hands I commend my Spirit: And the great Iaponian Apoſtle S. Francis Zauerius, holding and kiſſing the image of the Crucifix, and repeating at euery turne of a hand, this Eiaculation of heart. O Iesvs, the God of my heart,

Of ſome that died by and for diuine Loue.

CHAPTER. X.

1. All the Martyrs Theo: died for the Loue of God; for when we ſaie many died for the faith, we meane not, that they died for a dead faith, but for a liuely faith, that is, quickned by Charitie: And the confeſſion of Faith, is not ſo much an act of the vnderſtanding, and of Faith, as of the will, and of the Loue of God. And thus the great S. Peter conſeruing Faith in his heart

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the day of his Maiſters, did yet quit Charitie, refuſing in words to profeſſe him to be his Maiſter, whom in heart he acknowledged to be ſuch. But there were yet other Martyrs who died expreſſely for Charitie alone, as our Sauiours great Forerunner, who was martyred for brotherly correction; and the glorious Princes of the Apoſtles S. PETER and S. PAVLE, but eſpecially S. PAVLE was put to death for hauing reclamed thoſe women to a pious and pure life, whom that infamous Nero had wrought to lewdneſſe: The holy Bishops Staniſlaus, and S. THOMAS of Canterburie, were ſlaine for a matter that touched not Faith, but Charitie. In fine a great part of ſacred Virgin-Martyrs were put to ſlaughter for the Zeale they had to conſerue their Chaſtitie, which Charitie had cauſed them to dedicate to their heauenly Spouſe.

2. But there are ſome of the Sacred Louers that doe ſo abſolutly giue themſelues ouer to the exerciſes of Diuine Loue, that holy fire doth waſt and conſume their life. Griefe doth ſometimes ſo long hinder ſuch as are afflicted, frō eating, drinking, or ſleeping, that in the ēd weakened and waſted they dye; whervpon it is a common ſaying, that ſuch died of Griefe: but it is not ſo indeede; for they died through euacuation, and defect of ſtrength. True it is, ſith this faintneſſe tooke them by reaſon of griefe, we muſt auerre, that though they died not of griefe, yet they died by reaſon of griefe, and by griefe: ſo my deare THEO: when the feruour of holy loue is great, it giues ſo many aſſaults to the heart, ſo often woūds

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it, cauſeth in it ſo many langours, ſo ordinarily melts it, and puts it ſo frequently into Extaſies ad Raptures, that by this meanes, (the ſoule being almoſt entitely occupied in God, not being able to afford ſufficient aſsiſtance to nature, cõueniently to diſgeſt and nourish) the ſenſible and vitall ſpirits begin by little ad little to faile, life is shortned, and death approcheth.

3. O God, Theo: how happie this death is! How delightfull is this loue-dart, which wounding vs with the incurable wound of heauenly loue, makes vs for euer pining and ſicke with ſo ſtrong a beating of the heart, that at length we muſt yeeld to death. How much, doe you thinke, did theſe ſacred langours, and labours vndergone for Charitie, shorten the dayes of the Diuine Louers S. Catherin of Sienna, S. Francis, Little Staniſlaus Boſca, S. Charles, and many hundreds more who died in their youth? Verily as for S. Francis, from the time he receiued his Maiſters holy Stigmats, he had ſo violent and ſtinging paines, gripes, conuulſions and deſeaſes, that he had nothing left on him but skinne and bones; and he ſeemed rather to be an Anatomie, or a picture of death, then one liuing and breathing.

How ſome of the heauenly Louers died euen of Loue.

CHAPTER. XI.

1. All the Elect then, Theo: deceaſed in the habit of holy loue; but further, ſome died

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euen in the exerciſe of it, ſome againe for it, others by it. But that which belongs to the ſoueraigne degree of loue, is, that ſome die of loue; ād thē it is, that loue doth not onely woūd the ſoule, ād thereby make her languish, but doth euen pearce her through, hitting directly on the midſt of the heart, and ſo deeply, that it forceth the ſoules departure out of the bodie, which fals out in this manner. The ſoule powerfully drawen by the diuine ſweeteneſſe of her Beloued, to complie of her part with his deare allurements, forcibly ſprings out, and to her power tends towards her deſired attracting friend, and not being able to draw her bodie after her, rather then to ſtaie with it in this miſerable life, she quits it and gets cleare, lonely flying as a faire doue into the delicious boſome of her heauēly Spouſe. She throwes her ſelfe vpon her Beloued, and her Beloued doth draw and force her to himſelfe. And as the Bridgroome leaues Father and mother to adheare to his deare Bride. So this chaſte Bride forſaketh flesh and blood to be vnited to her Beloued. Now it is the moſt violent effect that a loue worketh in a ſoule, and which requires a great precedent puritie from all ſuch affections as may detaine the ſoule priſoner either to the world or to the bodie, ſo that like as fire hauing by little and little ſeperated the Eſſence from its maſſe, and wholy purified it, at length it alſo driues out the QVINT-ESSENCE; euen ſo holy Loue hauing retired mans heart from all fantaſies, inclinatiōs, and aſsions as farre fourth as may be, doth at length vrge the ſoule out, to the end that by that paſſage, pretious in the ſight

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of God, she might passe to eternall glorie.

2. The great S. Francis, who in the matter of heauenly loue comes still before myne eyes, could not possibly escape dying by loue, by reason of the manifould and great langours, Extasies and trances which his loue to God, who had exposed him to the whole worlds view, as a Miracle of Love, would not onely haue him die for loue, but euen of Loue. For consider, I beseech you his death. Perceiuing himselfe vpon the point of his departure, he caused himselfe to be laied naked vpon the ground, where hauing receiued a habite for God's sake, which they put on him, he made a speach to his bretheren, encouraging them to loue and feare God, and his Church; made our Sauiours passiō be red, and then with an extreame feruour began the 141. Psalme. With my voice I haue cried to our Lord; with my voice I haue Praied to our Lord: and hauing pronounced these last words, o Lord bring forth my soule out prison, that I may praise thy holy name, the iust expect me, till thou reward me; he died the 45. yeare of his age. Who sees not, I beseech you Theo: that the Seraphicall man, who had so instantly desired to be martyred, and to die for loue, died in the end of loue, as in another place I haue explicated.

3. S. Magdalen hauing for the space of 30. yeares liued in a caue which is yet to be seene in Provinge rauished seuen times a day, and borne vp in the aire by Angels, as though it had bene to sing the seuen Canonicall houres in their Quire, in the end, vpon a Soneday she came to Church,

where her deare Bishop S. Athanasius finding her in contemplation, her eyes full of teares, and her armes stretched out, he communicated her, and soone after, she deliuered vp her blessed soule, who once a gaine for good and all, went to her Sauiours feete, to enioye the BETTER PART which she had already made choice off heare belowe.

4. S. BASILE had contracted a strict friendshipe with a PHISITION, a Iewe by nation and religion, with intention to bring him to the faith of IESVS CHRIST, which neuertheleese he could not effect, till such time, as, deceased by youth, old age and labours, being vpon the point of dying, he enquired of the PHISITION, what opinion he had of him, conturling him to speake freely, which the PHISITION refused not, but feeling his pulse, told him, there was no remedie (quoth he) before the Sunne set you will depart this life. But what will you saie, replied the patient, if to morrow I shall be aliue? I will become Christian, I promisse you, saied the PHISITION. With this the Saint praied to God, and obtained a prolongation of his owne temporall life, for the good of his PHISITIONS spirituall life, who, hauing seene this Miracle, was conuerted: and S. Basile rysing courageously out of his bed went to the Church, and baptised him with all his Familie: then being returned to his chamber, and gotten to bed, after he had passed a good space with our Sauiour in Praier, he holily exhorted the assistants to serue God with their whole heart, and finally seeing the Angels approch, pronouncing with an extreame delight

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theſe words, ô God I recommend vnto thee my ſoule, and reſtore it into thy hands, he died. But the poore conuerted Phiſition, ſeeing him thus deceaſed, colling him, and melting into teares vpon him: ô great Seruant of God Baſile, quoth he, indeede if thou hadſt liſt, thou had'ſt no more died to day, then yeſterday. Who doth not ſee that this death was wholy frō loue? And the Bleſſed S. Tereſa, reuealed after her death, that she died with an impetuous aſſault of loue, Which had bene ſo violent, that nature not able to ſupport it, the ſoule departed towards the beloued obiect of her loue.

A wonderfull hiſtorie of the death of a gentleman who died of loue vpon the Mount-Oliuet.

CHAPTER. XII.

1. BEſides that which hath bene ſaied, I haue light vpō a hiſtorie, which being extreamly admirable, is yet more credible to ſacred Louers; ſince, as the holy Apoſtle ſaieth Charitie doth eaſily beleeue all things, that is, she doth not eaſily ſuſpect one of lying; and vnleſſe there be ſignes of apparent deceite in that which is propoſed, she makes no difficultie to beleeue it: but eſpecially when they are things which doe exalt and magnifie God's loue towards man, or man's loue towards God; becauſe Charitie being the Soueraigne

Queene of vertues, following the manner of a Princesse, who takes cōtēt in things that are for the renowne of her Empire, and dominion. And beit, the relation I am to make, be neither so much diuulged nor confirmed, as the greatnesse of the miracle which it containes would require, yet is it not therefore voyce of truth: for as S. Augustine saieth excellently well: Scarcely can we know miracles, though most famous, euen in the places where they are wrought; and euen though such as haue seene them relates them, we haue difficultie to giue credit vnto them; yet are they nolesse true for all this: and in matter of Religion, well borne soules take more delight to beleeue those things which containe difficultie and admiration.

2. A valiant illustrious and vertuous knight, went vpon a time beyond Sea into Palestina, to visit the holy Land where our Saviour performed the work of our Redemption; and to begin this holy exercise worthily, he first of all confessed, and communicated deuotely, immediatly after went straight to Nazareth, where the Angell announced vnto the most Sacred virgin, the Blessed Incarnation, and where the most adorable conception of the Eternall word was finished, and there this worthy Pilgrime set himselfe to the contemplation of the heauenly Bounti sdepth, who daigned to put on mans nature, to recouer him from perditions from thence he passed to Bethleem, the place of the Natiuitie, where it is not to be spoke, what an abundance of teares he poured forth, in contemplation of those wherewith the Sonne of God, the virgins little babe, had watered that holy

holy ſtable, kiſsing and rekiſsing a thouſand times that ſacred earth, and licking the duſt, vpon which the prime infancie of the Diuine child was receiued in Bethleem. He went into Berthabara, and from thence to that little place in Bethania, where calling to mind, that our Sauiour was there vnueſted to be baptiſed, he alſo vnueſted himſelfe, and going into Iordaine, waſhing himſelfe and drinking the waters thereof, he thought, he ſaw his Sauiour receiuing Baptiſme at his Precurſors hand, and the holy Ghoſt deſcending viſibly vpon him, in the forme of a doue, the Heauens remaining open, from whence, as it appeared to him, the voice of the Eternall Father iſſued, ſaying: This is my beloued Sonne, in whom I am pleaſed. From Bethania he takes his way towards the Deſert where he beheld with the eyes of his mind, the Sauiour of the world faſting, fighting, and vanquiſhing the Enemie, together with the Angels who ſerued him with admirable foode. From thence he makes towards the Mount THABOR, where he ſaw our Sauiour transfigured; thence to the mountaine of SION, where he ſaw our Sauiour againe, as he apprehended, vpon his knees in the laſt ſupper waſhing the Diſciples feete, ad then diſtributing vnto them his ſacred bodie in the holy EVCHARISTE: he paſſeth the Torrent of CEDRON, and betakes himſelfe to the Garden of GETHSEMINE, where with a moſt amiable dolour, his heart diſſolued into teares, while he propoſed vnto himſelfe his deare Sauiour ſweating blood in the extreame Agonie which he there endured, and ſoone after take, corded ad led to Hieruſalē, whither alſo

he goes throughly to follow the footesteps of his Beloued, and saw him in Imagination haled hither and thither; to Annas; to Caiphas, to Pilate, to Herode, whipped, bufferted, spit vpon, crowned with thornes, presented to the people, sentenced to death, loden with his Crosse, which he carries, and in carrying it met his dolorous mother, and the daughters of Hierusalem bewailing him. Finally this deuote Pilgrime mounts vnto the Mount Caluarie, where he sees in Spirit the Crosse laied vpon the ground, and our Sauiour quite naked, whom they throw downe, and most cruelly naile him to it hand and foote. He goes on, contemplating how they reare vp the Crosse, and crucifix him in the aire, blood flowing out from euery part of his diuine bodie. He looks vpon the poore sacred virgin, trãspearced with the sword of sorrow, and then againe he eyeth his crucified Sauiour, whose 7. last words he marks with an incomparable loue, and at the length he saw him dying, soone after, dead. Then receiuing the wound of the Lance, and by that holes passage shewing his Diuine heart, then taken downe from the Crosse, and carried to his Sepulcher, whither still he followes him sending out a Sea of teares vpon the ground, which was watered with his Redeemours blood; he enters into the sepulcher and buries his heart with his Maisters bodie; afterwards rising with him, he goes to Emaus, and sees what passed betweene the Maister ãd his two Disciples. In fine returning by the Mount Oliuet, where the Mysterie of the Ascension was accomplished, and there seeing the last prints and footesteps of his

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heauenly Sauiours feete, falling groueling vpon them, and kiſsing the a thouſand, thouſand times with the ſighes of an infinite loue, he begunne to draw towards him the force of all his affections, as an Archer the ſtring of his Bowe, when he is about to ſhoote, then raiſing himſelfe, and ſtretching his eyes and hands to heauenward. O Iesvs, ſaied he, my ſweete Iesvs, I haue now no further to ſearch and follow thee in Earth. Ah then Iesvs, Iesvs my Loue, grant vnto my poore heart that it may follow thee, and flie after thee to Heauen: and in theſe feruent words, he preſently breathed out his ſole to Heauen, as a bleſſed arrow, which he, as a diuine Archer, ſhot at the white of his moſt happie Obiect. But his fellow's, and ſeruants, who ſaw this Louer ſo ſodainly fall downe as dead, amaiſed at the accident, ranne with ſpeede for the Doctor, who when he came, he found him quite dead, and to giue a certaine Iudgment of ſo ſodaine a death, he made enquirie, of what complection, nature and diſpoſition the deceaſed partie was, and he found, that he was of a moſt ſweete ad amiable nature, maruellous deuote, and feruent in the loue of God. Wherevpon, quoth the Doctor, doubtleſſe his heart ſplit with exceſſe and feruour of loue. And to confirme his iudgment the more, he opened him, and found this generous heart open, with this ſacred Motto engrauen in it, IESVS MY LOVE! Loue then, plaied Deaths parte in this heart, ſeperating the ſoule from the bodie, without the concourſe of any other cauſe. S. Bernardin of Sienna, a learned and pious Authour relates this Hiſtorie, in the firſt

of his Sermons of the Aſcenſion.

3. An other Authour alſo, well neare of the ſame Age, who out of humilitie concealed his name worthy to be named, in a booke intitled, A MYRROR OF THE SPIRITVALL, makes mention of an hiſtorie yet more admirable: for he ſaieth that in PROVINCE there liued a Lord much addicted to the Loue of God, and exceeding deuote to the Bleſſed Sacrament. Now vpon a time being extreamly afflicted with a diſeaſe, which cauſed him continually to reder, the Holy Cõmunio, which was brought vnto him, who not daring to receiue it, leaſt he might be forced to caſt it vp againe, he beſought the Paſtour, to applie it at leaſt to his breaſt, and with it to make the ſigne of the Croſſe ouer him: This was done, and in a moment, his breaſt inflamed with Diuine Loue, opened, and drew in to it ſelfe the heauenly foode, wherin his beloued was contained, and at the ſame inſtant departed life. I muſt in very deede confeſſe that this hiſtorie is extraordinarie, and ſuch as would require a more waighrie teſtimonie: yet after the true hiſtorie of S. CLARE DE MONTE FALCO, which all the world may, euen to this day, ſee; and that of S. Francis his STIGMATS, which is moſt certaine, my ſoule meets with nothing which is hard to be beleeued amongſt ſhe effects of Diuine Loue.

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That

That the Sacred Virgin mother of God died of the loue of her Sonne.

CHAPTER. XIII.

ONe can hardly well doubt, but that the great S. Ioseph died before the Passion and death of our Sauiour, who otherwise had not commended his mother to S. Iohn. And how can one imagine, that the deare child of his heart, his beloued Nurse-child, did not assist him at the houre of his departure? Blessed are the mercifull, for they shall obtaine mercy. Alas! how much sweetenesse, Charitie, and Mercy did this good Foster-father vse towards our little Sauiour at his entrie into this world: and who can then beleeue, but at his departure out of it, that diuine child rendred him the like with an hundredfold, filling him with heauenly delights? Storks are the true representations of the mutuall pietie of children towards their parents, and of parents towards their children: for being flitting birds, they beare their decrepit parents with them in their iorney, as their parents had borne them while they were yet young in the like occasion. While our Sauiour was yet a little babe, the great S. Ioseph his Foster-Father, and his most glorious Virgin-mother, had many a time borne him, but especially in their iorney from Iudea to Egipt, ad from Egipt

to Iudea. Ah who can then doubt, but this holy Father being come to the period of his dayes, was reciprocally borne by his diuine Nurſe-child (in his paſſage from this to another life) into Abrahams boſome, to tranſlate him from thence to Glorie in the daie of his Aſcenſion? A Saint that had loued ſo much in his life, could not die but of loue; for his heart not being able to loue his deare Iesvs ſo much as he deſired, while he continued amongſt the diſtractions of this life, and hauing alreadie performed the dutie which he ought to his non-age, what remained, but that he ſhould ſaie to the Eternall Father, O Father I haue accomplished my charge: and then to the Sonne, o my child, as thy heauenly Father put thy tender bodie into my hands the daie of thy coming into this world, ſo doe I render up my ſoule into thyne, this daie of my departure out of this world.

2. Such, as I conceiue, was the death of this great Patriarch, a man elected to performe the moſt deare and louing offices, that euer was, or ſhall be performed to the Sonne of God, ſaue thoſe that were done by the Sacred Spouſe, the true naturall mother of the ſaied ſonne: of whom it is not poſsible to make a conceit, that ſhe died of any other kind of death, then of loue. A death the moſt noble of all, and conſequently due to the moſt noble life that euer was amongſt creatures. A death whereof the very Angels would deſire to die, if die they could. If the primatiue Christians were ſaied to haue but one heart and one ſoule, by reaſon of their perfect mutuall loue! If S. Paule liued not himſelfe, but Iesvs

Christ

Christ liued in him, by reason of the cloſe vnion of his heart to his Maiſters, whereby his ſoule was as dead in the heart which is quickened, to liue in the heart of the Sauiour which it loued? O Good God how much more true it is, that the Sacred Virgin and her Sonne had but one ſoule, one heart, and one life, ſo that this heauenly mother in liuing, liued not, but her ſonne liued in her. She was a mother the moſt louing and the moſt beloued that euer could be, yea loning and beloued with a loue incomparably more eminent, then that of all the Orders of Angels and men, like as the names of an onely Mother, and an onely Sonne, are names paſsing all other names in matter of loue; and I ſaie of an onely mother, and an onely Sonne, becauſe all the other ſonnes of men, doe diuide the acknowledgment of their production betwixt their Father and mother; but in this ſonne as all his humane birth depēds of his mother alone, who alone, contributed that which was requiſite to the vertue of the holy Ghoſt for the cōception of this heauenly child; ſo to her alone, all the loue which ſprung from that production was rendred as due, in ſuch ſort, that this Sonne, and this mother, were vnited in an vnion by ſo much more excellent, as her name in loue is different, and aboue all other names; for which of the Seraphins can ſaie to our Sauiour, thou art my true Sonne, and as ſuch, I loue thee? And to which of his creaturs did our Sauiour euer ſaie, Thou art my true mother, and as my true mother I loue thee? Thou art my true mother, entirely myne, and I am thy true ſonne wholy thyne: And if a louing

ſeruant durſt, and did indeede ſay that he had no other life then his Maiſters: Alas, how confidently and feruently might this mother proclame: I haue no life, but the life of my Sonne, my life is wholy in his, and his wholy in myne, for there was not a meere vnion, but an vnitie of hearts betwixt this mother and this ſonne.

3. And if this mother liued by her Sonns life she alſo died of her Sonns death: for ſuch as is the life, ſuch is the death. The Phenix, as the report goes, growen very aged, gathers together in the top of a mountaine, a quantitie of aromaticall woods, vpon which, as vpon he bed of honour she goes to end her dayes: for when the Sunne, being at his higheſt doth ſtreame out his hoteſt beames, this moſt ſingular bird, to contribute the aduantage of action to the Sunns ardour, ceaſeth not to beate with her wings vpon her bed, till she haue made it take fire, and burning with it, she conſumes, and dies in thoſe odoriferous flames. In like manner, Theo: the virgin Marie hauing aſſembled in her heart all the moſt amiable Myſteries of the life and death of her ſonne, by a moſt liuely and continuall memorie of them, and withall Ρεcτα τινεα receiuing the moſt ardent inſpirations, which her Sonne, the Sonne, of Iuſtice, darted vpon mortalls, euen in the heate of his charitie. And further, of her part, making a perpetuall motion of Contemplation: in the end the ſacred fire of this heauenly loue, did wholy conſume her as an Holocauſt of ſweeteneſſe, ſo that she died of it, her ſoule being altogether rauiſhed, and tranſported into the armes of her

Sonns

Sonns loue, O death louingly vitall, ô Loue vitally mortall!

4. Many ſacred Louers were preſent at our Sauiours death, amongſt whom ſuch as did moſt loue, did alſo moſt greeue: for Loue was then ſteeped in griefe, and griefe in Loue: and all ſuch as were feruent in loue towards their Sauiour, fell in loue with his paſſion and paine. But the ſweete mother who paſſed all in loue, receiued a deeper wound from the ſword of griefe then all the reſt. Her Sonns paine was then a sharp ſword which rane through his mothers heart, it being glewed, ioyned & vnited to her ſonns, in ſo perfect an vnion, that nothing could hurt the one which did not as deeply hurt the other. Now this motherly heart being in this ſort wounded with loue, did not onely not ſeeke to haue her wound cured, but euen loued her wound better then all cures: dearely conſeruing the darts of ſorrow which ſhe had receiued in her heart, becauſe it was loue that ſhot them at her; and continually deſiring to die of the, as her ſonne died, therof: who, as the holy Scriptures, and all the Doctours doe witneſſe, died amidſt the flames of Charitie, a perfect Holocauſt for all the ſinnes of the world.

That the Glorious Virgin died of an extreamely ſweete and calme loue.

CHAPTER. XIV.

1. OF one ſide it is ſaied that our B. Ladie reuealed to S. Mathilda, that the ſickeneſſe

whereof

whereof she died, was no other thing then an impetuous assault of loue. Yet S. Brigit, and S. Iohn Damascen doe witnesse, that she died an exceeding peaceable death; and both are true, THEOTIM.

2. The starres are wonderfull delightfull to behold, and cast out pleasing shines, yet if you haue noted it, they being forth their rayes, by way of glitterings, sparklings, and dartings, as though they were deliuered of their light by trauell at diuers essayes, whether it be that their weake light cannot keepe a continuall equalnesse of action, or our feeble sight cannot continually and steadily behold them, by reason of the great distance: So ordinarily Saints that die of loue, experience in their entries a great varietie of accidents, and symptomes thereof, before they come to their end, many sobbings, many assaults, many extasies, many languors, many agonies; and one would thinke that their Loue brought forth their happie death by trauell, and feuered endeuours: which happens by the weakenesse of their loue, which is not as yet perfectly perfect, so that it cannot continew affection with an equall steadfastnesse.

3. But in the B. Virgin it was a quite other thing, for as we see the faire AVRORA encrease, not at diuers essayes, and ierks, but by a cõtinued dilatation and encrease, which is in a sort insensibly sensible, so that she is indeede seene to encrease her light, yet so softly, that no interruption, seperation, or discontinuation, can be apprehended therein. So God's loue did euery moment encrease, in the Virginall heart of this glo-

rious

rous Ladie, but by a gentle, smooth, and continued encreasse, without agitation, tosse, or violence at all: Ah no Theot. we must not admit any forcible agitation in this celestiall loue of the virgins motherly heart; for loue of it selfe is sweete, gracious, peaceable, and calme. And if it doe sometimes assault, and make force against the mind, it is because it meetes with opposition. But when the passages of the soule lye open to it without opposition or contradiction, it peaceably makes progresse with an incomparable sweetenesse. Thus then holy loue exercised its force vpon the virginall heart of the Sacred mother, without force or violent boisterousnesse, because it found therein neither stop nor staie. For as we see great riuers froth and flash back againe with a great noise in craggie corners, where the points or sharpes of rockes doe oppose themselues, and hinder the waters course: while contrariwise they doe smoothly without violence glid and steale ouer the plaines. So diuine Loue meeting with many impeachments and oppositions in humane hearts, as in truth all hearts haue them, though differently, makes force, fighting against naughtie inclinations, beating the heart, thrusting the will forwards by diuers shuggs ad sundrie essayes, to make way be made to it selfe, or at least, to ouerpasse the obstacles. But all things in the B. Virgin did helpe and second the course of heauenly loue: making in her a greater progresse and encreasse, then in all other creatures, yet a progresse that was infinitly sweete peaceable ad calme. No, she sounded not with loue or compassion at the foote of

her

her crucified sonne, though there she had the most hote and stinging fit of loue, that euer heart could thinke: for though it was an extreame fit, yet was it equally strong and sweete, powerfull and calme, active and peaceable, compoled of a sharpe yet sweete heate.

I doe not denie, Theo, that there were two portions in the B. Virgins soule, and consequently two appetits: the one according to the Spirit and superiour reason: the other according to sense and inferiour reason: so that she could feele the oppositions and contrarieties of both the appetits, for this trouble did euen our Sauiour her sonne endure. But I affirme, that all affections were so well ordered and ranged in this heauenly mother, that diuine Loue did most peaceably exercise in her, its power and dominion, without being troubled by the diuersitie of wills and appetits, or contrarietie of the senses, because the oppositions of the naturall appetite, and motion of the senses, did neuer come to be so much as a repiall sinne: but contrariwise all these were holily and faithfully imployed in the seruice of diuine Loue, for the exercise of other vertues, which for the most part, cannot be practised but amongst difficulties, oppositions and contradictions.

Thornes in the common opinion, are not onely differet from flowers but contrarie to them: and it seemes, it were better if there were none in the world: which made S. Ambrose thinke that but for sinne, there had bene none at all. But yet for that there are some, the carefull husbandman doth fetch profit out of the, making there hedges

and

and inclosurs about his closes and springing trees being their defence and rampire against cattell. So the Glorious virgin hauing had a part in all humane miseries, sauing such as doe directly tend to sinne, she imploied them most profitably to the exercise and encrease of holy vertues, of Hope, Temperance, Iustice, and Prudence, Pouertie, Humilitie, Sufferance and Compasion: So that she was so farre from hindring, that she did euen assist and strengthen heauenly loue by continuall exercises and aduancements. And in her, Magdalen did not trouble the attention wherewith she receiued from her Sauiour the impressions of loue, for all Martha's heate, and sollicitude. She hath made choice of her Sonn's loue, and not any thing doth depriue her of it,

6. The Adamant, as euery one knowes, Theo: doth naturally draw Iron vnto it, by a secreet and most wonderfull vertue: yet 5. things there are which doe hinder this operation 1. a too great distance. 2. a Diamãt interposed. 3. if the Irõ be greesed. 4. if it be rubbed with an onyon 5. if it be too waightie. Our heart is made for God who doth continually allure it, neuer ceasing to throw his baits into our hearts. But fiue things doe hinder the operatiõ of his draughtes. 1. Sinne, which puts vs at a distance with God. 2. affection to riches. 3. sensuall pleasures. 4. Pride and vanitie. 5. self-loue together with the multitude of inordinate passions, which it brings forth, and are to vs an ouercharging load bearing vs downe. But none of these hindrances had place in the Glorious virgins heart. 1. she was perpetually preserued from

all sinne. 2. perpetually most poore of heart. 3. perpetually most pure. 4. perpetually most humble, 5. perpetually a peaceable Mistresse of all her passions, and exempt from the rebellion which self-loue raiseth against the loue of God. And therefore as Iron if it were quit of all obstacle, yea euen of its owne waight, were powerfully, yet softely ād with a equall draught drawne by the Adamāt, yet so that the draught should still be more actiue and forcible, as they came neater the one to the other and the motion nearer to its end: So the most holy Mother, hauing nothing in her, which hindred her Sonns diuine Loue, she was vnited vnto him in an incomparable vnion, by gentle extasies without trouble or trauell, Extasies in which the sensible powers ceased not to performe their actions, without disturbing the vnion of the mind: as againe, the perfect application of her mind did not much diuert her senses, So that this virgins decease was more sweete then could be imagined, drawen delightfully by the sent of her Sonns perfums, and she most amiably springing after their sacred sweetenesse, euen into the bosome of her Sonns Bountie. And albeit this holy soule, did extreamely affect her most holy, most pure, and most amiable bodie, yet did she forsake it, without paine or resistance at all: as the Chast Iudith, who though she maruellously loued the habits of Penance, and widowhood, forsooke them notwithstanding, and freely put them off, to put on her marriage garments, when she went to be victorious ouer Holofernes; or as a Ionathas when for the loue of Dauid he did the like. Loue hath

made

made her feele at the Crosses foote, the deepest sorrow of death, and therefore it was but reason that at length, death should possesse her of the soueraigne delightes of loue.

The end of the Seauenth Booke.

THE EIGHT BOOKE OF THE LOVE OF CONFORMITIE, BY WHICH WE VNITE OVR WILLS TO THE will of God, signified vnto vs by his Commandements, Counsells and inspirations.

Of the loue of Conformitie proceeding from holy Complacence.

CHAPTER. I.

AS good ground hauing receiued the seede, doth render it in its season with an hundred fold, so the heart that hath

take complacence in God, cannot hinder it ſelfe from presenting another complacence to God. None pleaſeth vs, whom we deſire not to pleaſe. Fresh wine doth for a time refresh the drinkers, but as ſoone as it is heated in the receiuers ſtomake it mutually heats it, and the more the ſtomake heat's it, the more it heat's the ſtomake. True Loue is neuer vngratefull but ſtriues to pleaſe the, in whom it is pleaſed; and theee is that louing conformitie, which makes vs ſuch as thoſe that we loue. The moſt deuote and moſt wiſe king Salomon, became foole and Idolater, while he loued women that were fooles and Idolaters, and ſerued as many Idols, as did his wiues. For this cauſe the Scripture termes thoſe men effeminate that deſperatly affect women in qualitie of women, becauſe Loue metamorphiſeth men into women, in manners and behauiour.

14 Now this metamorphoſis is made inſenſibly by the complacence, which hauing got entrie into our heart, begets another, to preſent it vnto him of whom we had it. They ſaie there is a little land beaſt in the Indies, which takes ſuch a delight to accõpainie fish in the ſea, that by often ſwimming with them it becomes a fish, and of a beaſt of the land, a beaſt of the ſea. So by often delighting in God, we become conformable to God, and our will is transformed into that of the Diuine Maieſtie, by the complace which it takes therein. Loue ſaieth S. Chryſoſtome, either finds or makes ſimilitude; The example of ſuch as we loue, beares a ſweete and impereeptible rule ouer vs, an authoritie not to be perceiued: It is neceſſarie either

to imitate or forsake them. He, that being taken with the delight of perfumes, enters into the perfumers shop, receiuing thence the pleasure which he takes to smell those odours, perfumes himselfe, and going out, communicats to others part of the pleasurs which he receiued spreeding amongst them the sent of the perfumes which he had contracted: our heart, together with the pleasurs which it taketh in the thing beloued, draweth vnto it selfe the qualitie thereof: for delight opens the heart, as sorrow shuts it; whereupon the holy Scripture often vseth the word dilate, instead of reioyce. Now the heart being opened by pleasure, the impressions of the qualities whereof the pleasure depends, finds easie passage into the heart, and together with them, such others as are in the same subiect, though distastfull vnto vs, creepe in through the throng of pleasurs, as he that wanted his marriage garment, got into the banquet amongst those that were adorned. So Aristotl's schollers were delighted in stutting with him and Plato's went crooked in the back in imitation of their Maister. There was a certaine woman, as Plutarke reporteth, whose imagination, and apprehensiō through sensualitie laye so open to all things, that beholding a Blackamors picture she conceiued a child all black by a Father extreamely white: and the fact of Iacobs yewes, will serue for a proofe of this. In fine the pleasure which one takes in a thing, is a certaine Herbinger which lodgeth the qualities of the thing which pleaseth in the Louers heart. And hence it is that holy Cōplacēce doth trāsforme vs into God whō we loue

and by how much greater the complacence is, by ſo much the transformatiõ is more perfect: ſo the Saints that loued ardently, were ſpeedily and perfectly transformed, loue tranſporting and tranſlating the conditions and qualities of the one heart into the other.

3. It is a ſtrang, yet a true thing; put two Luts together which are vniſon, that is, of the ſame ſound, and accord, and let one play vpon the one of them: the other, though not touched, will reſound to that which is played on: the conuenience which is betwixt them, as by a naturall loue cauſing this correſpondance. We haue difficultie to imitate ſuch as we hate euen in good things; nor would the Lacedemonians follow the good counſell of the wicked, vnleſſe ſome honeſt man pronounced it after them. Of the contrarie ſide, one cannot be keept, from cõforming himſelfe to ſuch as he loueth. In this ſenſe, as I thinke, the great Apoſtle ſaied that the Law was not made for the Iuſt mã: for in truth, the Iuſt mã is not Iuſt, but inſo much as he hath Loue; and if he haue Loue, there is no neede to preſſe him by the rigour of the Law: Loue being the moſt preſsing Doctour, and Sollicitour, to vrge the heart which it poſſeſſeth, to obay the will and intentiõ of the Beloued. Loue is a Magiſtrat which executs his authoritie, without voicing it, without Purſuiuãts, or Sergants, by this mutually complacence, by which as we take pleaſure in God, ſo alſo, we deſire to pleaſe him. Loue is the Abridgment of all Diuinitie, which made the ignorance of Paules, Antonies, Hilarions, Simeons, Franciſes, ſo holily learned, without

bookes,

bookes, Maisters, or Art. By vertue of this holy Loue, the Spouse may pronounce with assurance; My Beloued is wholy myne by the Complacence wherwith he doth please, and feede me: And I by Beneuolence am wholy his, wherewith I please ad feede him. My heart is fed in taking pleasure in him, and his is fed, in that I take pleasure in him, for him: He feeds me iust as a holy shepheard his deare yewe amidst the Lillies of his perfection, in which I take pleasure; And I, as his deare yewe, paie him the milke of my affections, by which I striue to please him. Whosoeuer doth truely feede in God, desires faithfully to please God, and to conforme himselfe vnto him, to th'end he might please him.

Of the conformitie of Submission which proceeds from the Loue of Beneuolence.

CHAPTER. II.

1. COmplacence then drawes into our hearts the feelings of diuine perfections, according as we are capable to receiue them, (like as the Myrrour receiues the Suns picture, not according to the excellencie and amplitude of this great and admirable Lampe, but with proportion to the glasse its largnesse and capacitie) and therby we become conformable to God.

2. But besids this, Loue of Beneuolence

brings vs to this holy conformitie by another meanes; LOVE OF COMPLACENCE drawes God into our hearts; but the LOVE OF BENEVOLENCE darts our hearts into God, and by consequence all our actions and affections, most louingly dedicating and consecrating thē vnto him; for Beneuolēce desires that all honour, all Glorie, ād acknowledgmēt possible should be rendred vnto God, as a certaine exteriour good which is dut to his Goodnesse.

3. Now this desire is practised according to the complacence which we take in God, as followeth. We haue had an extreame Complacence, to perceiue that God is soueraignely GOOD, ād therefore, by the LOVE OF BENEVOLENCE, we desire that all the Loues which we can possibly imagine, may be imployed to loue this Goodnesse entirely. We haue taken delight in the soueraigne excellencie of God's perfection; and thereupon we desire that he should be soueraignely loued, honored, ād adored. We haue bene ioyed to consider, how God is not onely the first beginning, but also the last end, Authour, Conseruour, and Lord of all things; for which reaton we wish that all things should be subiect to him by a soueraigne obedience. We see Gods will soueraignly perfect, vpright, iust, equall; and vpon this consideration our desire is, that it should be the rule and soueraigne law of all things, and that it should be obserued, kept and obayed by all other wills.

4. But note THEO: that I treate not heare of the obedience due vnto God, as he is our Lord and Maister, our Father and Benefactour: for this kind of obedience belongs to the vertue of Iustice, not

to Loue. No, it is not this I ſpeake off for the preſent: for though there were no Hell to punish the wicked, nor Heauen to reward the good, and that we had no kind of obligation, nor dutie to God (be this ſaied by imagination of a thing impoſsible, and ſcarce imaginable) yet would the Loue of Benevolence moue vs to render all obedience and ſubmiſsion to God by election and inclination, yea by a ſweete violence of Loue, in conſideration of the Soueraigne Bountie, Iuſtice and equitie of the Diuine will.

5. Doe not we ſee, Theo: that a maide by a free choice proceeding from the Loue of Benevolence, doth ſubiect herſelfe to her husband, to whom, otherwiſe she ought no dutie? Or that a gentleman, ſubmits himſelfe to a forraine Prince's command, or elſe giues vp his will into the hands of the Superiour of ſome religious Order, which he is content to vndertake?

6. Euen ſo is our heart conformed to Gods, when by holy Benenolence we throw all our affections, into the hands of the diuine will, to be turned ād directed by it, to be moulded ād formed to the good liking thereof. And in this point the profoundeſt obedience of loue is placed, which hath no neede of being ſpurred by minaces or rewards, nor yet by lawes and commandements; for it preuents all this, ſubmitting it ſelfe to God, for the onely perfect goodneſſe which is in him, where by he deſerues that all wills should be obedient vnto him, ſubiect, and vnder his power, conforming and vniting themſelues, to his diuine intentions, in and through all things.

How

How we are to conforme our selues to the Diuine will, which is called the signified will.

CHAPTER. III.

WE doe sometimes consider God's will as it is in it selfe, and finding it entirely holy and good, it is an easie thing for vs to praise, blesse, and adore it, and to sacrifice our owne, ad all other creatures wills to it's obseruance in this diuine Exclamation: THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. At other times we consider God's will in the particular effects thereof, as in the euents that touch vs, and accidents that befall vs; and finally in the declaration and manifestation of his intentions. And albeit that God in very deede hath but one most singular and most simple will, yet doe we designe it by different names, according to the varietie of the meanes whereby we know it, by which varietie also we are diuersly obliged to conforme our selues to it.

2. Christian doctrine doth cleerely propose vnto vs the Truthes, which God willeth that we should beleeue; the goods that he will haue vs hope for; the paines which he will haue vs to dread; that which he will haue vs to loue; the commandements which he will haue vs to obserue; and the Coūcells which he desireth we should follow.

And

And all theſe are called God's SIGNIFIED WILL; becauſe he hath ſignified and made manifeſt vnto vs, that his will and meaning is, that all theſe ſhould be beleeued, hoped for, feared, loued and practiſed.

3. Now for as much as this ſignified will of God, proceeds by way of deſire, and not by way of abſolute will, we haue power either to follow it by obedience, or by diſobedience to reſiſt it: for to this porpoſe God makes three acts of his will; He willeth, that we ſhould haue power to reſiſt; he deſireth that we reſiſt not; and yet leaues it to vs to reſiſt if we pleaſe. That we haue power to reſiſt, depends of our naturall condition, and liberty; that we doe reſiſt proceedes from our malice; that we doe not reſiſt, is according to the diuine Bounties deſire. And therefore when we doe reſiſt, God contributs nothing to our diſobedience, but leauing our will in the hand of her Libertie, permits her to make choice of Euill. But when we obay, God contributs his aſſiſtance, inſpiration and grace: for permiſsion is an actio of the will, which of it ſelfe is barren, ſterill, and fruitleſſe, and is as it were a paſsiue action, which acteth not, but onely permits action: deſire contrariwiſe is an actiue action, frutefull, fertill, which doth excite, inuite and vrge. Wherefore God, deſirous that we ſhould follow his ſignified will, doth ſollicite, exhort, incite, inſpire, aide, and ſuccour. But in permitting vs to reſiſt, he doth nothing but ſimply leaue vs to our owne wills, according to our free election, contrarie to his deſire and intention. And yet this deſire is a true deſire: for

how

how can one more truely expreſſe the deſire he hath to giue his friend a heartie welcome, then to prouide for his ſake a good and excellent banquet, as did the king in the Euangelicall Parable; and then to inuite, vrge, and in a manner to compell him by praiers, exhortations, purſuits, to come, ſit downe at the table, and eate. Verily he that ſhould by force of armes open his friends mouth, crame meate into his throte, and make him ſwallow it, ſhould not beſtowe a friendly entertainemēt vpon his friend, but ſhould vſe him like a beaſt, and a cram'd Capon. This kind of fauour, would be offered by way of inuitation, remonſtrance, and ſollicitation, not violently and forcibly thruſt vpon a man; and thēce it is practiſed by way of deſire, not of abſolute will. Now it goes after the ſame manner in the ſignified will of God: for in it, God doth deſire with a true deſire, that we ſhould doe that which he declares; and to this effect he doth prouide vs of all things neceſſarie, exhorting and vrging vs to make vſe of them. In this kind of fauour, one could deſire no more: and as the ſunne-beames remaine Sunnne-beames notwithſtanding that they are reiected, and repulſed by ſome obſtacle; ſo God's ſignified will remaines the true will of God, though it be reſiſted; true it is, it hath not the effects which it would haue, being ſeconded.

4. The conformitie then of our heart to the ſignified will of God, conſiſteth in this, that we ſhould will that which the diuine goodneſſe doth ſignifie vnto vs to be his intention beleeuing according to his doctrine, hoping according to his

pro-

promiſes, fearing according to his threats, louing and liuing according to his ordinances, and aduertiſſements, to which all the proteſtations which we make thereof in the holy Ceremonies of the Church doe tend. Hence we ſtand while the Goſpell is red, as being readie to obay the holy ſignification of Gods will contained therein. Hence we kiſſe the booke at the Goſpell ſide, in adoration of the ſacred word which doth declare his heauenly will. Hence many Saints mē and women carried in the old time in their boſoms the Goſpell written, as an Ephitheme of Loue as it is reported of S. Cicile. And indeede S. Mathewes Goſpell was found vpon S. Barnabies breaſt written with his owne hand. Wherevpon in the auncient Counceils in the midſt of the aſſemblie of Bishops, they erected a Throne, and put vpon it the Booke of the holy Goſpells, which repreſented the perſon of our Sauiour, king, Doctour, Directour, Spirit of all the Councells, and of the whole Church, ſo much did they reuerence the ſignification of Gods will, expreſſed in this holy booke. Certes that great Myrrour of Paſtours S. Charles, Archbishop of Milan neuer ſtudied the holy Scripture, but bare head and vpon his knees, to teſtifie with what reſpect we are to reade and heare the ſignified will of God.

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Of the Conformitie of our will to the will which God hath to ſaue vs.

CHAPTER. IV.

1. GOd hath ſignified vnto vs ſo diuerſly, and by ſo diuerſe meanes, that his will was that we ſhould all be ſaued, that none can be ignorant of it; to this purpoſe he made vs to his owne Image by Creation, and himſelfe to our Image and likeneſſe by his Incarnation; after which he ſuffered death to ranſome and ſaue all mankind, which he performed with ſo much loue, that as the great S. DENIS Apoſtle of France racounteth, he ſaied vpon a day to the holy man Carpus, that he was ready to ſuffer an other paſſion to ſaue mākind, and that this would be pleaſant vnto him, if it could be done without any mans offence.

2. And although all are not ſaued, yet is this will the true will of God, who doth worke in vs according to the condition of our and his nature. For his Bountie moues him liberally to communicate vnto vs the ſuccours of his grace, to bring vs to the felicitie of his glorie: but our nature requirs that his liberalitie ſhould leaue vs in libertie to make vſe of it to our ſaluation, or to neglect it to our damnation.

3. I haue demanded one thing ſaied the Prophet, and it is that which I will demand for euer,

that

that I may ſee the delightes of our Lord, and viſite his temple. But what are the delightes of the ſoueraigne Goodneſſe, but to poure out and communicate its perfections? Verily his delightes are to be with the children of men to showre his grace vpon them. Nothing is ſo agreeable and delightfull to free Agents, as to doe their owne will. Our Sanctification is the will of God, and our Saluation his good pleaſure; nor is there any difference at all betwixt good pleaſure and Good liking, or conſequently betwixt good-liking and goodwill: yea the will which God hath to aduantage man, is called good, becauſe it is amiable, propitious, fauorable, agreeable, delicious; and as the Grecians after S. Paule ſaied, it is a true Philantropie, that is, a beneuolence, or a will entirely affectionate to men.

4. All the celeſtiall Temple of the Triumphāt and Militant Church doth reſound on euery ſide the delicious Canticles of God's loue towards vs. And the Sacred bodie of our Sauiour, as the moſt holy Temple of his Diuinitie, is wholy adorned with markes and tokens of this Beneuolence; ſo that in viſiting the Diuine Temple, we behold the louely delightes which he takes to doe vs fauours.

5. Let vs then a thouſand times a day behold this louing will of God, ād grounding ours therein, let's deuotely crie-out. O Bountie infinitly ſweete, how amiable is thy will! How deſirable thy fauours! Thou created vs for an eternall life, and thy motherly breaſt ſwolen in the ſacred dugges of an incomparable loue, abounds in the milke of mercy, whether it

be to

be to pardon sinners, or perfect the Iust. Ah why doe not we then glew our wills to thyne, as a child is locked to the nible of his mothers dugge, to sucke the milke of thy eternall benedictions.

6. THEO: we are to will our Saluation, in such sort as God will's it, and he wills it by way of desire; must not we then following his desire incessantly desire it? Nor doth he will it onely, but in effect enables vs with all necessarie meanes to attaine it: we then, in sequele of the desire we haue to be saued, must not onely desire, but in effect accept all the graces, which he hath prouided for vs, and presents vnto vs. It is sufficient to saie I desire to be saued, yet it is not sufficient to saie, I desire to embrace the meanes conuenient to the attaining of saluation, but we must with an absolute resolution desire and embrace the grace which God bestowes vpon vs: for our will must necessarily correspõde to God's. And whereas Gods will giues vs the meanes to saue our selues, we ought to receiue them; as we ought to desire saluation, in such sort, as God desires it, and vs.

7. But it fals often out that the meanes to come to Saluation considered in grosse, and in generall, are according to our hearts liking, but considered by peecemeale, and in particular, they are dreadfull to vs: for haue we not seene the poore S. Peter, prepared to vndergoe all kind of torments in generall, yea death it selfe to follow his Maister, and yet when it came to the deede doing, and performance, waxe pale, tremble, and at the word of a simple maide, denie his Maister? Euery one deemes himselfe able to drinke our Sa-

uiours

iours Chalice with him, but when indeede it is preſented vnto vs, we flie, and forſake all. Things propoſed in particular, make a more ſtrong impreſsiõ, and more ſenſibly wound in the Imagination. And for this reaſon we gaue aduice in the Introdvction, that after generall affections, one ſhould deſcend to particular ones, in holy Meditation. Dauid accepted particular afflictions as an aduancement to his perfection, when he ſunge in this wiſe. O Lord how good it is for me that thou haſt humbled me, that I might learne thy iuſtifications. So alſo did the Apoſtles reioyce in their tribulations, in that they were held worthy to endure ignominie for their Sauiours name.

Of the conformitie of our will to Gods will, ſignified in his Commandements.

CHAPTER. V.

1. THe deſire which God hath to make vs obſerue his Commandements is extreame, as the whole Scripture doth witneſſe: and how could he better expreſſe it, then by the great reward which he propoſeth to the obſeruers of his law, together with the wonderfull punishments which he doth minace to ſuch as ſhall violate the ſame? This made Dauid crye out, ô Lord, thou haſt very much commanded thy Commandements to be kept.

2. NOW LOVE OF COMPLACENCE beholding this Diuine deſire, deſires to pleaſe God in obſeruing it: The LOVE OF BENEVOLENCE, which ſubmits all to God, doth alſo ſubmit our deſires and wills to this, which God hath ſignified vnto vs; whence doth ſpring, not onely the obſeruance but euen the Loue of the Commandements which Dauid doth extoll in the 118. Pſalm. in an extraordinarie ſtraine, which he ſeemes onely to haue done vpon this occaſion.

O how thy holy law to me is deare,
It dayly sheames my pen, and thoughts doth hold!
And how ô Lord thy Teſtimonies beare
Away my heart, as Topaſe ſet in gold!
If honie be compared to thy ſweete WORD,
Honie turn's gale, and doth no ſweetes afford.

But to ſtirre vp in vs the Loue of the Commandements, we muſt cõtemplate their admirable beautie: For as there are workes which are bad, becauſe they are prohibited; and others prohibited becauſe they are bad: ſo there are ſome that are good, becauſe they are commanded; and orthers; are commanded becauſe they are Good, and moſt profitable: ſo that all of them are exceeding good and amiable, the commandement enriching with goodneſſe, ſuch as were not otherwiſe good, and giuing an exceſſe of goodneſſe to ſuch as in themſelues were good without being commanded. We doe not receiue euen that which is good in good part, being preſented by an enemies hand. The Lacedemonians would not follow a ſolide and wholſome aduiſe comming from a wicked perſon, till it were aduiſed them againe by a good man.

Con-

Contrariwiſe, a friends preſent is alwayes grateſull. The ſweeteſt Commandements become bitter, when they are impoſed by a tyrannicall and cruell heart which turnes againe to be moſt amiable, being ordained by Loue. Iacobs ſeruice ſeemed a Royaltie vnto him, becauſe it proceeded from Loue. O how ſweete, and how much to be deſired is the yoake of the heauenly Law, eſtablished by ſo amiable a king?

3. Diuers keepe the commandements, as ſicke men take downe potions, more through feare to die damned, then pleaſure to liue according to our Sauiours liking. But as ſome perſons, haue an aduerſion from phiſike, be it neuer ſo agreeable, onely becauſe it beares the name of phiſike, ſo there are ſome ſoules, that abhorre things commanded, onely becauſe they are commanded. And there was a certaine man found, who hauing liued in the great towne of Paris for the ſpace of foureſcore yeares, without euer going out of it, as ſoone as it was enioyned him by the king that he ſhould remaine there the reſt of his dayes, he went abrode to ſee the feilds, which in his whole life time before he neuer deſired.

4. On the other ſide, the louing heart Loues the commandements, and by how much more hard they are, by ſo much they are more agreeable becauſe they doe more perfectly pleaſe the Beloued, and are more honorable vnto him. It ſends out and ſings hymnes of ioye, when God doth teach it, his Commandements and iuſtifications. And as the Pilgrime who merrily ſings on his way, add's the paine of ſinging to that of going, ād yet

doth indeede by this ſurplus of paine vnwearie himſelfe, and lighten the difficultie of the way; Euen ſo the ſacred Louer finds ſuch content in the Commandements, that nothing doth ſo much eaſe and refresh him, as the gracious loade of Gods Commandements. wherevpon the holy Pſalmiſt cryes out. O Lord thy iuſtifications or Commandements, are delicious ſongs to me in this place of my pilgrimage. They ſaie that Mules and horſes being loaden with figges, doe preſently fall vnder their burthen, and looſe their ſtrength: More ſweete thē the figge is the law of our Lord: but brutall mā, who is become as a horſe or Mule without vnderſtanding, looſeth courage, and finds not ſtrength to beare this amiable burthen. But as a branch of AGNVS CASTVS doth keepe the Trauellert that beares it about him from being wearie, ſo the Croſſe, Mortification, the yoake, the Law of our Sauiour who is the true CHAST LAMBE, is a burthen, which doth vnwearie, refresh and recreate the hearts that Loue his diuine Maieſtie. There is no paine in the thing beloued, or if there be any, it is a beloued paine. Paine mixed with loue, hath a certaine tart-ſweeteneſſe, more pleaſant to the pallate, then a thing purely ſweete

5. Thus then doth heauēly Loue conforme vs to the will of God, and makes vs carefully obſerue his commandements, as being the abſolute deſire of his diuine Maieſtie, whom we deſire to pleaſe. So that this complacence with its ſweete and amiable violence, doth forerunne the neceſſitie of obaying that which the law doth impoſe vpon

vs, conuerting the neceſsitie into dilection, and the whole difficultie into delight.

Of the conformitie of our will to Gods, ſignified vnto vs by his Counſells.

CHAPTER. VI.

A Commandement doth argue a moſt entire and abſolute will in him that giues it. But Counſell doth onely ſignifie a WILL OF DESIRE: A Commandement doth oblige vs; Counſell onely incits vs: A Commandement makes the Tranſgreſſours thereof culpable; Counſell makes onely ſuch as follow it not, leſſe laudable. Thoſe that violate Commandements deſerue Damnation; thoſe that neglect Counſells deſerue onely to be leſſe glorified. There is a difference betwixt commanding, and commending vnto ones care; in cõmanding we vſe authoritie to oblige, but in commending vnto ones care, we vſe carefulnesse to egge and incite. A Commandement doth impoſe neceſsitie, Counſell and recommendation incits vs to that which is more profitable. Obedience correſponds to Commandements, beliefe to Counſells. We follow Counſell with intention to pleaſe, and Commandements leaſt we might diſpleaſe. And thence it is, that the LOVE OF COMPLACENCE which doth oblige vs to pleaſe the beloued, doth by conſequence vrge vs to follow his Counſells: and

the LOVE OF BENEVOLENCE, which desires that all wills and affections should be subiected vnto him, procurs that we doe not onely will that which he ordaines, but also that which he counsells, and to which he doth exhort: like as the Loue and respect which a good child beares vnto his Father, makes him resolue to liue not onely according to the Commandements which he doth impose, but euen according to the desires and inclinations which he doth manifest.

2. Counsell is giuen in fauour of him to whom it is giuen, to th'end he might become perfect: If thou wilt be perfect, saied our Sauiour, goe, sell all that thou hast, giue it to the poore, and follow me.

3. But a louing heart doth not receiue Counsell for his owne profit, but to be conformed to his desire, who giues him Counsell and render him homage to his will: and therefore he receiues not Counsells, but in such sort as God desires, nor doth God desire that euery one should obserue all Counsells, but such onely as are conuenient, according to the diuersitie of persons, times, occasions, strength, as charitie requires: for she it is, that, as Queene of all vertues, of all the Commandements, of all the Counsells, and to be short of all lawes, and all Christian workes, doth giue them all, their ranke, order, time, and worth.

4. If thy assistance be truely necessarie to thy Father or mother to be able to liue, it is no time then to practise the Counsell of betaking thy selfe into a Monasterie: for Charitie doth ordaine, that thou goe actually to put in execution the

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Commandement of honoring, ſeruing, aiding and ſuccouring thy Father, and Mother. Thou art a Prince, by whoſe poſteritie the Subiects to thy crowne, are to be conſerued in peace, and aſſured againſt tyrannie, ſedition, ciuill wars; and therefore the occaſion of ſo great a good, doth oblige thee to beget lawfull ſucceſſours in a holy Marriage. It is either not to looſe Chaſtitie, or at leaſt, to looſe it chaſtly, while for loue of Charitie, it is ſacrificed to the publick good. Art thou weake and wauering in thy health, and doth it exact great maintenance? doe not then voluntarily vndertake actuall pouertie, for thou art prohibited by Charitie. Charitie doth not onely forbid houſe-holders to ſell and giue it to the poore, but doth euen command them, honeſtly to gather together that which is requiſite for the education, and ſuſtentation of their wife, children and ſeruants: as alſo kings and Princes to lay vp treaſures, which being kept together by a laudable frugalitie, not gotten by tyrannicall trikes, doe ſerue for wholſome preſeruatiues againſt the viſible enemie. Doth not S. Paule Counſell ſuch as are married, that the time of Praier being ended, they ſhould repaire to the well ordered courſe of their houſhold affaires?

5. All the Counſells are giuen to perfect chriſtian people, but not to perfect euery chriſtian in particular. There are circũſtances which makes them ſo times vnprofitable, ſometimes perilous, impoſſible, ſometimes hurtfull to ſome men, which is one of the reaſõs, why our Sauiour ſaied of one of the Counſells, which he would haue to be vnderſtood

of them all. He that can take, let him take, as though he had ſaied, according to S. HIEROMS expoſitions, he that can winne and beare away the honour of chaſtitie as a prize of reputation, let him take it, for it is expoſed to ſuch as ſhall rune valliantly. Euery one then, cannot; that is, it is not expedient for euery one, to obſerue all the Counſells which as they are granted in faupur of Charitie, ſo is she the rule and meaſure by which they are executed.

6. Hence it is that vpon Charities order, Monkes and Religious are drawen out of their Cloiſters, to be made Cardinalls, Prelats, Curats yea ſometimes they are euen ioyned in matrimonie for a kingdoms repoſe, as I haue alreadie ſaied. And if Charitie make thoſe leaue their Cloiſter, that had tyed themſelues therto by ſolemne vowe, by better reaſon and vpon leſſe occaſion, one may by the authoritie of the ſame Charitie, counſell many to liue at home, to keepe their meanes, to marrie, yea to turne ſoldiers and goe to warrs, which is ſo perilous a profeſsion.

7. Now when Charitie incites one to pouertie, ād recals ānother; whē she ſtirrs vp one to marriage and others to continencie; when she shuts one vp in a Cloiſter, and makes another quit it, she is not liable to giue any man an accompt of her deede: for she hath fulneſſe of power in Chriſtian lawes, as it is written. Charitie can doe all things; she hath a compleat prudence, according to that: Charitie doth nothing in vaine. Yet if any will conteſt, and demand a reaſon of her fact, she will bouldly make anſwere. That it is needefull for her

Lord:

lord: All is made for Charitie, ād Charitie for God. All muſt ſerue her, and she none: no she ſerues not her well-beloued, whoſe ſeruant she is not, but his ſpouſe, whom she doth not ſerue, but Loue, for which cauſe, we are to take her order, how to exerciſe Councells: for to ſome she will appoint Chaſtitie, without pouerties; to others obedience and not chaſtitie; to others faſting but not Almes deedes; to others Almes deedes, and not faſting; to others ſollitarineſſe, not the charge of a Paſtour; to others conuerſation and not ſollitarineſſe. In fine she is a ſacred water, by which the garden of the Church is fertilized; and though she haue but one colour, without colour, yet the flowres which she makes ſpring haue euery one their different colour. She makes the Martyrs redder thē the Roſe; virgins whiter then the Lillie; ſome she dies with the fine violet of mortification; others with the yellow of marriage-care, imploying diuerſly the Counſells, for the perfections of ſuch ſoules as are ſo fortunate as to liue vnder her conduct.

That Gods will ſignified in the cōmandemēts, doth moue vs forwards to the loue of Counſells.

CHAPTER. VII.

1. O THEO: how amiable is this Diuine will! ô how amiable and deſirable it is! ô Law wholy of Loue, and for Loue! The Hebrewes by

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the word peace vnderſtand the collection and perfection of all good things, that is, Felicitie: and the Pſalmiſt cries out, that a plentifull PEACE doth abound in thoſe that loue the law of God, and that they ſtumble not; as though he would ſaie, o Lord what delightes are in the Loue of thy Commandements! the heart that is poſſeſſed with the Loue of thy law is poſſeſſed of all delicious ſweeteneſſe. Certes the great king, whoſe heart was made according to the heart of God, did ſo inly taſt the perfect excellencie of the Diuine Decrees, that he ſeemes to be a Louer caught with the beautie of this Law, as with the chaſt Spouſe and Queene of his heart, as appears by his continuall praiſes thereof.

6. When the heauenly Spouſe would expreſſe the infinite ſweeteneſſe of her diuine Spouſes perfums: thy name, ſaieth she vnto him, is an oyntment poured forth, as though she ſaied, thou art ſo excellently well perfumed, that thou ſeemeſt to be all perfume, and that thou art more fitly termed oyle and perfume, then anoynted and perfumed. So the Soule that loueth God, is ſo transformed into the Diuine will, that it merits rather to be called Gods will, then obedient and ſubiect to his will: whence God ſaieth by Iſaie, that he will call the Chriſtian Church by a new name, which the mouth of our Lord will pronounce, imprint, and engraue in the hearts of his faithfull; and then, explicating this name, he ſaieth, it shall be, MY WILL SHALL BE IN IT; as though he had ſaied, that ſuch as are not Chriſtians euery one hath his owne will, in the midſt of his heart, but euery one of our Sa-

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uiours true children, shall forsake his owne will, and shall haue onely one Mistresse, regent and vniuersall will, which shall quicken, gouerne and direct all soules, hearts and wills: and the name of honour amongst christians, shall be no other, but THE WILL OF GOD IN THEM, a will which will rule ouer all wills, and transforme them all into herselfe: so that the will of Christians, and the will of Christ, are but one onely will; which was perfectly verified in the primitiue Church, when, as saieth the glorious S. Luke, in the multitude of the faithfull, there was but one heart, and one soule: for he meanes not there to speake of the heart that animats our bodie, nor of the soule which doth animate the heart with a humane life: but he speakes of the heart which giues our soules a heauenly life, and of the soule that animats our hearts with a supernaturall life; the singular hearts and soules of true Christians, which are no other thing then the will of God. Life, saieth the Psalmist, is in the will of God, not onely for that our temporall life depends of the diuine pleasure, but becauſe our spirituall life, is placed in the obseruance thereof, wherby God liues and raignes in vs, making vs liue and subsist in him. Contrariwise the wicked, from ages, that is, alwayes, haue broken the yoake of the Law of God, and haue saied I will not obay, wherevpon God saieth, that from their mothers wombe, he named the Transgressours ād Rebells: and speaking to the king of Tyria, he doth reproch him, that he had placed his heart as the heart of God: for a reuoulting spirit, will haue his heart to be its owne Maister, and his

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owne will to be Soueraigne, as the will of God. He will not haue the Diuine will to raigne ouer his, but will be abſolute and without controwle. O eternall God doe neuer permit that! But effect that not my will, but thine be done. Alas we are in this world not to worke our owne, but the will of the Bountie which put vs there. It was written of thee ô Sauiour of my ſoule, that thou didſt the will of thy eternall Father, and by thy ſoule her firſt humane act of willing at the inſtant of thy conception, thou didſt louingly embrace this law of the diuine will, and placedſt it in the midſt of thy heart, there to raigne and haue dominion for euer. Ah who will bleſſe my ſoule with the happineſſe to haue no will but the will of God!

7. Now when our Loue is exceeding great towards Gods will, we are not content to do the Diuine will onely which is ſignified vnto vs by the Commandements, but alſo we put our ſelues vnder obedience to follow counſells, which are onely giuen vs, to the more perfect obſeruing of the Commandements, to which they haue a certaine reference, as S. Thomas ſaieth excellently well. O how excellent is his obſeruance of the prohibition of vniuſt pleaſurs, who at once, doth renounce the moſt iuſt and legitimate delights! How farre is he frō coueting another mans Goods who doth reiect all riches, yea euen ſuch, as holily he might haue conſerued? How farre is he frō preferring his will before Gods, who to performe the will of God, doth ſubmit himſelfe to the will of a man.

8. Dauid vpon a day was in his Campe, and the

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Philiſtian Garriſon in Bethleem: now he made a wish, ſaying, ô that ſome would preſent me with a draught of water out of the Ciſterne which ſtads at Bethleés Port! And behold he had no ſooner ſaied the word, but three braue Caualeers did ſet out, prepared thēſelues for the exploit, paſſed through the enemies troupes, wēt to the Ciſterne of Bethleem, drew water, and brought it to Dauid; who ſeeing the hazard tó which theſe gentlemen had expoſed themſelues to content his appetite, he would not drinke that water purchaſed at the perill of their blood and life, but poured it out in ſacrifice to the eternall God. Ah marke I beſeech you Theo: the feruour of theſe Caualeers to their Maiſters ſeruice and liking! They fled, and broake the rankes of their enemies with a thouſand dangers of looſing themſelues, to complie with one onely ſimple deſire, which their king intimated vnto them. Our Sauiour whē he was in this world, declared his will in diuers occurrences by way of Commandement; in others, he onely ſignified it, by way of deſire: for he did highly commend chaſtitie, Pouertie, Obedience and perfect reſignation, the abnegation of ones owne will, widdowhoode, faſting, ordinarie Praier; and what he ſaieth of Chaſtitie, that, he that could winne the priſe, ſhould beare it away, he ſaied ſufficiently of all the other Counſells; At this deſire of his, the moſt generous Chriſtians, put themſelues vpon the Courſe, and maugre all oppoſition, reſtleſſe luſt and difficulties, they haue arriued at holy perfection, ſubmitting themſelues vnder the ſtrict obſeruance of the kings deſires, and by this

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meanes beareing away the crowne of Glorie.

9. Verily, as witneſſeth the Diuine Pſalmiſt, God doth not onely heare the Praiers of his faithfull, but euen their very deſire and the meere preparation of their hearts to praie; ſo fauorable and forward he is to doe the will of thoſe that Loue him. And why ſhall not we then by reciprocation be ſo iealous in the point of performing Gods holy will, that we ſhould not onely effect his Commands, but euen that alſo which we know he liketh, and wisheth? Noble ſoules neede no other ſpurre to the vndertaking of a deſigne, then to know it is the deſire of their Beloued. My ſoule, ſaied one of them, diſſolued when I heard my beloued ſpeake.

That the contempt of Euangelicall Counſells, is a great ſinne.

CHAPTER. VIII.

1. THE words in which our Sauiour exhots to pretend and tend to perfection, are ſo forcible and preſsing, that we cannot diſſemble the obligation we haue to engage our ſelues in that deſigne. Be holy, ſaieth he, becauſe I am holy. He that is holy let him be yet more ſanctified; and he that is iuſt, let him be yet more iuſtified. Be perfect, as your heauenly Father is perfect. For this cauſe, the great S. BERNARD writing to the glorious S. GVARINE Abbot of Aux, whoſe

life,

life, and miracles haue left ſo ſweete an odour in this Dioceſe; the iuſt man, quoth he, doth neuer ſaie, enough; he doth ſtill hunger and thriſt after Iuſtice.

2. Truly Theo: as for temporall goods, nothing doth ſuffice him who is not ſufficed with that which is ſufficient: for what can ſuffice a heart that holds not a ſufficiencie ſufficient? but touching ſpirituall goods, he that is ſufficed with that which doth ſuffice, hath not that which doth ſuffice, ſince a true ſufficiencie in diuine things, conſiſteth partly in deſire of abundance. God in the beginning commãded the earth to bring forth greene herbs ſuch as ſeedeth, and that euery tree ſhould beare fruite, hauing ſeede each one according to his kind.

3. And doe not we ſee by experience, that plãts and fruits are not come to their full groth and maturitie till they begin to ſeede and haue Pipins, whence other trees and plants of the ſame kind doe ſprĩg? Neuer doe vertues come to their perfect ſtature ãd abilitie in vs, till ſuch time as they beget in vs a deſire of progreſſe, which, as ſpirituall ſeede, ſerues to the production of new degrees of vertue. And me thinks the earth of our heart is cõmanded to bring forth the plants of vertue, which beare the fruits of good works euery one in his kind, and which haue the ſeedes of a deſire and reſolution to encreaſe and aduãce in the way of perfection. And the vertue, that beares not the ſeede or Pipin of this deſire, is not yet come to her groth and maturitie. Thou wilt not then, ſaieth S. Bernard to the ſluggard, abetter thy ſelfe in perfe-

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ction? No nor yet grow worſe? nor yet that verily. Why then, doſt thou deſire neither to amend nor paire. Alas poore man thou wouldſt be that, which thou canſt not be. Euen in the wide world there is nothing ſtable and conſtant, yet of man it is ſaied more particularly, that he neuer remaines in one eſtate. He muſt either goe forward, or elſe he goes backward.

4. Nor doe I, more then S. BERNARD, affirme, that it is a ſinne not to practiſe the Counſells, no verily THEO: for it is the proper difference betwixt Commandements and Counſells, that Commandements doe oblige vs vnder paine of ſinne, Counſell doth onely inuite vs without paine of ſinne. Yet doe I bouldly auerre that to contemne the pretention of Chriſtian perfection is a great ſinne, and yet greater to contemne the inuitation by which our Sauiour cals vs to it, but it is an inſupportable impietie to contemne the Counſells and meanes, which our Sauiour markes vs out to the attaining of it. It were an Hereſie to ſaie, that our Sauiour had not giuen vs good Counſell; and a blaſphemie to ſaie to God, withdraw thy ſelfe from vs, we will not know thy wayes. But it is a horrible irreuerence done to him, that with ſo much loue and delight did inuite vs to perfection, to ſaie, I will not be holy, or perfect; nor will I any larger portion of thy Beneuolence, nor will I follow the Counſells which thou giueſt me to fructifie therein.

5. We may indeede without offence, not follow the Counſells, for the affection we beare another way, as for example, it is lawfull for a man, not to

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ſell what he poſſeſſeth, nor giue it to the poore, becauſe he hath not the courage to make ſo entire a renunciation: It is alſo lawfull to marrie, becauſe one loues a wife, or otherwiſe hath not ſtrength of mind neceſſarie to vndertake the warre which muſt be waged againſt the flesh. But to make profeſſion that one will not follow the Counſells, nor any one of them, cannot be done without contempt of him that giues them. Not to follow the Counſell for that one hath an intention to marrie, is not euill done, but ſo to marrie as to preferre marriage before chaſtitie, with heritikes, is a great contempt either of the Counſellour, or of his Counſell. To drinke wine, againſt the Doctors aduiſe when one is ouercome with thriſt, or with a deſire to drinke, is not properly to contemne the Doctor nor his aduiſe: but to ſaie I will not follow the Doctors aduiſe, muſt neceſſarily proceede frō ſome bad opinion one harbours of him. Now as concerning men, one may often contemne their Counſell without contemning them, becauſe to eſteeme that a man doth erre, is not to contemne him. But to reiect and contemne Gods Counſell, cannot ſpring but from a conceite we haue, that he hath not Counſelled vs well, which cannot be thought but by a Spirit of Blaſphemie, as though God were not wiſe enough, to know, or good enough to will to giue good aduiſe. We may ſaie the ſame of the Counſells of the Church, which by reaſon of the continuall aſsiſtance of the holy ghoſt, which doth inſtruct and conduct her in all truth, can neuer giue euill aduiſe.

A continuation of the precedent diſcourſe: how euery one ought to loue, though not to practiſe the Euangelicall Counſells, and yet how euery one is to practiſe what he is able.

CHAPTER. IX.

1. Although all the Euangelicall Counſells cannot, nor ought not to be practiſed by euery Chriſtian in particular; yet is euery one obliged to loue them all, they being all very good. If you haue the Megrim, and the ſmell of muke doe anoie you, will you therefore diſauowe that this ſmell is good and delightſome? If a Robe of gold be not fit for you, will you thence ſaie, that is is worth nothing? or will you throw a ring into the durt, becauſe it fits not your finger? Praiſe, therefore THEOT: and dearely affect all the Counſells, that God hath giuen vnto men. O bleſſed be the Angell of the high Coūſell for euer, together with the Counſell he giues, and exhortations he makes to man! The heart is cheared vp with oyntments and good ſmells, ſaieth Salomon: and by the good Counſell of a friend, the ſoule is calmed. But of what friend, and of what Counſells doe we ſpeake? O God, it is of the friend of friends: and his Coūſells are more delightfull then honie. Our friend is our Sauiour, his Counſells are to ſaue vs.

2. Let

2. Let vs reioyce, Theo: when we ſee others vndertake the Counſells, which either we cannot, or ought not to obſerue: Lets praie for them, bleſſe, fauour, and aſſiſt them. For Charitie doth oblige vs not onely to loue our owne good, but that alſo, which is good for our neighbour.

3. We may ſufficiently teſtifie our loue to all the Counſells, if we deuotely obſerue ſuch as are ſutable to our calling, for euen as he that beleeues an Article of Faith, before God reuealed it in his word, publiſhed and declared it by the Church, cannot misbeleeue the others: and he that obſerues one Commandement, for the pure Loue of God, is readie to obſerue the others, when occaſion ſhall be offered. So he that doth loue and prize one Euangelicall Counſell, becauſe it came from God, he cannot but loue all the others conſequently, being they are alſo from God. Now we may with eaſe practiſe many of them, though not all of them together; for God deliuered many, to the end euery one might obſerue ſome of them; nor doth there paſſe a day, wherein we haue not ſome occaſion thereof.

4. Doth Charitie require, that to aſſiſt thy Father or mother, thou ſhouldſt liue with them? conſerue notwithſtanding a loue and affection to your recollection, let your heart liue at your Fathers houſe, ſo farre forth as is requiſit, to acquit your ſelfe of that which Charitie doth order. Is it not expedient, your qualitie conſidered, that you ſhould conſerue perfect chaſtitie? keepe it at leaſt in ſuch ſort as you may, without violating charitie. Who cannot doe all, at leaſt let him doe a part: you

are not obliged to looke after him that hath offended you; for it is his part to come to himselfe and to you. to giue you satisfaction, since he began the iniurie and outrage: yet goe, THEO: follow our Sauiours Counsell, preuent him in good, render him good for euill, cast vpon his head and heart burning coales, proofes of Charitie, that may wholy burne him, and force him to a reconciliation. You are not bound by rigour of law, to giue almes to all the poore you meete, but onely to such as are in extreamitie. Yet following our Sauiours Counsell, cease not to giue to euery poore bodie that you light on, hauing still a respect to your owne condition, and to the true exigent of your affaires. You haue no obligation to make any vow at all; yet bouldly make some, such as shall be iudged fit by your Ghostly Father for your aduancement in Diuine Loue. You haue free libertie to vse wine within the termes of decencie; yet following S. PAVLES Counsell to Timothie, take onely so much, as is requisit to comfort your stomake.

5. In Counsells there are diuers degrees of perfections; To lend to such poore people as are not in extreame want, is the first degree of the Counsell of Almes-deedes, to giue them some what, is a higher; a higher yet to giue them all: but the highest of all to dedicate ones owne person to their seruice. Hospitalitie out of the termes of extreame necessitie is a Counsell. To entertaine strangers, is the first degree of it; but to stand in cõmon passages with Abraham, to inuite them, is a degree higher; and yet higher then that, to seate one selfe

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in a place of danger to harbour, aide and waite vpon passengers. Herein the great S. Bernard of Menthon borne in this dioceſe did excell, who being extracted from a noble houſe, did for diuers yeares inhabit the shelues and topes of our Alpes, eſtablished there a cõpanie to ſerue, lodge, aſsiſt and preſerue pilgrims and paſsingers from the danger of tempeſts, who might often perish amidſt the ſtormes, ſnow, and thunder-clapes, were it not for the Hoſpitalls which this great friend of God erected and founded vpon two mountains, which taking their names from him, are called, Great S. Bernard, in the Bishopricke of Sion, and Little S. Bernard, in the Bishoptike of Tharẽtiſe. To viſite the ſicke, which are not in extreame neceſſitie, is a laudible Charitie, to ſerue thẽ, is yet better: but to conſecrate a mans ſelfe to their ſeruice, is the excellẽcie of that Coũſell, which the Clarks of the viſitatiõ of the ſicke doe exerciſe by their proper inſtitute, ãd many Ladies in diuers places, imitating the great S. Sanson, a gentleman and Phiſition of Rome, who at Conſtantinople, where he was made Prieſt, with a wonderfull charitie deuoted hiſelfe to the ſeruice of the ſicke in a hoſpitall which he began, and which the Emperour Iuſtinian did raiſe and accomplish, by the imitation of S. Catharine of Sienna, and Genua, of S. Elizabeth of Hungarie, and of the glorious friends of God S. Francis, and the B. Ignatius of Loyola, who in the beginning of their Orders, performed this exerciſe, with an incomparable ſpirituall ſeruour and profit.

6. Vertues haue then a certaine extent of per-

fection, and commonly we are not obliged to practiſe them in the hight of their excellencie. It is ſufficient to goe ſo farre in the practiſe of thē, that we doe indeede practiſe them: But to make a further paſſage, and gaine ground in perfection, is a Counſell, the acts of heroicall vertues not being ordinarily commanded, but counſelled onely. And if vpon ſome occaſion we find our ſelues obliged to exerciſe them, it is by reaſon of ſome rare and extraordinarie exigent, which makes them neceſſarie to the conſeruation of Gods grace. The happie Porter of the Priſon of Sebaſtia, ſeeing one of the fortie which were thē martyred, looſe courage, and the crowne of Martyrdome, tooke his place, without being purſued, and made the 40. of thoſe glorious and Triumphant Souldiers of Chriſt. S. ADAVCTVS ſeeing S. FELIX led to Martyrdome, and I, quoth he, (none at all vrging him) I am alſo a Chriſtian as well as he whō you haue in your hāds, ād worshipe the ſame Sauiour; ād with that kiſsing S. FELIX he marched with him to martyrdome, and was beheaded. Thouſands of the auncient Martyrs did the like; and hauing it equally in their power to auoyd or vndergoe martyrdome without offece they chooſed rather generouſly to vndergoe it, then lawfully to auoyd it. In theſe, Martyrdome was an heroicall act of force and conſtancie, giuen them by a holy exceſſe of Loue. But when it is neceſſarie to endure Martyrdome or to renounce Faith, Martyrdome it doth not ceaſe to be Martyrdome, and an excellent act of loue and vallour: yet doe I ſcarcely thinke it is to be termed an heroicall act, not being elected by any exceſſe of

Loue,

Loue, but by force of the law, which in that caſe commands it. Now in the practiſe of heroicall acts of vertue, is placed the perfect Imitation of our Sauiour, who as the great S. Thomas ſaieth, had all the vertues in an heroicall manner, from the firſt inſtant of his conception, yea I would willingly adde more then heroicall, ſince he was not ſimply more then man, but infinitly more then man, that is, true God.

How we are to conforme our ſelues to Gods will ſignified vnto vs by inſpirations: and firſt of the truth of the meanes by which God enſpires vs.

CHAPTER. X.

1. THe ſunne-beames in lightening doe heate, and in heating doe lighten. Inſpiration is a heauenly raie, which brings into our hearts a burning light, by which at once we doe both ſee good, and are inflamed with a deſire to purſue it. Euery thing that liues vpon the face of the earth, is benūmed with winters cold; but vpon the returne of the ſpringtime withall heate, they returne to their wonted motion. Beaſts of the earth rūne more ſwiftly; birds flie more quickly, and chaunt more merrily; and plants doe put out their leaues and fruite more pleaſantly. Without inſpirations our ſoules would lead an idle, blaſted and fruit-

leſſe life, but at the arriuall of the Diuine raies of inſpirations, we perceiue a light mixed with a quickning heate, which doth illuminate our vnderſtanding, excitate and animate our will, enabling her with ſtrenght to will and effect the good appertaining to eternall health. God hauing formed mans bodie of the ſlyme of the earth, as Moyſes ſaieth, he breathed into his face the breath of life, and man became a liuing ſoule, that is, he became a ſoule that gaue life, motion and operation to the bodie. And the ſame eternall God, doth breath and blow into our ſoules the inſpirations of a ſupernaturall life, to the end that, as ſaieth the great Apoſtle, they might become quickning Spirits, that is, Spirits that make vs liue, moue, feele and worke the workes of grace; ſo that he who gaue vs being, giues vs alſo operation. Mans breath doth warme the things it enters into, witneſſe the Sunamits child, to whoſe mouth the Prophet Eliſeus hauing laied his, and breathed vpon him, his flesh waxed hote; and it is a Maxime of experience. But touching the breath of God, it doth not onely heate, but alſo giue a perfect light, his Spirit being an infinite light, whoſe vitall breath is called Inſpiration, for ſo much as by it the Diuine Goodneſſe doth breath vpon vs, and inſpire vs with the deſires and intentions of his owne heart.

2. Now God doth inſpire vs by infinite meanes, S. ANTONIE, S. FRANCIS, S. ANSELME, and a thouſand others, had frequent inſpirarions by the ſight of crearurs: preaching is the ordinarie meanes: but ſometimes, ſuch as the word profits not, are

taught

taught by tribulation, according to the Prophet: vexation shall giue vnderſtanding in the Hearing, that is, ſuch as by hearing the heauely menaces againſt the wicked, doe not amend, ſhall be taught the truth by the euents and effects, and by the gripe of affliction become wiſe. S. Marie Egip: was inſpired by the ſight of our Ladies picture; S. Antonie by hearing the Ghoſpell, which is red at Maſſe; S. Avgvstine, vpon the relation of S. Antonies life; The Duke of Gandie by looking vpon the dead Empreſſe; S. Pacomivs by an Example of Charitie; The B. Ignatius Loyola in reading the Saints liues; S. Cyprian (not the great Bishope of Carthage, but a lay-man, yet a glorious Martyr) was touched in hearing the diueli confeſſe his owne impotencie ouer ſuch as are confident in God. When I was a young youth at Paris, two ſcholers whereof the one was a Heretike, deboiſtly paſsing the night in the Suburbs of S. Iames, heard the Carthuſias ringe to Matins, ad the Heretike asking the other why they rug, he related vnto hi with what deuotion they celebrated the Diuine office in that holy Monaſterie: o God, quoth he, how differet is the practiſe of thoſe Religious fro ours! They performe the office of Angels, and we that of brute beaſtes: and deſiring the day after to ſee, that which by his companions relation he had learnt, he found the good Fathers on their formes as a companie of marble ſtatues, ranged a long the wall in their hollow ſeates, immoueable to all action, but ſinging of Pſalmes, which they performed with a truly angelicall attention and deuotion, according to the cuſtome of this holy Order;

So

So that this poore youth wholy rauished with admiration was taken with the exceeding consolation which he tooke to see God so well worshipped amongst Catholikes, and resolued, which afterward he fulfilled, to put himselfe into the Church her bosome, his true and onely Spouse, who had visited him in his inspiration, while he was laied on the infamous bed of abomination.

3. O how happie are they that keepe their hearts open to holy inspirations, which are neuer awáting to any, so farre forth as they are necessarie to liue well and deuotely, according to each ones condition of life, and holily to complie with the duties of their profession: for as God by nature doth furnish euery beast with the instincts which are necessarie to their conseruation, and to the exercise of their naturall qualities; so if we resist not Gods grace, he bestowes on euery one of vs inspirations necessarie for our life, operation and spirituall conseruation. O Lord, saied the faithfull Eliezer, here I stand at this fountaine, and the daughters of the inhabitáts of this Citie will come forth to draw water: the yoũg girle then to whom I shall saie, let downe thy pitcher that I may drinke, and who shall answere, Drinke, yea and I will also giue to thy Camells; she it is whom thou hast prepared for thy seruant Isaac. THEO: Eliezer giues her onely to vnderstand that he himselfe would drinke: but the faire Rebecca obeying the inspiration which God of his clemencie bestowed vpon her, doth offer withall to water his Camells. Hence she became holy Isaac's wife, daughter-in-

law

law to the great Abraham, and grand-mother to our Sauiour. Certes the ſoules which are not contented with effecting that which the heauenly Spouſe requires at their hands by his Commandements and Counſells, but doe alſo promptly complie with ſacred inſpirations, are thoſe, whom the Eternall Father hath prouided for Spouſes to his well-beloued Sonne. And concerning the good Eliezer, hauing no other grounds to diſcerne her amongſt the daughters of Haran, a towne of Nachor, who was deſined for his Maiſters ſonne, God reueals it vnto him by inſpiratiõ. When we are at a non-plus, and humane helps doe faile vs in our perplexities, God doth then inſpire vs, nor will he permit that we ſhould erre, while we humbly obeye: I will ſaie no more of theſe neceſſarie inſpirations, hauing often alreadie ſpoken of them in this worke, as alſo in the Introduction.

Of the vnion of our will to Gods in the inſpirations which are giuen for the extraordinarie practiſe of vertues; and of perſeuerance in ones vocation, the firſt marke of the inſpiration.

CHAPTER. XI.

1. THere are certaine Inſpirations which tend onely to an extraordinarie perfection of the ordinarie exerciſes of Chriſtian life. Charitie

towards

towards poore infirme people is an ordinarie exerciſe with true Chriſtians, yet an ordinarie exerciſe which was practiſed by S. FRANCIS with an extraordinarie perfection, as alſo by S. Catharine, of Sienna, when ſhe licked and ſucked the vlcers of the Leprous and Cankred; and by the glorious S. LEWES when bare-head and vpon his knees, he ſerued the ſicke, whereat an Abbot of Ciſteau looſed himſelfe in admiration, ſeeing him in this poſture, handle and dreſſe the running and cankered wounds of a miſerable wretch: as it was alſo a very extraordinarie exerciſe, that the holy Monarke ſhould ſerue the moſt abiect and vile poore people at table, and eate their leauings. S. HIEROME, entertaining in his Hoſpitall at Bethleem the Pilgrims of Europe, who fled the perſecution of the Goths, did not onely waſh their feete, but deſcended euen ſo low as to waſh and rub their Camels leggs, imitating Rebecca whom we lately mentioned, who did not onely draw water for Eliezer, but for his Camells alſo. S. FRANCIS did not onely practiſe pouerrie in an extreamitie, as is knowen to all, but euen exerciſed ſimplicitie in the like meaſure. He redeemed a lambe fearing it ſhould be put to ſlaughter, becauſe it repreſented our Sauiour: he bore a reſpect almoſt to all Creaturs, in reſpect of their Creatour, by an vnaccuſtomed, yet moſt prudent ſimplicitie. Now and then he would buſie himſelfe to withdraw wormes out of the way, leaſt ſome in paſsing, should trãple thẽ vnder their feete, remẽbring that our Sauiour had compared himſelfe to the worme. He called the Creaturs his brothers and ſiſters, by a cer-

taine

taine admirable conſideration, which loue ſuggeſted vnto him. S. Alexis, a gentleman of a noble deſcent, practiſed in an excellent manner the abiection of himſelfe, liuing vnkowen for the ſpace of 17. yeares, in his Fathers houſe at Rome, in the nature of a poore pilgrime. All theſe inſpirations were for ordinarie exerciſe, which notwithſtanding were practiſed with extraordinarie perfection. In this kind of inſpiration, we are to obſerue the rules which I gaue for deſirs, in the Introduction. We muſt not ſtriue to practiſe many exerciſes at once, and vpon a ſodaine: for it is often a trike of the enemye, to moue vs to vndertake and begin many deſines, to th'end that ouerwhelmed with the multiplicitie of buſineſſe, we might accoplish nothing, but leaue all vnfinished: yea ſometimes he doth ſuggeſt vnto vs a deſire, to vndertake to begin ſome excellent worke, which he foreſees we will not accomplish, to deturne vs from proſecuting a worke leſſe excellent, which we had eaſily performed: for he cares not how many purpoſes and onſets be made, ſo that nothing be effected. He will not hinder the myſticall women, that is the Chriſtian ſoules, to bring forth men-children, no more then Pharao did, prouided that their groth be preuented by ſlaughter. Contrariwiſe, ſaieth the great S. Hierome, amongſt Chriſtians we doe not ſo much note the beginning as the end. One muſt not eate ſo much, that he cannot diſgeſt it. The Spirit of guile ſtayes vs in the beginnings, and makes vs content with the florishing ſpring-time; but the Diuine Spirit neuer moues vs to reflect vpon our beginnings, ſaue

to attaine the end; neuer to make vſe of the flowres of the ſpring, but with intention, to enioye the ripe fruites of the Summer, and Autumne.

2. The great S. THOMAS is of opinion, that it is not expedient, to make many conſultations and long deliberations touching the deſire one feeles in himſelfe to enter into a good and well ordered Religion, and not without reaſon: For Religion being counſelled by our Sauiour in the Goſpell, what needs much conſultation? It is ſufficient to make one good one, with a few friends, who are prudent, and conuerſant in ſuch a buſineſſe, and ſuch as may aſsiſt vs to make a short and ſolide reſolution. But after we haue once deliberated and reſolued, as well in this matter, as in any other that appertaines to Gods ſeruice, we muſt be conſtant and vnuariable, without permitting our ſelues to be shaken by any apprehenſion of a greater good; for oftentimes, ſaieth the glorious S. BERNARD the Diuell makes vs ruine the riot, and to draw vs from the effecting of one good, he propoſeth vnto vs ſome other good, that ſeemes better, which after we haue ſet vpon, to diuert vs from that againe, he preſents a third, being willing that we ſhould often begin, ſo we neuer come to an end. Nay one is not euen to goe from one order to another without very waightie motifes, ſaieth S. THOMAS, following the Abbot Neſtorious, cited by Caſsian.

3. I will borrow a fine ſimilitude of S. Anſelme writing to Lanzon: As a plant often tranſplanted can neuer take roote, nor conſequently come to perfection, and réder the wished fruite; ſo the ſoule

that

that doth tranſplant her heart from one deſine to another, cannot profit, nor come to the true groth of her perfections ſince perfection is not found in beginnings, but in accomplishments. Ezechiel's holy beaſts went whither the ouer bearing-furie of their ſpirits carried them, nor did they in going looke backward, but each of them went on out right before them: Wee are to goe whither the inſpiration moues vs, not turning about, or returning backe, but tēding thither, whither God hath turned our face, without looking ouer our shoulder. He that is in a good way, let him worke his ſaluation. It happens ſometimes that we forſake the good, to ſeeke the better, and that hauing forſaken th'one, we find not the other: Better is the poſſeſsion of a ſmale treaſure alreadie found, then the pretention of a farre greater, which is yet to be ſought for. The inſpiration is to be ſuſpected, which moues vs to quit a preſent good which we enioye, to purchaſe a better we know not when. A young Portugaiſe, called Francis Baſſus, was admirable, not onely for Diuine eloquence, but alſo for the practiſe of vertue vnder the diſcipline of S. Philipe Nerivs in the Congregation of the Oratorie at Rome: Now, he perſwaded himſelfe that he was inſpired to leaue this holy Societie, to put himſelfe in a formall Order, which alſo he reſolued vpon; But the B. Philipe being preſent, while he was receiued into the order of S. Dominike, he wept bitterly. Whereupon being demanded by Francis Marie Tauruſe, who was afterwards Archbishop of Sienna and Cardinall, why he shed teares? I deplore, quoth he, the

losse of so many vertues: and indeede this young man, who did so excell in wisdome and pietie in the Congregation, after he was become a religious man, was so inconstant and fickle, that tossed with many desires of noueltie and change, he gaue afterwards great and grieuous scandall.

4. If the Fowler goe straight to the Partridge nest, she will come before him and counterfaite her back to be broken, or that she is lame, and trayling her selfe vp as though she would take a great flight, she will tumble downe of a sodaine, with show that she is able to doe no more, to theed that the Fowler, being busied in looking after her, whom he thinks with ease to catch, may not light on her little ones in the nest, but as soone as he hath pursued her a while, and thinkes he is vpon the point of catching her, she escapes by flying away. So the enemye, seeing a man by Gods inspiration vndertake a profession and manner of life most proper for his aduancements in heauenly Loue, persuads him, to enter into some other way, more perfect in appearance; but hauing put him out of his first way, he makes him by little and little apprehend the second way impossible, proposing a third; that so keeping him occupied in the cõtinuall enquirie of diuers and new meanes of perfection, he may hinder him from making vse of any, and consequently from attaining the end which he seekes for, which is perfection. Young hounds loose the sent at euery double, and rũne counter: but the old and well sented hounds neuer rũnes counter, but keepes still the same sent

they

they are vpon. Let euery one then, hauing once found out Gods holy will touching his vocation, ſtick to it holily and louingly, practiſing therein fitting exerciſes, according to the order of diſcretion, and with the Zeale of perfection.

Of the vnion of Mans will to Gods in the inſpirations, which are contrarie to the ordinarie Lawes: and of the peace and tranquillitie of heart, the ſecond marke of Inſpiration.

CHAPTER. XII.

1. THus then THEO: we are to behaue our ſelues in the inſpiartions, which are no otherwiſe extraordinarie, then in that they doe moue vs to practiſe ordinarie Chriſtian exerciſes, with an extraordinarie feruour and perfectiō: but there are other inſpirations called extraordinarie, not onely becauſe they make the ſoule paſſe the bonds of an ordinarie proceeding, but alſo moue a man to actions contrarie to the lawes, rules and common cuſtomes of the moſt holy Church: and which therefore are more admirable then imitable. The holy Damſell called by the Hiſtorians Euſebia the ſtrang, left Rome, her natiue ſoyle, and putting her ſelfe in mans attire, with two girles more, tooke ſhipe to goe by Sea to Alexandria, and thence to the Ile of Co, where fin-

ding themſelues ſure, they put on againe their womans habit, and returning to Sea, they went to the towne Mylaſſa in Caria, whither the great S. PAVLE, who had found her in Co, and had taken her vnder his ſpirituall protection, led her, and where afterwards, being made Bishop, he did ſo piouſly direct her, that ſhe erected a Monaſterie, and dedicated it to ſerue the Church in qualitie of DIACONESSES, (as in thoſe dayes they were named) with ſuch feruour of Charitie that in the end she died a Saint, and by a number of miracles which God did by her Relikes and interceſsions, was acknowledged for ſuch. To put on an attire, proper to a diuers Sexe, and in a diſguiſed manner to expoſe ones ſelfe to a iourney together with men, doth not onely paſſe the extraordinarie rules of Chriſtian modeſtie, but is euen contrarie to them. A certaine young man hauing giuen his mother a kicke with his foote, touched with a liuely repentance confeſſed it to S. ANTONIE of Padua; who to imprint the horrour of his ſinne more deepely in his heart, ſaied vnto him, amõgſt other things, my child, the foote which ſerued for an inſtrument of wickedneſſe, would deſerue to be cut off for ſo great a treſpaſſe: which the youth tooke in ſo good earneſt, that being returned home to his mother, tranſported with the feeling of contrition he cut of his foote: the Saints words had not had ſuch force, according to their ordinarie qualitie, vnleſſe God had added his inſpiration therevnto; yea an inſpiration ſo extraordinarie, that it was eſteemad rather a temptatiõ, if the miracle of his reunited foote, cauſed by the Saints

bene-

benediction had not authoriſed it. S. Pavle the firſt Hermite, S. Antonie, S. Marie Egiptiaca, did not inhabite the vaſt wilderneſſe, where they were depriued of hearing Maſſe, communicating, and confeſsing, yea of all direction and aſsiſtance being young people, without a ſtrong inſpiration. The great Symeon Stylite led a life, that neuer mortall creature would haue dream't of, or haue vndertaken without an heauēly inſtinct and aſsiſtance: Saint Iohn Bishop ſurnamad Silentiarivs forſaking his Bishoprike without the knowledge of any of his Clergie, paſſed the reſt of his dayes in the Monaſterie of Laura, nor was there after, any newes heard of him. Was not this contrarie to the rule of keeping a holy Reſidence? And the great S. Pavline, who ſold himſelfe to ranſome a poore widowes ſonne, how could he doe it following the ordinarie lawes, ſince he was not his owne, but by his Epiſcopale conſecration, belonged to the Church, and the Common? The Virgins and wiues who being purſued for their beautie, with voluntarie wounds disfigured their faces, that vnder the maske of an holy deformitie, they might conſerue their chaſtitie, did they not, in apparēce, prohibited things?

2. Now the beſt marke of good inſpirations in generall, and particularly of extraordinarie ones, is the peace and tranquillitie of the heart that receiues them: for though the holy Ghoſt be truely violent, yet is his violence ſweete, delicate and peaceable; he comes as a blaſt of winde, and as an heauēly thunder-clape, but he doth not ouerthrow the Apoſtles, he troubles them not;

the feare which they had in hearing the noyſe, was of no continuance, but was ſodainly followed with a ſweete aſſurance. So that this fire, ſeates it ſelfe vpon each of them, where it giues and takes a ſacred repoſe: and as our Sauiour is called a peaceable or gentle Salomon, ſo is his Spouſe termed Sunamite, calme, and Daughter of Peace: and the voice, that is, the inſpiration of God, doth not in any ſort diſquiet or trouble, but drawes her ſo ſweetely, that he makes her ſoule deliciouſly melt and runne into him: My ſoule, quoth she, melted when my Beloued ſpoke; and though she be warlike and Martiall, yet is she withall ſo peaceable, that in the diſcord of weapons and warrs, she maintaines the concord of an incomparable melodie. What can you ſee, ſaied she, in the Sunamite, but troupes of armed men? Her armies conſiſt of troupes, that is, of concords, and ſingers, and her troupes are armed men, becauſe the weapons of the Church, and of the deuote ſoule, are no other thing then Praiers, Hymes, Canticles, and Pſalmes. So that ſeruants of God, which had the moſt high and ſublime inſpirations, were the moſt milde and peaceable that the world had. Abraham, Iſaac, Iacob, Moyſes are enſtyled the moſt milde amongſt men; Dauid is famous for his mildneſſe. Whereas Contrariwiſe the Euill Spirit is turbulent, rough, ſtirring: and thoſe that follow hellish ſuggeſtions, apprehending them to be heauenly inſpirations, are commonly eaſily knowen, being diſquieted, headie, fierce, enterpriſers and ſticklers in affaires, who vnder the cloake of Zeale, doe turne all topce-turnie, cenſure all the

world,

world, chide euery one, find fault with all things; they are a people that will not be directed, by or condiſcend to any, they will beare with nothing, but exerciſe the paſsions of ſelfe-loue vnder the title of Zeale of Gods honour.

The third Marke of the Inſpiration, which is holy obedience to the Church and Superiours.

CHAPTER. XIII.

1. HOly humilitie is inſeparably adioyned to the peace and ſweeteneſſe of heart. But I doe not terme a complementall ranging of words, geſtures, and kiſsings of the ground, obeiſſance, inclinations, humilitie, being done as it often fals out, without any inward ſenſe of our owne abiection, and of the iuſt conceite we make of our neighbour: for theſe are but the vaine amuſemets of a weake braine, and are rather to be termed fantomes of humilitie, then humilitie.

2. I ſpeake of a noble, reall, pithie, and ſolide humilitie, which makes vs ſupple to correction, pliable and prompt to obedience. While the incomparable Simeon Stylite was yet a Nouice at Toledo, he could not be ſtirred by his Superiours aduiſe, who ſought to reclame him from the practiſe of ſo many ſtrang auſterities, by which he was inordinatly cruell to himſelfe, ſo that at length he was turned out of the Monaſterie vpon it, as one that

was incapable of the mortificatiõ of the mīd, ād too much addicted to that of the bodie: but beīg recalled againe to the Monaſterie, ād become more deuote ād prudēt in ſpirituall life, his behauiour was quite other, as in the enſuing action he declared: for the Hermits which were diſperced in the neighbour Deſerts of Antioche, hauing notice of the extraordinarie life which he led vpon the Pillar, in which he ſeemed to be either an earthly Angell or a heauenly mā, they diſpatched a Deputie, with order to ſpeake vnto him from them as followeth. Why doſt thou, Simeon, leauing the high way of perfection, which ſo great and holy Forerunners haue troden, follow another, vncouth, and farre different from all that hath bene ſeene or heard to this day? Simeon forſake the Pillar, and ſort thy ſelfe with others, as well in their manner of life, as in their methode of ſeruing God, vſed by our holy Aunceſters. In caſe Simeon, yeelding to their aduiſe, and condeſcending to their pleaſures, ſhould shew himſelfe readie to deſcend, they had charged the Deputie, to leaue him in his libertie to perſeuer in his preſent manner of life, becauſe his obedience, ſaied thoſe good Fathers, gaue aſſurance, that he enterpriſed this kind of life, by the diuine inſpiration: But in caſe he ſhould reſiſt, and deſpiſing their exhortations he would follow his owne will, they reſolued to withdraw him thence by violence, and force him to forſake his Pillar. The Deputie being come to the Pillar, he had not ſo ſoone performed his Embaſie, but the great Simeō without delay, whithout reſerue, without replie at all, began to deſcend, with an o-

bedience and humilitie worthy of his rare Sanctitie. Which when the Deputie ſaw, ſtay ſaied he, ô Simeon, remaine there, perſeuer conſtantly, take courage, purſue thy enterpriſe valliantly; thy ſtay vpon this pillar is from God.

3. But marke, I pray you Theo: how theſe aunciant and holy Ancorets, in their generall meeting, foũd no ſurer markes of an heauẽly inſpiration, in ſo extraordinarie an occurrence, as was this holy Stylits life, then to find him ſimple, ſweete, and tractable, vnder the lawes of holy obedience: and indeede God bleſſing the Submiſſion of this great man, gaue him the grace to perſeuer thirtie whole yeares vpon the top of a Pillar 36. cubits high, hauing before paſſed 7. yeares vpon others, of 6. 12. and 20. foote high, as alſo vpon the sharpe point of a roeke, in a place called Mander. Thus this birde of Paradice, keeping aboue without touching the ground, was a a Spectacle of Loue to the Angels, and of admiration to mortalls: In obedience all is ſecure, out of it, all is doubtfull.

4. When God inſpires a heart, he moues it firſt to obedience, but was there euer a more notable and ſenſible inſpiration, then that which was giuen to the glorious S. Paule? and the principall peece of it was, that he ſhould repaire to the Citie, where he ſhould receiue from Ananias his mouth, what he was to doe: This Ananias, a very famous man, was, as S. Dorothie ſaieth, the Bishop of Damas. Whoſoeuer ſaieth that he is inſpired, and yet refuſeth to obey his Superiours, and follow their Counſell, is an Impoſture. All the

Prophets and Preachers that euer were inſpired, did alwayes loue the Church, alwayes adhered to her Doctrine, alwayes were Proued by her, nor did they euer announce any thing ſo conſtantly as this truth, that the lipps of the Prieſt, should conſerue knowledge, and that frō his mouth one was to demande the lawe; ſo that Extraordinarie miſsions are diabolicall illuſions, not heauenly inſpirations, vnleſſe they be acknowledged and approued by the Paſtours, which are of the ordinarie miſsion. For ſo Moyſes and the Prophets are reconciled, ſo SAINT FRANCIS, SAINT DOMINIKE, and the other Fathers of Religious Orders, were called to the ſuccour of ſoules by an extraordinarie inſpiration: Marrie, they did ſo much more humbly and cordially ſubmit themſelues to the Sacred Hierarchie of the Church. In fine the three moſt aſſured markes of lawfull inſpirations, are PERSEVERANCE, againſt inconſtancie and lighteneſſe; PEACE and ſweeteneſſe of heart, againſt vnquietneſſe and ſollicitude; HVMBLE OBEDIENCE againſt obſtinacie and humourouſneſſe.

5. And to conclude all that we haue ſaied touching the vnion of our will with Gods will which is called ſignified; almoſt all the hearbs which beare yellowe flowres, yea Cicorie alſo which beares blewe ones, doe ſtill turne towards the Sūne and goe about with it, while the HELIOTROPIVM doth not onely in its flowres, but euen in its leaues alſo followe this great light; So all the Elect doe turne the very flowre of their heart, which is obedience to the commandements, towards the di-

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uine will; but ſoules taken with holy Loue, doe not onely eye this diuine Goodneſſe by obedience to the Commandements, but euen by the vnion of all their affections, following this heauenly ſunne in his Round, in all that he doth Command, Conunſell, and inſpire, without reſerue or exception at all: whence they may ſaie with the holy Pſalmiſt, Lord thou haſt held my right hand, and in thy will thou haſt conducted me, with encreaſe of thy glorie thou haſt receiued me; as a beaſt I am become with thee, ad I am alwayes with thee; for as a well broken horſe, is eaſily handled, fairely and duely brought into any poſture by him that rides him; ſo the Louing ſoule is ſo pliable to Gods will, that he doth with her what he pleaſeth.

A short methode to know Gods will.

CHAPTER. XIV.

1. SAINT BASILE ſaieth, that Gods will is made cleare vnto vs, by his ordinances or commandemẽts, and that then there is no deliberation to be made: for we are ſimply to doe that which is ordained. So that for all other things, we haue freedome to chooſe, as we liſt, what likes vs; though we are not to doe all that is lawfull, but that onely which is expedient: and that finally to diſcerne ſecurely what is expedient, we are to fol-

low

low our prudent Ghoſtly Father's aduiſe.

2. But THEOT: I am to premonish you of a troubleſome temptation, which croſſeth the way of ſuch ſoules as are carried on with a great deſire of doing that which is moſt according to Gods will. For the enemy at euery turne of a hand, will put them to their wits end, to diſcouer whether they are rather to doe this or that; for example, whether they should eate with their friend, or no; whether they should weare gray or blacke clothes whether they should faſt Friday, or Saturday; whether they should recreate, or abſtaine from it, conſuming therein much time; and while they are buſie, and breake their heads to deſcerne the better, they idly ſpend the time, in which they might doe many good offices, farre more to Gods glorie, then their deſcerning betwixt good and better, wherein they are muſing.

3. We vſe not to waigh euery ſmale peece of money, but ſuch onely as are of importance: Trading would be too troubleſome, and would burne too much day, if we were to waigh pence, farthings, halfe farthings &c. Nor likewiſe are we to waigh, euery pettie action, to know whether it be of more value then others. Yea there is often times a kinde of ſuperſtition in this preciſe inquiſition: For to what end should a mā make difficultie, whether it were better to heare maſſe in one Church then another, to ſpinne then to ſow, to giue Almes to a man then to a woman? It is not good ſeruice done to a Maiſter, to ſpend as much time to conſider what is to be done as to doe the things which is to be done. We are to propor-

tion

tion our attention to the conſequence of the thing we are to vndertake. It were a ſuperfluous care, to vſe as long a deliberation about a iorney of one day, as for one of 6. or 8. hundred miles.

4. The choice of ones vocation, the propoſition of a buſineſſe of great conſequence, a labour full of difficultie, or ſubiect to great expences: the chang of ones place of abode, election of conuerſations, and the like, deſerue a ſerious ponderation which accords beſt with the will of God. But in little and dayly exerciſes wherein the fault is nether of moment, or irreparable, what neede is there to chant a QVANTA PATIMVR by engaging ones attention in importune conſultations? To what end should I put my ſelfe vpon the racke, to learne whether God would rather that I should ſaie the Roſarie or our Ladies Office, ſince there can be no ſuch difference betwixt them, that a GRAND-IVRIE should be impannelled vpon it? That I should rather goe to viſite the ſicke in the hoſpitall, then to VESPERAS. That I should rather goe to a Sermon, then to a Church where there are Indulgences; commonly there is no ſuch remarkable thing in the one more then the other, that the matter requires any great deliberation: we muſt walke ſimply, not ſubtily in thoſe occurrēces, and as S. BASILE, freely doe that which licks vs beſt, without wearying out our wits, looſing our time, and running hazard of diſquiet, ſcruples, and ſuperſtitiō. Now my meaning is alwayes, where there is no great diſproportion betwixt the two workes, and where there occurrs no circumſtance more conſiderable in the one then th'other.

5. And

5. And euen in matters of moment we are to vſe a great humilitie, and not to thinke we can fish out Gods will by force of examination, and ſubtilitie of diſcourſe; But hauing implored the light of the holy-Ghoſt, applied our cõſideration to the ſearch of his good pleaſure, taken our Directours counſell, and of two or three ſpirituall persõs more if they chãced to be there we muſt abſolutly reſolue and determine in the name of God, neuer after to call our choice in queſtion, but deuotely, peaceably and conſtantly to vndergoe and improue it. And albeit that the difficulties, temptations, and the diuerſitie of euents which croſſe the execution of our deſigne, might make vs doubt whether we had made a good choice; yet muſt we remaine conſtant, not waighing all this. Yea we are to conſider, that if we had made an other choice, we had peraduenture bene an hundred times worſe; beſides, that we wot not whether it be God's will that we ſhould be exerciſed in conſolation or deſolation, in peace or in warre. The reſolution being once holily vndertaken, we are neuer to doubt of the holineſſe of the execution; for vnleſſe it be our fault there can be none: to doe otherwiſe is a notable marke of ſelfe-Loue, of childishneſſe, or branſickneſſe.

The end of the eight booke.

THE NINGTH BOOKE.

OF LOVE OF SVBMISSION, WHEREBY OVR WILL IS VNITED to Gods.

Of the vnion of our will, to the will of God, which is the WILL OF GOOD PLEASVRE.

CHAPTER. I.

1. NOthing excepting ſinne, is done but by the will of God, called an abſolute will and of Good Pleasvre, which cannot be hindred by man, and which is not knowen, vnto vs but by the effects, yet being arriued, they make manifeſt that God willed and determined them.

2. Let vs conſider in groſſe Theo: all that

hath

hath bene, is, and shall be; and rauished with amazement, we shall be forced to crie out with the Psalmist: O Lord I will praise thee, because thou are abundantly magnified; thy works are wonderfull, and my soule doth acknowledge thé very much: thy knowledge is become admirable of me, it is made great, nor can I reach to it. And from thence we passe on to a most holy Complacence, reioycing that God is so infinit in WISDOME, POWER, and GOODNESSE, which are the three Diuine Proprieties, whereof the world is but a small taste, or scantling.

3. Let vs behold men and Angels, and all the varietie of nature, qualities, conditions, faculties, affections, passions, graces and priuiledges which the diuine Prouidence hath established in the innumerable number, of those heauenly INTELLIGENCES, and humane creaturs, vpon which Gods IVSTICE and MERCY is so admirably practised; and we cannot containe our selues from singing with ioye full of respect and louing dread.

True Iustice and true Iudgment, are
The obiect of my dittie:
VVhich vnto thee I offer dare,
Most iust and full of pitie.

THEO: we are to take an exceeding complacence to see how God exerciseth his MERCY by the sundrie benefits which he doth distribute amongst men and Angels in heauen and earth; And how he practiseth his IVSTICE by an infinit varietie of paines and chastisements: for his IVSTICE and

MERCY

Mercy are equally amiable and admirable in them ſelues, ſince both of them, are no other thing then the ſame moſt ſingular Goodneſſe and Deitie. But the effects of his Iuſtice being alwayes sharpe and and full of bitterneſſe to vs, he ſweetens them with the mixture of the effects of his Mercy, conſeruing the greene Oliue amidſt the waters of the Deluge of his iuſt indignation, and giuing power to the deuote ſoule, as to a chaſt doue, to find it in the end, prouided alwayes, that like to the doue, she doth louingly meditate. So death, afflictions, anguishes, labours, whereof our life is full, which by Gods iuſt ordinances are the punishments of ſinne, are alſo by his milde Mercy, made ladders to aſcend to Heauen, meanes to encreaſe grace, and merits to obtaine Glorie. Bleſſed is pouertie, hunger, thirſt, ſorrow, ſickneſſe, perſecution, death: for in truth they are the iuſt punishments of our faults, yet punishments ſo ſeaſoned, or to vſe the Phiſition's terme, ſo aromatized with Diuine ſweeteneſſe, benignitie and clemencie, that their bitterneſſe, is beſt beloued. A ſtrang, yet a true thing, Theo: if the damned were not blinded with the obſtinacie, and hatred which they conceiue againſt God, they would find conſolation in their torments, and ſee the Diuine Mercy admirably diſperſed amongſt their eternally-tormenting flames. So that the Saints conſidering on the one ſide the torments of the damned ſo horrible and dreadfull, they praiſe Gods Ivstice in it, and crie out, thou art iuſt ô Lord thou art iuſt, and iuſtice for euer raignes in thy iudgments. But ſeeing on the other ſide, that theſe paines, though eternall

and

and incomprehenſible, come yet farre ſhort of the crime and treſpaſſe, for which they were inflicted, rauiſhed with Gods infinite MERCY; ô Lord, will they ſaie, how good thou art, ſince in the very heate of thy wroth, thou canſt not keepe in the torrent of thy MERCYES, that it ſtreame not its waters into the deuouring flames of Hell.

Goodneſſe o Lord hath not thy ſoule forſooke,
Euen while thy iuſteſt iuſtice, vengeance tooke
Midſt hellish flames; nor could ſterne ire repreſſe
The torrent of thy wounted graciouſneſſe.
Thou ſtill pour'ſt out, and ſtill doſt enterlace,
Thy wrathfull ſtrokes, with ſtrikes of grace.

And then turning our eyes vpon our ſelues in parcular, and finding in vs diuers interiour and exteriour goods, as alſo a greateſt number of interiour and exteriour paines, which the Diuine Prouidēce hath prepared for vs, according to his moſt holy IVSTICE and MERCY: and as opening the armes of our conſent, we doe moſt louingly embrace all, reſting in Gods moſt holy will and ſinging vnto him, by way of a Hymne of an eternall repoſe, Thy will be done in earth as it is in Heauen: I Lord, thy will be done in earth, where we haue no pleaſure, which is not enterlaced with ſome paine; no Roſes without thornes; no day ſo cleare that is not followed with a night; no ſummer that was not vſhered in by a precedent winter: In the earth, ô Lord, where conſolations are thinne ſowen, deſolations thicke: let yet ô God thy will be done, not onely in keeping thy Commandements, Counſells, and Inſpirations which are to be practiſed by vs; but alſo in the ſufferance of

afflictions

afflictions and paines which are to fall vpon vs, ſo that thy will may doe by vs, for vs, in vs, and with vs, what is thought good to thee.

That the vnion of our will to the will of God, is principally cauſed by tribulations.

CHAPTER. II.

1. PAines conſidered in themſelues, cannot indeede be beloued; yet beheld in their ſource that is, in Gods will and prouidence which ordaines them, they are infinitly amiable. Behold Moyſes his rod vpon the ground, it is a hideous ſerpent; looke vpon it in Moyſes his hand, it is a rod of wonders. Looke tribulations in the face, they are dreadfull; behold them in the will of God, they are loues and delights. How often doth it fall out, that the potion or plaſter preſented by the Phiſition or Apoticarie is loathſome vnto vs, which being offered by ſome friends hand, (Loue ſurmounting our loathing) we receiue with delight? Certes Loue doth either free labour from all difficultie, or makes its difficultie delightfull. It is reported that there is a riuer in Boetia, wherein the fiſhes ſhine like gold, but taken out of thoſe waters, the place of their origine, they haue the naturall colour of other fiſhes. Euen ſo afflictions if they be looked vpon out of God's will, they beare with them their naturall bitterneſſe;

but being contemplated in this eternall will, they are all gold, louely and precious beyond conceite.

2. If Abraham had beheld a neceſsitie to ſlaughter his Sonne out of Gods will, thinke THEO: what panges and conuulſions his poore heart had felt: but ſeeing it in Gods GOOD PLEASVRE, it appeares all gold, and he doth tenderly embrace it. If the Martyrs had looked vpon their torments out of this GOOD PLEASVRE, how could they haue ſunge in chaines and flames? The truely louing heart, loues Gods GOOD PLEASVRE, not in conſolations onely, but in afflictions alſo; yea it loues it better vpon the croſſe, in paines and difficulties, becauſe it is the prime effect of Loue, to make the Louer ſuffer for the thing beloued.

3. The Stoicks, eſpecially the good Epictetes, placed all Philoſophie in abſtaining and ſuſtaining bearing and forbearing: in forbearing and abſtaining frō terreane delightes, pleaſures ād honours; in ſuſtaining and bearing wrongs, toyles and diſcōmodities. But Chriſtian doctrine which is the onely true Philoſophie, hath three principles vpō which it doth ground all its exereiſes. Abnegation of ones ſelfe, which is farre more then to abſtaine from pleaſures: Bearing of the croſſe, which is farre more then to tolerate it: following of our Sauiour not onely in the point of renunciation of a mans ſelfe, and bearing of his croſſe, but euen in the practiſe of all ſorts of good works. Yet is there not ſo much loue teſtified, neither in the abnegation, nor in the very deede doing, as in ſuffering.

Certes

Certes the holy-Ghoſt in the holy Scripture puts downe the death and paſsion which our Sauiour ſuffered for vs, as the higheſt ſtraine of our Sauiours Loue towards vs.

4. Firſt to loue Gods will in conſolations, is a good loue, when the loue of God is indeede loued, not the conſolation in which it is found: howbeit it is a loue voide of contradiction, repugnance and difficultie; for who would not loue a will ſo worthy in a ſubiect ſo wellcome? Secõdly, to Loue the will of God in his Cõmandemẽts, Coũſells, ãd inſpiratiõs, is a ſecõd degree of loue and much more perfect: for it leades vs to the renouncing and quitting of our owne will, and makes vs abſtaine and forbeare many pleaſures, yet not all. Thirdly to loue ſufferances and afflictions for the loue of God, is the higheſt point of holy Charitie: for there is nothing therein to gaine our affection, ſaue the onely will of God; Our nature feeles a great contradiction in it, and we doe not thereby forſake pleaſures onely, but we euen ẽbrace paines and torments.

5. Our mortall enemye knew well, what was Loue's furtheſt tryall, when he had heard from the mouth of God, that Iob was iuſt, righteous, fearing God, hatting ſinne, and ſtable in innocencie: he made no account of all this, in compariſon of bearing afflictions, by which he made the laſt and ſureſt eſſaye of the loue of this great ſeruant of God, ãd to haue thẽ in an extreamitie, he compoſed them of the loſſe of all his goods, and all his children, of the entire reuolt of all his friends, and of an arrogant oppoſition of his greateſt Confede-

rates, and his owne wife: and of an oppoſition, full of deſpight, mockerie, and reproch; to which he added the whole collection of almoſt all humane diſeaſes namely a cruell, ſtinking, horrible vlcer ouer all his bodie.

6. And yet behold the great IOB, as king of all the miſerable creaturs vpon the face of the earth ſeated vpon a dunge-hill, as vpon the Throne of miſerie; adorned with ſoares, vlcers, and matter, as with royall robes, ſuteing them in the qualitie of his royaltie, with ſo great an abiection and annihilation, that if he had not ſpooken, one should not haue deſcerned, whether IOB was a man reduced into a dounghill, or the dounghill a corruption in forme of a man. Behold there, I ſaie, the great Iob, crying out, If we haue receiued good things from the hand of God, why shall we not alſo receiue that which is bad? ô God how this word is great with Loue! He ponders, THEO: that it was from the hand of God, that he had receiued the good, teſtifying that he had not ſo much loued good becauſe it was good, as that it came from our Sauiours hand: which being ſo, he concluds, that he is louingly to ſupport aduerſities, ſince they proceede from our Sauiours hand, equally to be loued when he diſtributs afflictions, and when he beſtowes conſolations. Each one doth eaſily receiue good things, but to receiue euill, is a worke of perfect Loue, which loues them ſo much the more, for that they are not amiable, but in reſpect of his hand that giues them.

7. The Trauailler that is in feare whether he hath hit vpon the right way, walks in doubt, loo-

king

king about him in the countrie where he is, and ſtands in a muſe at the end of almoſt euery feild, to thinke whether he goes not a ſtraie. But he that is ſure of his way, walks on iocundly, boldly and ſwiftly. Euen ſo the Loue that deares to walke to Gods will through conſolations, walkes ſtill in feare to take the wrong path, and in ſteede of louing Gods good liking, to fall in loue with the pleaſure which is in the conſolation; but the Loue that ſtrikes ſtraight through afflictions towards the will of God, walkes in aſſurance: For affliction being in no wiſe amiable in it ſelfe; it is an eaſie thing to Loue it onely for his ſake that ſend's it. The hounds in ſpring time, are euery foote at default finding hardly any ſent at all; becauſe the hearbes and flowres doe then ſmell ſo freshly, that the freshneſſe put downe the rowt or ſent of the Hart or hare; In the ſpring time of conſolations, Loue is ſcarcely acquainted with Gods pleaſure, becauſe the ſenſible pleaſure of the conſolation doth ſo allure the heart, that it troubles the attention which it ought to haue to the will of God. S. Catharine hauing from our Sauiour her choice of a Crowne of gold, or a crowne of thornes, chooſed this, as better ſuteting with Loue. A deſire of ſufferance, ſaieth the B. Angela Foligny, is an infallible marke of Loue: and the great Apoſtle cries out, that he glories onely in the Croſſe, in infirmitie, in perſecution.

Of the vnion of our will to the Diuine will, in ſpirituall afflictions by reſignation.

CHAPTER. III.

1. THE Loue of the Croſſe makes vs vndertake voluntarie afflictions, as for example, faſting, watching, haire-ſhirts, and other tamings of the bodie, renoūce pleaſures, honours ād riches: ād loue in theſe exerciſes is very delightfull to the beloued; yet more, when we receiue with patience ſweeteneſſe, and mildneſſe the paines, torments, and tribulations, by reaſon of the Diuine will which ſends vs them. But Loue then is at its hight, when we receiue afflictions not with patience and ſweetneſſe onely, but we doe euen cheerish, loue and embrace thē, in regard of the Diuine will, whence they proceede.

2. Now of all the eſſayes of perfect Loue, that which is practiſed by the repoſe of the mind in ſpirituall tribulations, is doubtleſſe the moſt pure, and higheſt. The B. ANGELA OF FOLIGNY makes an admirable deſcription of the interiour panges which ſometimes she felt, ſaying that her ſoule was tortured like to one who being tyed hand and foote, ſhould be hung by the necke, without being ſtrangled, but ſhould hang in this eſtate betwixt death and life, without hope of helpe, and neither being able to keepe herſelfe vpon her feete, nor

aſsiſt

aſsiſt herſelfe with her hands, nor crie out, nor yet ſigh or moane. So it faires, Theo: the ſoule is ſometimes ſo ouercharged with interiour afflictions, that all her faculties and powers, are oppreſſed by priuation of all that might releiue her; and by apprehenſion and impreſsion, of all that might attriſtate her. So that at the imitation of her Sauiour she begins to be troubled, to feare, to be diſmayed, and at length to waxe ſad with a ſorrow like vnto that of one dying. Whence she may rightly ſaie, My ſoule is heauie euen to death: and with her whole hearts conſent, she deſirs, petitions, ſupplicats, that if it be poſsible, this Calice may paſſe, hauing nothing left her, ſaue the very ſupreame point of her Spirit, which cleeuing hard to the Diuine heart and will, ſaieth in a moſt ſincere ſubmiſsion, O eternall Father, ah! not myne, but thy will be done. And, which is diligently to be noted, the ſoule makes this reſignation amidſt ſuch a world of troubles, contradictions repugnances, that she doth euen hardly perceiue that she makes it; at leaſt it ſeemes to her to be done ſo coldly, that it is not done from her heart, nor as it were fitting, ſince that which paſſeth there in fauour of the Diuine will, is not onely done without delight and contentment, but euen againſt the pleaſure and liking of all the reſt of the heart; whom loue permits to bemoane her ſelfe, at leaſt to moane that she cannot bemoane herſelfe, and to ſigh out all the Lamentations of Iob and Hieremie: yet with charge, that a ſacred peace be ſtill conſerued in the very bottome of the heart in the higheſt and moſt delicate point of the Spi-

it; and this ſubmiſsiue peace is not tender or ſweete, nor yet in a manner ſenſible, though otherwiſe, ſincere, ſtrõg, inuincible, ãd full of Loue; ãd it ſeemes to haue betakẽ it ſelfe to the very ẽd of the Spirit, as into the dungeõ of the Fort, where it remaines corragious; though all the reſt be taken and preſſed with ſorrow: And by how much the more Loue in this caſe is depriued of all helpes, forſaken of all the aide of the vertues and faculties of the ſoule, by ſo much it is more to be priſed for conſeruing conſtantly its fidelitie.

13. This vnion or conformitie to the diuine pleaſure, is made either by a holy reſignation, or a moſt holy indifferencie. Now Reſignation is practiſed, with a certaine force and ſubmiſsion: one would willingly liue in lieu of dying, yet ſticks to it as Gods pleaſure that die we muſt; we yeeld to it: We would willingly liue, if it pleaſed God, yea further, we would willingly that it were his pleaſure to prolong life: we die willingly; yet more willingly would we liue: we departe with a reaſonable good will, yet would we ſtay with a better. Iob in his afflictions made an act of reſignation: ſince we haue receiued the good, ſaied he, from the hand of God; why ſhall we not ſuſtaine the the troyles and vexations which he doth ſend vs? marke, THEO: how he ſpeakes of ſuſtaining, ſupporting, enduring: as it hath pleaſed our Lord, ſo was it done, our Lords name be praiſed. Theſe are the words of reſignation and acceptance, by way of ſufferance and patience.

Of the Vnion of our will to Gods will by Indifferencie.

CHAPTER. IV.

1. REſignation preferrs Gods will before all things, yet doth it Loue many other things beſides the will of God: but Indifferencie paſſeth Reſignation: for it Loues nothing, but meerely for the Loue of Gods will: in ſo much that nothing at all can ſtirre the indifferent heart, in the preſence of the will of God. Trueat is, the moſt indifferent heart in the world may be touched with ſome affection, while yet it diſcouers not where the will of God is. Eliezer being come to the fountaine of Harã, had a full view of the virgin Rebecca, ãd without doubt, ſaw her too too faire and pleaſing: howbeit he ſtaied himſelfe in an indifferencie, till he knew by a ſigne from God, that the Diuine will had ordained her a wife for his Maiſters ſonne: for then he preſented her with the eare-iewels, and bracelets of gold. Contrariwiſe if Iacob had onely loued in Rachel the alliance with Laban, to which his Father Iſaac had obliged him, Lya had bene as deare vnto him as Rachel, they being doth Labans daughters; and conſequently his Fathers will had bene as well fulfilled in the one as in the other. But becauſe beyõd his Fathers will he coueted to ſatisfie his owne liking, taken with the beautie and louelineſſe of

Rachel,

Rachel, he was troubled to Eſpouſe LYA, yet by reſignation, tooke her againſt his owne liking.

2. But the indifferent heart ſtands not thus affected, for knowing that tribulation though she be hard-fauered as another LYA, leaues not for all that to be daughter and a beloued one to the Diuine Pleaſure, it loues her as much as conſolation, which yet in it ſelfe is more gracious, yea it Loues tribulation more, for that it ſees nothing amiable in it, ſauing the ſigne of Gods will. If pure water onely be my deſire, what care I whether it be ſerued vp in a golden bolle, or in a glaſſe, ſince, I am to haue the water onely; yea I would rather haue it in a glaſſe, becauſe it hath no other colour then that of the water, which alſo I haue at a fairer view. What doth import whether Gods will be preſented vnto vs in tribulation or in conſolation, ſince I pretend nothing in either of them, but Gods will, which appears ſo much the better, in that there appears no other beautie, then that of the eternall pleaſure?

3. Heroicall, yea more then heroicall was the indifferencie of the incomparable S. PAVLE, I am preſſed ſaied he, of two ſides, hauing on the one ſide a deſire to be freede from this bodie, and to be with IESVS-CHRIST, which is incomparably better: yet on the other ſide a deſire to liue for your ſake. Wherein he was followed by the great Bishop S. MARTIN, who being got to the periode of his life, preſſed with an extreame deſire to goe to God, did yet teſtifie that he would moſt willingly remaine amongſt the trauaills of his charge, for the

good

good of his flocke, ſo that hauing ended this Canticle.

How wiſhfull are thy Tents,
How much belou'd,
O dreadfull God of Hoſts!
My ſoule is moi'd
With an extreame deſire,
And ſenſe doe ſownd
To be where ioyes abound.
My heart leapes, and flesh makes ſtrife
After thee, ó God of life.

He fell vpon this exclamation. O Lord, if I may yet be ſeruiceable to thy peoples ſaluation, I refuſe not Labour, thy will be done. Admirable was the indifferencie of the Apoſtle, admirable that of this Apoſtolicall man. They ſee heauen ſtand open for them, in earth a thouſand toyles, they are indifferent in the choice of either, nothing but the will of God can conterpoiſe their hearts. Heauen appears no more pleaſant then worldly miſeries, ſo Gods Good pleasvre be equally in them both. Labours are a heauen to them, if Gods will be found in thē, and heauen is a Hell if it be not found therein: for as Dauid ſaieth, they deſire not any thing in heauen or earth, but that Gods Good Pleasvre might be accomplished. O Lord what is there in heauen for me, or what can I deſire in earth ſaue thyne owne ſelfe.

4. The indifferent heart is as a balle of waxe in

the

the hands of its God, readie to receiue all the impreſsions of the Diuine pleaſure. It is a heart equally diſpoſed to all, hauing no other obiect of its will, then the will of its God, which doth not place its affection vpon the things that God willeth, but vpon the will of God that willeth them. Wherevpon when it meetes with Gods will in diuers things, it chooſeth that, coſt what it will, wherein it appeares moſt. Gods will is found in marriage, and in virginitie, but becauſe it is more in virginitie, the indifferent heart makes choice of virginitie though it ſhould coſt her her life, as it did S. PAVLS deare ſpirituall daughter S. TECLA, S. CECILIE, S. AGATHA, with a thouſand others. Gods will is found in ſeruing as well the poore as the rich, but yet ſomwhat mor e in ſeruing the poores the indifferent heart will chooſe that part. God's will is in modeſtie exerciſed in conſolations, and in patience practiſed in tribulations; the indifferent heart preferres this, as hauing more of Gods will in it. To conclud Gods will is the ſoueraigne obiect of the indifferēt ſoule. Whereſoeuer she eſpies it, she rūnes to the odour of its perfumes, directing her courſe ſtill thither, where it moſt appeares, without any other reſpect. She is cōducted by the Diuine will, as in a beloued ſtring, which way ſoeuer it takes, she makes after it: She would priſe hell more with Gods will to boote, then heauen without it. Nay she would euen preferre hell before heauen, if she perceiued onely a little more of Gods will in that, then in this. So that if by ſuppoſition of an impoſſible thing, she ſhould apprehend her owne damnation more agreeable to God,

then

then her ſaluation, she would quit Heauen and runne into Hell fire.

That holy indifferencie is extended to all things.

CHAPTER. V.

1. Indifferencie is to be practiſed in things belonging to the naturall life, as in health, ſickneſſe, beautie, deformitie, weackneſſe and ſtrẽgth: in the affaires of the ſpirituall life as in honours, place, riches; In the varietie of the ſpirituall life, as in drineſſes, conſolations, guſts, aridities: In actions, in ſufferances, and finally in all ſorts of euents. Iob, in his naturall life, was wounded with a moſt horrible ſoare that euer eye beheld. In his ciuile life, he was ſcorned, baffled, contemned, and that by his nereſt allie: In his ſpirituall life, he was oppreſſed with languors, gripings, conuulſions, andguiſhes, darkneſſe, and with all kinds of intollerable interiour aggreeuãces, as his cõplaints and Lamentations doe witeneſſe. The great Apoſtle doth denounce vnto vs a generall indifferencie to shew our ſelues the true ſeruants of God, in wants, anguiſhes, wounds, in priſons, ſeditions, trauailles, in watchings, faſtings, in chaſtitie, in knowledge, in longanimitie, and ſweeteneſſe, in vertue of the holy Ghoſt, in vnfained Charitie, in the word of truth, in the vertue of God, by the armes of Iuſtice, to the right and left hand, by glo-

rie

rie and abiection, by infamie and good name; as ſeductours and yet iuſt, as men vnknowen, and yet acknowledged, as men dying and yet aliue, as chaſtiſed and yet not ſlaine, as ſorrowfull, and yet ſtill continually ioyefull, as needie and yet enriching many, as hauing nothing and yet poſſeſsing all things.

2. Note I pray you, THEO: how the life of the Apoſtles, in their bodies, was afflicted with woũds: in their hearts with anguiſhes: in their ciuile life, by infamie and priſons; and in all theſe ô God what indifferencie they had! Their ſorrows are ioyfull, their pouertie rich, their death liuely, their dishonours honorable: that is, they are ioyfull to be ſad, content to be poore, reenforced to liue amongſt the dangers of death, and glorious to be diſeſteemed; for ſuch was the will of God.

3. And whereas the will of God was better knowen in ſufferances, then in the acts of other vertues, he rankes the exerciſe of patience in the front, ſaying, let vs appeare in all things the ſeruãts of God, by great patience in tribulations, in wãts in anguiſhes: and then towards th'end, in chaſtitie, in Prudence, in longanimitie.

4. In like manner our heauenly Sauiour was incomparably afflicted in his ciuile life, being condemned as guiltie of Treaſon againſt God and mã, bet, buffetted, ſcourged; and in his naturall life tormẽted with an extraordinarie ignominie, dying in the moſt cruell and ſenſible torments that heart could thinke. In his ſpirituall life, enduring ſorrowes, feares, amazements, anguiſhes, ſuccour-

leſneſſe,

leſneſſe, interiour oppreſsions, ſuch as neuer was or ſhall be. For though the ſupreame portion of his ſoule did ſoueraignely enioye eternall glorie, yet would not Loue let glorie ſpred its delightes, neither in his ſenſe, imagination or inferiour reaſon, but left the whole heart expoſed in this ſort, to the mercy of ſorrow and diſtreſſe.

5. Ezechiel had a viſion of a picture of a hād, which tooke him by an onely locke of his head-haire, and hoiſt him vp into the aire. In like manner our Sauiour reared vp into the aire vpon the Croſſe, ſeemed to be held in his Fathers hand, by the very extreamitie of the Spirit, and as it were, by one haire of his head, which being touched by the ſweete hand of his eternall Father, receiued a ſoueraigne abundāce of Felicitie, all the reſt being drunke vp in ſorrow and griefe. Wherevpon he cries out, My God, why haſt thou forſaken me?

6. They ſaie, that the fish termed the Lanterne of the Sea, in the midſt of the tempeſt, thruſts her tongue out of the water, which is ſo bright, ſhining and cleare that she ſerue the marriners for light-houſes, or Beacons; ſo in the midſt of paſſions wherewith our Sauiour was beſet, all the faculties of the ſoule were ſwallowed vp, and buried in the torment of ſuch a number of paines, excepting onely the point of his Spirit, which being free from all paine, remained bright and light with glorie and felicitie. O how bleſſed is the Loue which raignes in the top of a faithfull ſoule, while it is toſſed vpon the billowes and waues of interiour tribulations.

Of the practise of the louing indifferencie, in things belonging to the seruice of God.

CHAPTER VI.

1. Scarcely can we discouer the Diuine pleasure but by the euents, and as long as it is vnknowen vnto vs, we must adheare close to the will of God which is alreadie declared and signified vnto vs: but as soone as the Diuine Maiesties pleasure appeares, we must presently and louingly submit our selues vnto it.

2. My mother, or my selfe (all is one) are sicke in bed, what doe I know, whether it be his will, that death should ensue? verily I am ignorant of it; yet know I well, that in the interim, till the euent arriue, he hath ordained by his signified will, that I vse meanes conuenient for the cure. I will therefore faithfully doe myne endeauour, not omitting any thing that I can well contribute to that effect. But if it be the Diuine pleasure, that the remedies should not preuaile against the disease which brings death with it; as soone as I shall haue intelligence thereof by the euent, I will louingly yeeld to it, in the point of my heart maugre all the opposition of the inferiour powers of my soule. I, Lord, will I saie, it is my will, because thy GOOD PLEASVRE is such: so it hath pleased thee, and so it shall please me, who am the most humble seruant of thy will.

3. But if the Diuine pleaſure were declared vnto me, before the euent thereof, as was the manner of his death to the great S. Peter: to the great S. Pavle his ſhakles and priſons: to Hieremie the ruine of his deare Hieruſalē: to Dauid the death of his ſonne: then I were at the ſame inſtant to vnite my will to Gods, in imitation of the great Abraham, and with him, if we had ſuch a command, we were to vndertake the execution of the eternall Decree, euen in the ſlaughter of our owne childrē. O admirable vnion of this Patriarche to the will of God, who beleeuing that it was the Diuine pleaſure that he ſhould ſacrifice his child, willed and enterpriſed it ſo couragiouſly! Admirable that of the child, who ſo meekely ſubmited himſelfe to his Fathers ſword, to haue Gods will performed, at the price of his owne blood.

4. But note here, Theo: a marke of the perfect vnion of an indifferent heart with the Diuine pleaſure: behold Abraham with the ſword in his hand, his arme extended, readie to lend death's blow to his onely deare Sōne: this he did to pleaſe the Diuine pleaſure: and ſee at the ſame inſtant an Angell, who of the part of the ſaied Pleaſure, ſodainely ſtops him, and preſently, he waighes his blow, equally readie to ſacrifice or not to ſacrifice his ſonne, his life and death being all one to him, in the preſence of Gods will. When God giues him order to ſacrifice his Sonne, he is not ſorrowfull; when he diſpenſeth with the order giuen, he is not ioyfull. All is one to this reſolute heart, ſo Gods will be done.

5. Yes, Theo: for God oftentimes to exerciſe

vs in this holy indifferencie, inſpires vs with high deſignes, which yet he will not haue accomplished and as then we are boldly, courageiouſly and cõſtantly to ſet vpon and purſue the worke to our power; ſo are we ſweetly and quietly to ſubmit our ſelues to the euent of our entreprile, ſuch as it pleaſeth God to ſend vs. S. LEWIS by inſpiration, paſſed the Sea, to conquer the holy Land, the ſucceſſe anſwered not his expectation, he ſweetly ſubmitted hiſelfe to it. I doe more eſteeme the tranquillitie of this ſubmiſsion, then the magnanimitie of his enterpriſe. S. FRANCIS went into Egipt to conuert the infidels, or amongſt the infidels to die a Martyre, ſuch was the will of God, yet he returned without performing of either, and that was alſo Gods will. It was alſo the will of God, that S. ANTONIE of Padua both deſired Martyrdome, and obtained it not. The B. Ignatius of Loyola, hauing with ſuch paines put on foote the Companie of the name of IESVS, whereof he ſaw ſo faire fruit, and foreſaw much more in the tyme to come, durſt yet promiſe himſelfe, that, though he ſhould ſee it diſſolued, which was the ſharpeſt diſpleaſure that could befall him, within halfe an houre after he would be reſigned and appeaſe himſelfe in the will of God. Iohn Auila, that holy and learned Preacher of Andaluſia, hauīg a deſigne to erect a cõpanie of reformed Prieſts for the aduancement of Gods glorie, wherein he had alreadie made a good ſtep, as ſoone as he ſaw that of the Ieſuites on foote, which he thought did ſuffice for that time, he preſently ſtopt his deſigne, with an incomparable meeckneſſe and humilitie.

O how

O how happie are ſuch ſoules, as are couragious, and forceable in the enterpriſes to which God inſpires them; and withall tractable and facile in giuing them ouer, when God doth ſo diſpoſe. Theſe are markes of a moſt perfect indifferencie, to leaue of doing a good, when God pleaſeth, and to returne in the halfe way, when Gods will, which is our Guide, doth ordaine it. Ionas was much to blame, to ſuſpect that God did not accomplish his Propheſie vpon the Ninivits; Ionas performed Gods will, in denouncing vnto the Niniuits their ouerthrowe, but he let his owne will and intereſt enter into the worke, wherevpon ſeeing that God did not fulfill his prediction according to the rigour of the letter, he was offended, and murmured vnworthily. Whereas, if Gods will had bene the onely motiue of his actions, he would haue bene as well content to haue ſeene it accomplished, in remiſsion of the paine which the Niniuits had merited, as in punishments of the fault, which the Niniuits had comitted. Our deſire is that the things which we vndertake, or haue a finger in, should ſucceede well, but there is no reaſon, that God should doe all that we deſire. If Gods will be that Niniuie should be threatned, ād not throwen downe, ſince the threat is ſufficient to correct, why should Ionas find himſelfe ageeeued in it?

6. But if this be ſo, we are then to affect nothing at all, but abandone our buſineſſe to the mercy of the euents. Pardon me, Theo: we are to omit nothing, which is requiſite to bring the worke, which God hath put into our hands to a

happie issue; yet vpon condition, that if the euent be contrarie, we should louingly and peaceably embrace it: for we are commanded to be iealous in that which appertaines to God's glorie, and to our office: but we are neither obliged, nor charged with the euent which is not placed within our reach. Take care of him, was it saied to the Groome of the stable, in the Parable of the poore ma, who lay halfe dead betwixt Hierusalé ad Hierico: It is not saied, as S. Bernard remarkes, cure him, but take care of him. So the Apostles, with an vnspeakable affection, preached first to the Iewes, though they foresaw that in the end they they should be forced to leaue them, and betake themselues to the Gentils. It is our part to plant and water carefully, but it belongs to God onely, to giue encrease.

7. The great Psalmist makes this praier to our Sauiour, as in an exclamation of ioye, and with presage of victorie. O Lord, for thy beautie and comlinesse sake, bend thy bow, march prosperously and get on horse back; as though he too would saie, that by the arrowes of his heauenly Loue, shot into humane hearts, he made himselfe Maister of man, to handle him at his pleasure, not vnlike to a horse well trained vp. O Lord thou art the Royall MAISTER OF THE HORSE, who can turne the heart of thy faithfull Louers into all postures, sometimes giuing them full bridle, they runne at full speede in the enterprises to which they were inspired; ād againe, at thy pleasure, thou stopest them in the midst of their careere, and at the hight of their speede.

8. But

8. But further, if the enterprise begun by inspiration, doo perish by his fault, into whose hands it was put in truste; how can one saie then, that a man is to submit himselfe to Gods will? for some will saie vnto me, it is not Gods will that hinders the event, but my fault, which is not caused by Gods will. It is true, my child; thy fault was not caused by Gods will, for God is not Authour of sinne: yet it is also true, that it is Gods will that thy fault, is followed with the defect and ouerthow of thy designe, in punishment of thy fault: for though his goodnesse cannot permit him to will thy fault, yet can his iustice permit the paine due to it. So God was not the cause that David offended, yet he inflicted vpon him the paine due to his sinne. Nor was he the cause of Sauls sinne; Marrie he was cause that in punishment of it, the victorie perished in his hands.

9. When therefore it happens, that in punishment of our fault, our holy designes haue not good euents; we must equally by a solide repentance detest the fault, and accept the punishments thereof.

Of the indifference which we are to haue in our Spirituall aduancement.

CHAPTER VII.

GOd hath ordained that we should imploy our whole endeauours to obtaine the

holy vertues. Let vs the forget nothig which might helpe our good ſucceſſe in this pious entreprife: but after we haue once planted, and watered, let's then know for certaine, that it is God, which muſt giue groth to the trees of our good inclinations and habits. And therefore, from his Diuine Prouidence we are to expect the fruits of out deſires ad labours. And if we perceiue not the progreſſe and aduancement of our hearts in deuotiõ, ſuch as we would deſire it, let's not be troubled at it, let's liue in peace, let a ſmooth calme alwayes raigne in our hearts. It belongs to vs, diligently to labour our heart, and therefore we muſt faithfully attend to it: But touching the plentie of the croppe or haruiſt, let's leaue the care thereof to our Lord and Maiſter. The Husbandman is neuer reprehended, that the haruest is not plentifull; but onely that he did not carefully till and ſowe his ground. Let's not be troubled to perceiue our ſelues continually Nouices in the exerciſe of vertue: for in the MONASTERIE OF A DEVOTE LIFE, euery one holds himſelfe a continuall Nouice: and there, the whole life, is the yeare of PROBATION, there being no more euident argument, not onely that we are NOVICES, but that we are euen worthy of expulſion and reprobation, then to eſteeme and hold our ſelues PROFESSED. For according to the Rule of this Order, not the ſolemnitie, but the performance of the vowes, makes the Nouices Profeſſed; nor are the vowes euer performed, while there remaines yet ſomething to be done for their performance; nor is the obligation of ſeruing God, and going on in his loue ended, but with the end

of life.

of life. I but, will ſome ſay vnto me, if I know that it is by my owne fault, that I profited not in vertue, how could I but be greeued and diſquieted? I haue ſaied the ſame in the Introduction to a deuote life, but I doe willingly iterate it, becauſe it can neuer be ſaied ſufficiently, one muſt be ſorrie for faultes committed, with a ſetled, conſtant, and calme repentance, but not with ſuch an one as is diſtempered, turbulent, or diſencouraging. Are you ſure that your backwardneſſe in vertue was cauſed by your fault? goe to then, humble your ſelfe before God, implore his Mercy, fall proſtrate before the face of his goodneſſe, and demand pardon, confeſſe your fault, crie him mercy, euen in your Ghoſtly Fathers eare, to obtaine abſolation: But this being done remaine in peace, and hauing deteſted the offence, embrace louingly the abiection, which you feele in your ſelfe, by reaſon of delaying your aduancement in vertue.

2. Alas, Theo: the ſoules in Purgatorie, are there doubtleſſe for their ſinnes, and for ſinnes which they haue deteſted, and doe highly deteſt: but as for the abiection and paine which remaines, to be tyed to that place, and to be depriued for a ſpace of the beloued Loue of heauen, they endure it with Loue, and deuotely pronoũce the Canticle of the Diuine Iuſtice; Thou art iuſt ô Lord, and thy iudgments are rightuous. Let's therefore expect our aduancement with patience, and in ſteede of diſquieting our ſelues that we haue ſo little profited in the time paſt, let vs diligently endeuour to doe better in the time to come.

3. Behold, I beſeech you this good ſoule, ſhe

hath much desired and endeauored to infranchish herselfe of choler, wherein God hath assisted her: for he hath quite deliuered her from all the sinns which proceede frō choler, she would die rather then vtter one onely iniurious word, or to let slipe any showe of hatred. And yet she is subiect to the assaults, and first motions of this passion, which are certaine iertings, stirrings, and sallies of an angrie mind, termed in the Caldaicall Paraphrase, SHRVGGINGS, saying shrugge, but sinne not: whereas our sacred version saieth; Be angrie, but sinne not; which in effect is the same thing for the Prophet would onely saie, that if anger surprise vs, stirring vp in our hearts the first shruggings of sinne, we should be carefull not to let our selues be carried further into the passion, for so we should offend: and though these first stirrings and shruggings be no sinne, yet the poore soule that is oft set hard at by them, doth trouble, afflict ād disquiet herselfe, reputing her sorrow a sacrifice to God, as though it were the Loue of God that prouoked her to this sorrow. And yet, THEO: it is not heauenly Loue that causeth this trouble; it neuer being offended but at sinne; it is selfe-Loue that desires to be freed from the paines and toyles, which the assaults of anger drawes vpō vs. Nor is it the offence that offends vs in these stirrings of anger, there being none at all committed: it is the paine we are put to in resisting, that disquiets vs.

4. These rebellions of the sensuall appetite, as well irascible, as concupiscible, are left in vs for our exercise, to th'end we might practise spirituall

valour

valour in resisting them. They are they Philistians, against whom the true Israelits are still to fight, but shall neuer put them to flight; they may weaken them but neuer quite ouerthrow them. They liue with vs, and neuer die but with vs. They are truly execrable and detestable, as being bred by sinne, and sed of sinne, whence, as we are termed earth, because we take our descent from earth, and to earth runne back againe, so this rebellion is named sinne by the great Apostle, as being issue of sinne and drawing still that wayward, though it neuer makes vs guiltie, vnlesse we second, and obey it; wherevpon the same Apostle doth exhort vs, that we permit it not to raigne in our mortall bodie, to be subiect vnto it. He prohibits vs not to feele, but onely not to consent to it. He doth not ordaine, that we should hinder sinne to enter into vs, but he commands, that it should not raigne in vs: It is in vs when we feele the rebellion of the sensuall appetite, but it doth not raigne in vs, vnlesse we giue consent vnto it. The Phisician will neuer giue order that the sicke of an ague should not be drie, for that were too great a follie, marrie he will tell him, that though he be drie, he must abstaine from drinking. No man will be so mad, as to bid a woman with child, longe for no extrauagant things, for it is not in her power; well may one desire her to discouer her longings, to th'end that if she longes for hurtfull things, one might diuert her imagination, least the phantasie might get dominion ouer her heart.

5. The sting of the flesh, forerunner of Satan, did rudely beate the good S. Paul, to haue inci-

ted

ted him into the precipice of ſinne: The poore Apoſtle endured this as a shamefull and infamous wrong: and thereupon termed it a boxing or buffetting, and petitioned to God to be deliuered of it: but he heard from God, Paule my grace is ſufficient for thee: for vertue is perfected in infirmitie; whereat this holy man ſubmitting himſelfe, willingly, then quoth he, will I glorie in myne infirmities, that the vertue of Chriſt may dwell in me. But take notice, I beſeech you, that there is ſenſuall rebellion euen in this admirable veſſell of Election, who in rũning to the remedie of Praier, doth teach vs, that we are to vſe the ſame armes againſt the temptatiõs we feele. Note further, that God doth not alwayes permit theſe cruell reuoults in man, for the punishment of ſinne, but to manifeſt the force and vertue of the Diuine aſſiſtance and grace. Finally marke, how we are not onely not to be diſquieted in our temptations and infirmities, but are euen to glorie to be infirme, that therby Gods vertue may appeare in vs, ſuſtaining our weakneſſe, againſt the force of the ſuggeſtion and temptation: for the glorious Apoſtle cals the ſtingings and shooting of the impurities which he endured, his infirmities, and yet he ſaieth he glories in them; for be't that he felt them by his miſerie, yet through Gods mercy he conſented not to them.

6. Certes, as I haue alreadie ſaied, the church condemned the errour of certaine Solitariſts, who held, that we might be perfectly deliuered, euen in this world, of the paſsion of Anger, Concupiſcence, Feare, and the like. It is Gods will we

should

should haue enemies; and it is also his will that we should repulse them. Let vs thē behaue our selues courageously betwixt the one and th'other will of God, enduring with patience to be assaulted, and endeauoring with courage by resistance to make head against the assaults.

How we are to vnite our will with Gods, in the permission of sinne.

CHAPTER. VIII.

1. GOd doth soueraignely hate sinne, and yet he doth most wisely permit it to leaue reasonable creaturs free in their actions, according to the condition of their nature, and to make the good more commendable, while hauing power to transgresse the law, they doe not for all that transgresse it. Let vs therefore adore and blesse this holy permission. But since the Prouidence which doth permit the sinne, doth infinitly hate it, let vs also detest and hate it, desiring with all our heart, that sinne permitted, may not be committed: And in sequele of this desire, let vs make vse of all the meanes possible to hinder the birth, groth and raigne of sinne, imitating our Sauiour therein, who neuer ceaseth to exhort, to promise, to menace, to prohibite, to command, and inspire vs, to turne our will from sinne, so farreforth as is possible, without depriuing vs of libertie. But when the sinne is once committed, let vs endeauore

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what we are able, to haue it blotted out; as our Sauiour, who aſſured Carpus, aboue mentioned, that if it were requiſit he was readie to ſuffer death againe to deliuer one onely ſoule from ſinne. But if the Sinner waxe obſtinate, let vs weepe, THEOmoane, praie for him together with our Sauiour; who hauing all his life time shed an aboundance of teares vpon ſinners, and ſuch as did repreſent thē, died in the end, his eyes full of teares, his bodie goarie with blood, lamenting the loſſe of ſinners. This affection touched Dauid ſo to the quicke, that he fell into a traunce vpon it, I haue ſownded, ſaieth he, for ſinners abandoning thy law. And the great Apoſtle proteſt's that a continuall ſorrow poſſeſſeth his heart for the obſtinacie of the Iewes.

2. Yet be ſinners neuer ſo obſtinate, let vs neuer deſiſt to aide and aſsiſt them: for what doe we know, but they may doe pennance and be ſaued? happie is he that can ſaie to his neighbour, as did S. Paule, I haue neither ceaſed night nor day to admonish euery of you with teares; and therefore I am cleare of your blood; for I haue not bene ſparing, in denouncing vnto you, Gods good pleaſure in euery behalfe. So log as there remaines any hope, that the ſinner will amend, which alwayes remaines as long as life; we muſt neuer reiect him, but praie for him, and aſsiſt him as farre forth as his miſerie will permit.

3. But laſtly, after we haue wept ouer the obſtinate, and performed towards them the good offices of Charitie, in eſſaying to reclame them from perdition, we muſt imitate our Sauiour, and

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the Apoſtles, that is, we muſt remoue our mind from thence, and place it vpon other obiects, and imployments, more to the aduancement of Gods glorie. We were firſt, ſaied the Apoſtles to the Iewes, to announce the word of God vnto you, but whereas you reiect it and make your ſelues vnworthy of the raigne of Iesvs-Christ, we will betake our ſelues to the Gentils. The kingdome of God, ſaieth our Sauiour ſhall be taken from you, and ſhall be giuen to a nation that will make ſome profit of it. Nor can one indeede ſpend much time in bewailing ſome few, without looſing time fit and neceſſarie, to procure the ſaluation of others. It is true indeede, the Apoſtle ſaieth, that the loſſe of the Iewes is a cõtinuall corraſiue vnto him, yet he ſpoke it in no other ſenſe, then we ſaie, that we praiſe God continually, for we meane no other thing thereby, then that we praiſe him very frequently, and in euery occaſion: and in the ſame manner, the glorious S. Paule, felt a continuall griefe in his heart, cauſed by the Iewes reprobation, for that in euery occaſion he bemoaned their mishape.

4. For the reſt we muſt for euer adore, Loue and praiſe God's reuenging and punishing Ivstice, as we loue his Mercy being both daughters of his goodneſſe. For as he is good, yea ſoueraignly good, he makes vs good by his grace: by his Ivstice he punisheth ſinne, becauſe he hates it, and he hates it, for that being ſoueraignly good, he hates the ſoueraigne euill which is iniquitie. And in concluſion note, that God doth neuer otherwiſe withdraw his Mercy from vs,

then

then by the iuſt vengãce of his punishing IVSTICE, nor doe we euer eſcape the rigour of his IVSTICE, but by his iuſtifying MERCY: and howſoeuer whether he punish or gratifie vs, his good pleaſure is worthy of adoration, loue, and euerlaſting praiſe. So the Iuſt, who ſing the praiſes of Gods MERCY, for ſuch as haue wrought their owne ſaluation, ſhall reioyce, euen in ſeeing Gods vengance: The Bleſſed ſhall with ioye approue the Sentence of the Reprobats damnation, as well as that of the Elects ſaluation. And the Angels hauing exerciſed their Charitie towards thoſe that they had in keeping, ſhall remaine in peace, while they ſee them obſtinate, yea euen damned. We are therefore to ſubmit our ſelues to the Diuine will, and kiſſe the right hand of his MERCY, and the left hand of his IVSTICE, with an equall Reuerence.

How the puritie of Indifferencie is practiſed in the actions of holy Loue.

CHAPTER. IX.

1. THE moſt excellent Muſician of the Vniuerſitie, and one that had a skeelfull hãd vpõ the Lute, became in time ſo deadly deafe, that his hearing ſerued him for nothing, yet ceaſed he not for all that to ſing, and to handle his Lute marueilous delicatly, by reasõ of the perfect habite which he had therein whereof his deafeneſſe did not de-

priue

priue him; But taking no pleaſure in his ſong, nor yet in the ſound of his Lute, as being depriued of his hearing, he could not perceiue the ſweeteneſſe and delight of it; ſo that he neither ſung nor plaied, ſaue onely to content a Prince, whoſe natiue ſubiect he was, and whom he infinitely deſired to pleaſe, as hauing an infinite obligatiõ vnto him, for his breeding from his childhood. Hence he tooke an incomparable delight to delight him: and when his Prince made shew to be delighted in his muſike, he was rauished with delight. But it happened ſometimes that the Prince, to make triall of this louing Muſician's loue, gaue him order to ſing, and preſently vpon it, leauing him there, wẽt a hunting: yet the deſire which this Chaunter had to accomplish his Maiſters deſires, made him continue his muſike as attentiuely as though his Prince had bene preſent; though in very deede he had no content in his owne ſong: for he neither had the pleaſure of the Melodie, whereof his deafeneſſe depriued him, nor the content of pleaſing his Prince, who being abſent could not enioye the ſweeteneſſe and pleaſure of the ayre which he ſung.

My heart to ſing, is readie and diſpos'd,
A hymne in honour of thy name compos'd:
My ſoule and ſpirit ardently eſſayes
To ſing thy praiſe.
Vp then my glorie vp, and quit thy reſt,
In Harpe and Pſaltere let our lord be bleſ't.

Mans

Mans heart is the true Chaunter of the Canticle of sacred Loue; himselfe the HARPE or PSALTER: Now ordinarily this Chaunter is his owne auditorie, taking a great pleasure in the Melodie of his song; I meane, our heart louing God, doth taste the delights of this Loue, and takes an incomparable contentment, to loue so louely an obiect. Marke I praie you THEO: what I would saie. The Little young Nightingales, doe first essaie a beginning of song, by imitating the old one, but hauing got skill, and passing Maisters, they sing for the pleasure which they take in their owne song, and doe so passionatly addict themselues to this delight, as I haue saied in an other place, that by striuing to send out their voice, their weseele bursting, they send out their life. So our hearts in the beginning of deuotion, loue God that they may be vnited, and become gratefull vnto him, and imitate him in that he hath loued vs for all eternitie: but by little and little being formed, and exercised in holy Loue, they are impereeptibly changed, and in lieu of louing God, to please God, they begin to Loue him for the pleasure they take in the exercises of holy Loue, and insteede of falling in Loue with God, they fall in Loue with the Loue they beare him, and stand affected to their owne affections, not taking any more pleasure in God, but in the pleasure they take in his Loue; contenting themselues with this Loue, because it is theirs, that it is in their heart, whence it proceedes: for though this sacred Loue be called the Loue of God, because God is loued by it, yet it is also ours, we being the Louers that

Loue by it. And hereupon we come to chang; for insteede of louing this holy Loue for that it tends to God, who is the beloued; we Loue it because it proceedes from vs, who are the Louers. Now who doth not see, that in so doing we doe not seeke God, but turne home to our selues, louing the Loue, in lieu of louing the beloued; louing, I saie, the Loue, not by reason of Gods good pleasure and liking, but for the pleasure and content we draw from it. This Chaunter who in the beginning sung to God, and for God, doth now rather sing to himselfe and for himselfe, then for God. And the pleasure he takes in singing, is not so much to please Gods eare, as his owne. And for as much, as the Canticle of Diuine Loue is of all, the most excellent, he also Loues it better, not by reason of the Diuine excellencie which is exalted therein, but because its ayre is more delicious and agreeable.

A meanes to discouer when we chang in the matter of this holy Loue.

CHAPTER. X.

1. YOu may easily discouer this Theo: for if this mysticall Nigtigale sing to please God she will sing the song, which she knowes to be most gratefull to the Diuine Prouidence: but if she sing for the delight which she her selfe takes

in her melodious ſog, ſhe will not ſing the Canticle, which is moſt agreeable to the heauenly Bountie; but that which likes herſelfe beſt, and from which ſhe thinks to draw the moſt contentment. Of two Canticles which are both Diuine, the one may be ſung, becauſe it is Diuine: and the other, becauſe it is pleaſing; Rachell and Lya, were equally Iacobs wiues, but he Loues the one onely in the qualitie of a wife: the other, in that she was beautifull. The Canticle is Diuine, but the motiue which moues vs to ſing it, is the ſpirituall delight which we pretend therein.

2. Doe you not ſee, will ſome ſaie to this or that Biſhop, that it is Gods will that you ſhould ſing the Paſtorall ſong of his Loue, amongſt your flocke, which he commands you thrice to feede in vertue of holy Loue, in the perſon of the great S. Peter, the firſt head of Paſtours? What will you anſwere me? That at Rome, or Paris there is more ſpirituall delight, and that there, one may practiſe Diuine Loue with more comfort. O God it is not then to pleaſe thee that this partie deſires to ſing, it is for the pleaſure he takes in it; He ſeekes not thee in his Loue, but the contentment which he receiues in the exerciſe of the ſame loue. Religious men would ſing the Paſtours ſong, and married men that which belongs to the Religious, and all this ſaie they, to Gods greater glorie. Ah, you deceiue your ſelues my friends, doe not ſaie that you doe it to Gods greater glorie. O God no! it is done for your owne greater content, which you preferre before Gods. Gods will is equally, and almoſt ſtill more in ſickneſſe, then in health. Where-

fore if we Loue health better, let vs neuer ſaie, that we doe it to ſerue God the better: for who ſees not, that it is health that we looke for in Gods will, not God's will in health.

3. It is hard, I confeſſe, to behold long together and with delight, the beautie of a Myrrour, without caſting an eye vpon a mans ſelfe, yea without taking a complacence in himſelfe; yet is there a differēce betwixt the pleaſure which one takes in beholding the Myrrour, by reaſon of its beautie, and the complacence one takes to ſee himſelfe in it: It is alſo without doubt very hard, to loue God, and not withall Loue the pleaſure which we take in his Loue: yet is there a faire difference betwixt the pleaſure which one takes in louing God for his beautie, and that which he takes in louing him becauſe his Loue is delightfull vnto him. Now, our ſtrife muſt be purely to find out in God the Loue of his beautie, not the pleaſure we take in the beautie of his Loue. He that in praying decernes that he praies, is not perfectly attentiue to his Praier: for he diuerts his attention from God, to whom he praies, and turnes it vpō the Praier, which he makes vnto him. The very ſolicitude we haue, not to be diſtracted, is often times a maine diſtraction: Simplicitie in ſpirituall actions is moſt commendable. Deſire you to behold God, doe ſo then, and be attentiue to that: for if you goe to reflect and bring your eyes backwards vpon your ſelfe, to ſee how you looke when you looke vpon him, it is not now him that you behold, but your owne geſture, your ſelfe. He that praies feruently, knowes not whether he praies or not; for he

thinks not of the Praier which he makes, but of God, to whom he makes it. He that is in the heate of ſacred Loue, doth not turne his heart vpon himſelfe, to looke what he is doing, but keepes it hard ſet, and bent vpon God, to whom he applies his Loue. The heauenly Chaunter takes ſuch pleaſure in pleaſing God, that he hath no pleaſure in the melodie of his voice, but onely in reſpect that God is pleaſed in it.

4. Why, in your opinion Theo: did Amon the ſonne of Dauid Loue Thamar ſo deſperately, that he euen thought to die for Loue? Doe you thinke that it was her that he loued? You shall ſee that he did not: for as ſoone as he had glutted his execrable luſt, he cruelly kick'ed her out of dores, adignominiouſly reiected her. If it had bene thamar that he loued, he had neuer done this; for Thamar remained ſtill Thamar: but whereas it was not Thamar that he loued, but the brutall delight which he tooke in her, as ſoone as he had got what he ſought for, Thamar was outragiouſly bet, and brutally treated by him. His pleaſure was placed vpon Thamar, but his Loue was ſet vpon the pleaſure, not vpon Thamar. So that the pleaſure being ended he could alſo willingly haue procured an end of her. THEO: you shall ſee ſome praying, as you would thinke, with great deuotion and feruour in the practiſe of heauenly Loue: but ſtay a little, and you shall diſcouer whether it be God indeede that he loueth. Alas, as ſoone as the delight and ſatisfaction which he tooke in Loue shall depart, and a drineſſe shall arriue, he will quite leaue of all, and praie onely curſarily by fits. Now if it

had

had bene God indeede that he loued, why would he haue left louing him, ſince God is ſtill God: it was therefore God's conſolation that he loued, not the God of conſolation. Truly there are diuers that take no delight in Diuine Loue, vnleſſe it be candied in the ſuggur of ſome ſenſible ſweeteneſſe, and they doe willingly plaie the children, who, if they haue a little honie ſpred vpō their bread doe licke and ſucke off the honie, caſting the bread away: for if the delight could be ſeparated from the Loue, they would reiect Loue, and licke vp the delight onely. Wherefore following Loue for Loue of the delight, whē they meete not with delight, they forſake Loue. And, ô God, to what eminent danger are thoſe people expoſed, either to returne backe againe as ſoone as they miſſe thoſe guſts and conſolatiōs, or else to be occupied in vaine delight farre remote from true Loue, and to miſtake the honie of Heraclea for that of Narbone?

Of the perplexitie of the heart in Loue, which doubts whether it pleaſe the Beloued.

CHAPTER. XI.

1. THe Muſician which I mentioned being fallen ſicke, tooke no delight in his owne muſicke, ſaue onely that now and thē he perceiued

his Prince attentiue to it, and pleaſe himſelfe in it. O how happie is the heart that Loues God without pretence of any other pleaſure then a ſtriſe to pleaſe God: for what more deare and perfect pleaſure can a ſoule euer take, then that which is take in the Diuine pleaſure? Yet this pleaſure to pleaſe God, is not properly Diuine Loue, but the fruit thereof, which may be ſeparated from it, as the Lemmon from the Lemmon tree. For, as I haue ſaied, our Muſician did continually ſing, without reaping any contentment of his ſong, wherof his deefeneſſe made him incapable: and often alſo did he ſing, without hauing the pleaſure to pleaſe his Prince, who after he had giuen him Order to begin, would withdraw himſelfe, or goe a hunting, neither taking leaſure nor pleaſure to heare him.

2. O God, while thy benigne looke doth teſtifie vnto me that thou art pleaſed in the ſong of my Loue, ah how I am comforted! for is there any pleaſure comparable to the pleaſure of pleaſing thee? But when thou turnes thyne eyes from me, not daigning me a feeling of the delightfull fauour, of the complacence which thou takeſt in my ſong, good God what panges my ſoule endures: without leauing off for all that totally to Loue thee, and continually to ſing the Hymne of thy Loue, not for any delight she finds in it; for she finds none at all, but for the pure Loue of thy will.

3. I haue ſeene a ſicke child of that diſpoſition that he would courageouſly haue eaten what his mother preſented him (though with an incredible

loathing) for a pure desire he had to giue her content: In this case, he eate his meate without taking any pleasure in it, yet not without a pleasure of a higher rate and ranke, which was the pleasure of pleasing his mother and in perceiuing her cõtent. But another who without seeing his mother, by the meere knowledge he had of her desire, tooke all that was brought to him by her order, he eate without any pleasure at all: for he neither had the pleasure of eating, nor yet the contentment to see his mother pleased, but did it onely purely and simply to doe her will. The contentment of our Prince who is present with vs, or of any partie that we Loue earnestly, makes watchings, paines, and trauailles delicious, and begets in vs a Loue of perill. But nothing is so discomfortable, as to serue a Maister that knowes it not, or at least if he know it, yet giues no signe that he takes it in good part; Loue must be strong in this occurrence, because it runnes alone without being sustained by any pleasure or pretention.

4. Thus it comes to passe often times that we haue no consolation in the exercise of holy Loue, for that, being like deafe singers, we heare not our owne voices nor eioye the melodie of our sõg; yea further, we are pressed with a thousand feares, frighted with a thousand false Alarmes, which the Enemye giues round about our heart; suggesting, that peraduenture, we are not in grace with our Maister, and that our Loue is fruitlesse, yea that it is false and vaine, since it brings forth no comfort. And then, Theo: we labour not without pleasure onely, but with an exceeding distresse, being nei-

ther able to diſcouer the profit of our labours, nor his contentment, for whom we labour.

5. But that which in this caſe doth augment our difficultie, is, that euen the Spirit and higheſt part of Reaſon cannot all aſſwage our griefe; for this poore ſuperiour portion of Reaſon being beſet rouhd about with the ſuggeſtions of the enemie, she is euen all in teares, and hath her hands full in keeping the GARD, leaſt ſinne by ſurpriſe might get conſent: ſo that she can make no SALLIE to diſengage the inferiour part of her Spirit. And albeit she haue not loſt heart, yet is she ſo deſperatly ſet at, that though she be not guiltie of fault, yet is she not free from paine: for than her griefe might be full, she is deprined of the generall conſolation, which doth ordinarily accompanie vs through all the other calamities of this life, to wit, hope that they will not be of long continuance, but will haue an end; ſo that the heart in theſe ſpirituall troubles, falls into a certaine impotencie of thinking to ſee an end of them, and conſequently of hoping to be eaſed of its burden. Faith indeede which reſides in the top of the Spirit, aſſures vs that theſe troubles will haue end, and that one day we ſhall enioye expected repoſe: But the lowdneſſe of the ſhoutes and outcries which the Enemie makes in the reſt of the ſoule about the inferiour Reaſon's Quarter, will ſcarcely permit the aduiſe and Remonſtrance of Faith to be heard. And we haue our Imagination filled with this heauie preſage. Alas I ſhall neuer be ioyfull.

6. O God, my deare THEO: now it is, that

we are to shew an inuincible courage towards our Sauiour, seruing him purely for the Loue of his will, not onely without pleasure, but euen floting in the midst of sorrows, horrours, astonishments and assaults; as did his glorious mother, and S. Iohn vpon the day of his passion, who amongst so many blasphemies, sorrows and deadly disasters, remained constant in Loue; yea euen in that instant in which our Sauiour, hauing drawen all his holy ioyes to the very top of his Spirit, left no ioye or consolatiō at all in his heauenly countinance, and when his eyes languishing and couered with the darke vaile of death, did onely cast vpon them a looke of sorrow, as did the Sunne send out beames of horrour, and daunting darknesse.

How the Soule amidst these interiour anguishes, knowes not the Loue she beares to God, and of the Louely death of the will.

CHAPTER. XII.

1. THe night before the great S. Peter was to suffer Martyrdome, an Angell came to the Prison and filled it with splendour, awaked S. Peter, made him arise, girt himselfe, put on his shooes and clothes, freede him of his bonds and shackles, drew him out of Prison, and led him through the first and second garde, till he came to

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the iron gate in the high way towards the towne, which opened at their cõming: and having passed a streete, the Angell left the glorious S. PETER in full libertie. Behold a great varietie of very sensible actions, and yet S. PETER who was at the first awaked, did not apprehend that which was done by the Angell, was done indeede, but esteemed it an imaginarie vision. He was awake, and yet did not thinke so; he put on his clothes and shooes, not knowing that he had done it: he walked, and yet thought he walked not; he was deliuered, and beleeued it not: And all this, because the wonder of his deliuerance was so great, and it did engage his heart in such sort, that though he had sense and knowledge enough to doe what he did, yet had he not enough to discouer that he did it really, and in good earnest; He saw indeede the Angell, but could not discerne whether it was a true and naturall vision. Wherevpon he tooke no consolation in his deliuerie, till such time as cõming to himselfe: Now, quoth he, I know for certaine, that God hath sent his Angell, and hath deliuered me out of Herods hands, and from all the Iewes expectation.

2. Now, THEO. After the same manner it goes with a soule which is ouercharged with interiour anguishes, for be it that she hath the power to beleeue, to hope and Loue her God, yet her distresse doth possesse her and make head against her so desperatly, that she can get no time to make a retreate into her owne quarter, and see what is done at home. Wherevpon she is conceited that she hath neither faith, Hope, nor Chari-

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tiel but onely the shadowes, and fruitlesse impressions of the faied vertues; which she apprehends in a manner without apprehending them, and as strangers, not as the Familiars of the soule. And if you will but take notice of it, you shall find our soules alwayes in this estate, when they are fiercely set vpon by some violent passion: for they performe many actions, as though they were in a dreame, with so little feeling, that they can scarcely beleeue that the passage is reall. Which moued the Psalmist to expresse the greatenesse of the Israelits consolation in their returne from Babilon's Captiuitie in these words.

When t'pleas'd great Sions king to grant
Vs freedome from our thrall,
We seem'd to dreame, so were we tooke
With thoughts extaticall!

And as the holy latine version following the Seuentie hath, we were made as men comforted, that is, the admiration of the good which befell vs was so excessiuely great, that it hindred vs from feeling the consolation which we receiued, and it seemed to vs, that we were not truely comforted, nor had any true consolation, but onely in a figure, and a dreame.

Such are the feelings of the soule which is tossed in the midst of Spirituall anguishes, which doe exceedingly purifie and refine Loue: for being stript of all pleasure by mediation, whereof she might be ioyned to God, she is ioyned and vnited

ted to God immediatly, will to will, heart to heart without the leaſt mediation of content, or any other pretention. Alas, THEO: how the poore heart is afflicted, when being as it were abandoned by Loue, it lookes round about, ād yet ſeemes not to find it. It is not found in the exteriour ſenſes, thy not being capable of it; nor in the Imagination, which is cruelly tortured by ſundrie onſets; nor in the vnderſtanding, diſtracted with a thouſand obſcurities of ſtrang diſcourſes and apprehenſions; and though at length it be found in the top and ſupreame region of the Spirit, where it doth ſtill reſide: yet doth the ſoule miſtake it, and conceiues that it is not it; becauſe the thickneſſe of darkeneſſe and diſtreſſe doth not permit her to taſte the ſweeteneſſe thereof. She ſees it without ſeeing it; meetes it, but doth not know it; as though it paſſed in a dreame onely, or in a Type. In this ſort Magdalaine hauing met with her deare Maiſter, receiued no comfort from him, for that, she did not apprehend that it was he indeede, but a Gardener onely.

4. But what is the ſoule to doe, that finds her ſelfe in this caſe? THEO; she wots not how to behaue herſelfe amidſt ſo many vexations; nor hath she any ſtrength left, but euen permits her will to die in the hands of Gods will, imitating her ſweete IESVS, who being come to the top of the paines of the Croſſe, which his Father had ordained, and not being able any further to reſiſt the extreamitie of his torments, did like the Hart, who, when he is rūne out of breath, and oppreſſed by the hounds, yeelding himſelfe vp into the

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huntsmans hands, with teares trickling downe, ſends out his laſt brayings: for ſo this Diuine Sauiour, neere vnto his death, and giuing vp his laſt breath, with a loude voice and aboundance of teares; Alas quoth he, ô Father into thy hands I commẽd my Spirit: This was the laſt word, Theo: and that by which the beloued ſonne, gaue a ſoueraigne teſtimonie of his Loue towards his Father. When therefore all failes vs, when our extreamities are growen to their hight; this word, this diſpoſition, this rendring vp of our ſoule into our Sauiours hands, can neuer faile vs. The ſonne commended his ſoule to his Father in this his laſt, and incomparable anguish. And we, when the conuulſions of ſpirituall paines ſhall bereaue vs of all other ſort of ſolace, and meanes of reſiſtance, let vs commend our ſoule into the hands of the eternall ſonne our true Father, and making our hearts in a quiet ſubmiſsion ſtoope to his good pleaſure, let vs make ouer our whole will vnto him.

How the will being dead to it ſelfe, liues entirely to Gods will.

CHAPTER. XIII.

1. WE ſpeake with a ſingular proprietie of the death of men, in our French tongue: For we call it an Overpassing, and the dead theſelues Overpassed, intimatig, that Death amongſt men, is but a Passage from one life to

an other,

another, and TO DIE, is no other thing but to OVER PASSE the confines of this mortall life, to arriue at the immortall. True it is our will can no more die then our ſoule, yet doth she ſometimes our goe the limits of her ordinarie life, to liue wholy in the Diuine will. Then it is that she neither cann, or will deſire any thing at all, but giues her ſelfe ouer totally and without reſerue to the good pleaſure of the Diuine prouidence, moiſtening, and incorporating her ſelfe with this good pleaſure, that she is not ſeene, but is hid with IESVS CHRIST in God, where she liues: not she, but the will of IESVS CHRIST in her.

2. What becomes of the brightneſſe of the ſtarres, when the Sunne appeares in our Horiſon? certainely it doth in no wiſe perish, but is drunke vp, and ſpent in the Sunnes ſingular light, with which it is happily mixed and allied. And what becomes of mans will when it is entirely deliuered vp to God's pleaſure? It doth not altogether perish, yet is it ſo drunke vp, and diſperſed in the will of God, that it appeares not, nor hath it any other will, then the will of God. Propoſe vnto your ſelfe, THEOT: the glorious and neuer ſufficiently prayſed S. Lewes, who embarkes himſelfe to ſaile beyond Sea: and behold the Queene his deare wife embarking her ſelfe together with his Maieſtie; now if one should haue demanded of this braue Princeſſe, Madame whither doe you tend? she would without doubt haue repſied, I goe whither the king goeth; but if one should haue demanded againe ſaying: but doe you know, Madame, whither the King Goes? She would alſo

haue

haue made anſwere, he told me in generall, howbeit I care not for knowing that, deſiring onely to accompanie him. And if one had replied, why then Madame, you haue no deſigne in this iorney? No, would she haue ſaied, I haue no other but to be with my deare Soueraigne and husband. Why, but might one haue ſaied vnto her, he goes into Egipte, to paſſe into Palestine, he will lodge at Damieta in Acrea, and in many places beſids; doe not you intend Madame, to goe thither to? To this she would haue made anſwere: no in truth I haue no intention, ſaue onely to keepe my ſelfe neere my King, as for the places whither he goes, they are all indifferent to me, nor doe they enter into my thoughts, but in ſo much as he shall be there; I goe without deſire of going, for I affect nothing but the Kings preſence. It is therefore the King that goes, he that deſignes the iorney; but as for me, I goe not, I followe onely: I deſire not the iorney, but the onely preſence of the King: to goe or to ſtaie, and all ſorts of contrarietie, being indifferent to me.

3. Certes if one demand of a ſeruant that is of his Maiſters traine, whither he goes: he is not to anſwere that he is to goe to ſuch or ſuch a place, but onely that he is to follow his Maiſter; for he goes no where vpō his owne accord, but at his Maiſters pleaſure onely. In like manner, Theo: a will perfectly reſigned to God's, is not to haue any will of her owne, but is ſimply to follow God's. And as one in a Shipe, doth not moue by his owne motiō, but leaues himſelfe to be moued by the Motion of the Veſſell in which he is, ſo the heart, that is

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embarked in the diuine pleaſure, ought to haue no other will then that of permitting it ſelfe to be conducted by the Diuine will. And then the heart doth not, as before, ſaie, thy will be done not myne, for there is now no will to be renounced; but it pronounceth theſe words, Lord, I put my will into thy hands, euen as though it had not its will in its owne diſpoſing: but at the diſpoſition of the Diuine prouidence; So that it is not properly in this manner that Seruants follow their Maiſters: for albeit the iorney be vndertaken at their Maiſters pleaſure, yet is their following performed by their owne particular will, by a will notwithſtanding that is follower, ſeruant, ſubiect, and thraule to the will of their Maiſter. So that as the Maiſter ād ſeruāt are two, ſo the will of the Maiſter and the will of the ſeruant are alſo two. But the will which is dead to her ſelfe, that she may liue to Gods, is without any particular will, remaining not onely conformable and ſubiect, but euen annihilated in herſelfe to be cōuerted into Gods: as one might ſaie of a little child, who hath not yet got the vſe of his will, to Loue or deſire any thing, ſaue the vſe of his deare mothers breaſtes: for he decernes not of which ſide he would rather be, or any other thing elſe, except onely to be betwixt his mothers treſſes, with whom he eſteemes himſelfe one ſame thing; neuer troubling himſelfe how he should conforme his will to his mothers: for he perceiues not his owne, nor doth he think, he hath any, leauing all the care to his mother, to goe, to doe, and to will what she iudgeth profitable for him.

4. It

4 It is truely the higheſt perfection of our will, to be thus vnited to our ſoueraigne good, as was his, who ſaied: ô Lord thou haſt conducted and led me in the way of thy will: for what would he haue ſaied, but that he had made no vſe of his owne will to conduct himſelfe, but ſimply left the conduct and command thereof to the will of God.

An explanation of that which hath bene ſaied touching the deceaſe of our will.

CHAPTER. XIV.

1. IT is credible that the moſt ſacred virgine our Ladie, receiued ſo much content in carrying her little IESVS betwixt her armes; that delight beguiled wearineſſe, or at leaſt made it delightfull: for if a branch of AGNVS CHASTVS can ſolace and vnwearie Trauellers, what ſolace did not the GLORIOVS MOTHER receiue in carrying the immaculate LAMBE of God? And though ſhe permitted him now and then to runne a foote by her, weeldling him by the hand, yet was it not, that ſhe would not rather haue had him hanging about her necke and breaſts; but it was to teach him to forme his ſteps, and walke alone. And we, THEO: as the little children of the heauenly Father, may walke with him in two ſorts: for we may either take the ſteps of our owne will, which

we conforme to his, holding alwayes in the hand of our obedience his Diuine intention, and following it whereſoeuer it ſhall leade vs, which God requires at our hands by the ſignification of his will: for ſince his will is that I ſhould doe his ordonance, his will is alſo that I haue a will to doe it. God hath ſignified vnto me that his will is, I ſhould keepe holy the Saboth day, ſince therefore he will haue me to doe it, he will alſo that I haue a will to doe it, and for this end that I haue a will of myne owne, by which I follow his, by correſpondance and conformitie. But we may alſo walke with our Sauiour, without any will of our owne, by caſting our ſelues ſimply vpon the Diuine pleaſure, as a little child in his mothers armes, by a certaine admirable kind of conſent, which may be termed VNION, or rather vnitie of our heart with Gods. And this is the way that we are to endeuour to comport our ſelues in GODS WILL OF GOOD PLEASVRE, for ſo much as the effects of this WILL OF GOOD PLEASVRE, doe proceede purely from his Prouidence and doe come vnto vs without our labour. True it is we may deſire their cõming, according to Gods will, and this is a good deſire; yet we may alſo receiue the euents of Heauens good pleaſure, by a moſt ſimple tranquillitie of our will, while willing nothing, we doe in ſimplicitie of heart giue way to all that God would haue done in vs, on vs, or by vs.

2. If one had asked the ſweete IESVS when he was carried in his mothers armes, whither he went too? might he not with good reaſon haue anſwered, I goe not, t'is my mother that goes for me.

And

And if one had ſaied to him, but at leaſt doe not you goe with your mother? might he not reaſonably haue replied: no, I doe not goe; or if I goe whither my Mother carries me, I neither goe with her, nor by myne owne ſteps, but by my mothers, by her, and in her: But if one had yet gone further with him, ſaying; ſurely ô moſt deare Diuine child, thy will is that thy ſweete mother should carrie thee: no verily might he haue ſaied, I will none of all this; but as my entirely good mother walkes for me, ſo she wills for me. I leaue her the care as well to goe, as to will to goe for me, where she likes beſt. and as I goe not but by her gate; ſo I will not but by her will: And from the inſtant I was firſt in her armes, I neuer gaue my attention either to will or nill, turning all other cares ouer to my mother, ſaue onely the care to liue in her boſome, to ſucke her ſacred Pappe, and to keepe my ſelfe cloſe ioyned to her amiable necke, louing to kiſſe her with kiſſes of my mouth. And be it knowen vnto you, that while I am amongſt the delights, of theſe holy huggings which ſurpaſſe all delights; I apprehend my mother as a tree of life, and my ſelfe in her, as the fruit; that I am her owne heart in the midſt of her heart, or her ſoule in the heart of her heart, ſo that as her gate ſerues both her and me without my touching the ground; ſo her will ſerues vs both without producing any act of my will, about the buſineſſe of going and cõming. Nor doe I euer take notice whither she goe faſt or fairely, hither or thither, nor doe I make any enquirie whither she tends, contenting my ſelfe with this, that goe she whither she pleaſe, I

goe ſtill lock't vp in her boſome, cloſe layed at her ſugared dugges, where I feede as amongſt Lillies. O Diuine child of Marie, permit my poore ſoule to take this ſtraine of Loue! But goe then ô moſt amiable deare little babe, or rather goe not, but ſtaie ſtill ſo holily glewed to thy ſweete mothers breaſt, goe alwayes in her, and by her, or with her, but neuer without her while thou remaineſt a child; ô how bleſſed is the wombe that bore thee, and the dugges that gaue thee ſucke! The Sauiour of our ſoules was endewed with the vſe of Reaſon, from the inſtant of his Conception in his mothers wombe, and could make all theſe diſcourſes: yea euen the glorious S. Iohn his Forerunner from the day of his holy Viſitation. And though both of them, as well in that time, as in their infancie, were poſſeſſed of proper libertie to will or not to will; yet did they deferre the care of that which concerned their exteriour gouernemẽt to their mothers, to doe and will for them what was requiſite.

3. Such ſhould we be, Theo: pliable and tractable to Gods good Pleaſure, as though we were very waxe, not giuing our thoughts leaue to wander in wiſhing and willing any thing, but leauing it to God to will and doe all for vs according to his goodneſſe throwing vpon him all our ſollicitude, becauſe he hath care of vs, as the holy Apoſtle ſaieth, and note that he ſaieth: All our ſollicitudes that is, as well thoſe which concerne the euents, as thoſe, which pertaine to willing or not willing; for he will haue a care of the iſſue of our affaires, and of willing that which is beſt for vs.

4. Meane

4. Meane while let vs affectionatly imploye our cares to bleſſe God in all his works, by Iobs example, ſaying; our Lord gaue, and our Lord hath taken away: the name of our Lord be bleſſed. Lord I will will no euents, but will let them be willed for me, euen as thou shalt pleaſe: yea in lieu of willing the euents, I will bleſſe thee, in that thou haſt willed them. O Theo: what an excellent imployment of our will is this, when she leaues willing and chooſing the effects of Gods good pleaſure, to praiſe and thanke him for ſuch effects.

Of the moſt excellent exerciſe a man can make in the interiour and exteriour troubles of this life, In ſequele of the indifferencie and death of the will.

CHAPTER XV.

1. TO bleſſe and thanke God in all the euents that his prouidence ordaines, is in very deede a moſt holy exerciſe: yet if while we leaue the care to God to will and doe in vs, on vs, and with vs, what pleaſeth him, without attending to that which paſſeth, though indeede we feele it, we could diuert our heart, and applie our attention to the Diuine goodneſſe and ſweeteneſſe, bleſsing God not in the effects or euets which he ordaines, but in himſelfe, and in his owne excellencie, we

should certainly performe a farre more eminent exercise. In the time that Demetrius layed Seige to Rhodes; Protogenes, who was in a little house in the Suburbs, ceased not to worke, and that with such assurance and repose of mind, that though the enemies sword hung still in a manner ouer his head, yet performed he that excellent MASTER-PEECE, ad admirable Satyre, making himselfe merrie with playing vpon a pipe. O God how worthy soules are those, that in all kinds of accidents, keepe still their affections and attentions vpon the eternall goodnesse to honour and Loue it eternally?

2. The daughter of an excellent Phisitian and Surgeon, being in a continuall Ague and knowing that she was tenderly beloued of her Father, saied to one of her friends, I endure a great paine, yet thinke I of no remedies! for I know not what would be apt to worke the Cure. I might wish for one thing, while an other were more conuenient. Were it not therefore my faireſt way to leaue all this care to my Father, who knowes what to doe, can, and will doe all that is required for my health? I were to blame if I should trouble my selfe to thinke of it, since he will be carefull enough to thinke of it for me: I should erre to desire any thing, sith he is diligēt enough to desire all that cā be profitable for me: I will therefore expect onely till he will that which he deames fit, and will not otherwise busie my selfe then in fixing myne eyes vpon him when he comes nigh me, to testifie vnto him my filiall affection, and to discouer vnto him my perfect confidence; and with this she fell a

sleepe;

ſleepe; till her Father iudging it fit to let her blood, prouided things requiſite for it, and comming towards her, euen as she awaked, after he had asked her, how she found herſelfe after her ſleepe, he demanded whether she would not like well to be let blood for her health; Father, ſaied she, I am yours, I know not what I should deſire for my cure; it belongs to you to will and doe for me whatſoeuer you ſhall iudge conuenient: for my part, it ſufficeth me to Loue and honour you with my whole heart, as indeede I doe: with this they take and bind her arme, and her Father himſelfe lanceth the veine; But while he is doing the deede, and the blood ſprings out, the louing girle neuer once looked vpon her lanced arme, nor yet on the blood that iſſued out of the veine, but keeping her eyes fixed vpon her Fathers face, she ſaied onely now and then with a low voice; my Father Loues me tenderly, and I am entirely his: And when all was done, she thanked him not, but onely repeated againe, the former words of her filiall affection and confidence.

3. But tell me now Theo: my friend, did not this girle teſtifie a more ſolide, and attentiue loue towards her father, then though she had shewen her ſelfe much ſollicitous in begging his helpe to her cure, in looking how they opened her veine, or how the blood ſpan out, and in vſing a great deale of ceremonie in rendring him thankes? certainely none can make any doubt of it; For in taking vpon her the care of her ſelfe, what had she gotten, but an vnprofitable anxitie, eſpecially her

father hauing care enough of her: what had looking vpon her arme profited her, but haue bene an occaſion of horrour? And what vertue had she practiſed in thanking her father, ſaue that of gratitude? Did she not better then, to occupie her ſelfe wholy in the Demonſtrations of her filiall affection, which is infinitly more delightfull to her father then all other vertues.

4. Myne eyes are alwayes to our Lord, becauſe he will deliuer our feete from the ſnare. Art thou fallen into the ſnares of aduerſitie? ah looke not vpon this mishape, nor vpon the Gyues wherein thou art caught? looke vpon God, and leaue all to him, he will haue care of thee, throwe thy thoughtes vpon him, and he will nourrish thee. Why doſt thou trouble thy ſelfe with willing or nilling the euents and accidents of this world, ſince thou art ignorant what were beſt for thee to will, and that God will will for thee, without thy trouble, all that thou art to will for thy ſelfe. Expect therefore in peace of mind the effect of the Diuine pleaſure; and let his willing ſuffice thee, ſince he can neuer ceaſe to be good: For ſo he gaue order to his well-beloued S. Catharine of Sienna, Thinke of me quoth he to her, and I will thinke for thee. It is a hard thing to expreſſe to the full, this extreame indifferencie of mans heart, which is ſo reduced to, and dead in the will of God: for it is not to be ſaied, me thinkes, that she doth ſubmit herſelfe to Gods ſubmiſſion, being an act of the ſoule declaring her conſent, nor is it to be ſaied that she doth accept or receiue it; for as much as accepting, or receiuing are certaine actions,

which

which in ſome ſort may be termed paſsiue actions, by which we embrace, and take what ſoeuer befalls vs: nor yet are we to ſaie, that she permits; permiſſion being an action of the will, and conſequently a certaine idle emptie wish, that will indeede doe nothing, but onely let it be done. And therefore, me thinke, the ſoule in this indifferecie, that willeth nothing, but leaues God to will what he pleaſeth, is to be ſaied to haue her will in a ſimple expectation; ſince that to expect, is not to doe, or act; but onely to remaine expoſed to ſome euet. And if you marke it, the expectation of the ſoule is altogether voluntarie, and yet an action it is not, but a meere diſpoſition to receiue whatſoeuer shall happen: and as ſoone as the euents are once arriued and receiued, the expectation becomes a cõtentment or repoſe; Marry till they happen, in truth the ſoule is A PVRE EXPECTATION, indifferẽt to all that it shall pleaſe the Diuine will to ordaine.

5. In this ſort did our Sauiour expreſſe the extreame ſubmiſsion of his humane will to the will of his eternall Father. The Almightie, ſaieth he, hath opened myne eare, that is, he hath declared vnto me his pleaſure, touching the multitude of torments which I am to endure, and I, ſaieth he afterwards, doe not gaineſaie or withdraw my ſelfe. what would this ſaie, I doe not gaineſaie, or withdraw my ſelfe, but this, my will is in a ſimple expectation, and is readie for all that God shall ſend; In ſequele whereof I deliuer vp and abandone my bodie, to the merey of ſuch as will beate it, and my cheekes to ſuch as will make them ſmart, being prepared to let them exerciſe their pleaſure

vpon

vpon me. But marke, I praie you THEO: that euen as our Sauiour, after he had made his Praier of Reſignation in the Garden of Oliuet, and after he was taken, left himſelfe to be handled and haled by thoſe that crucified him, by an admirable ſurrender made of his bodie and life into their hands. So did he reſigne vp his ſoule and will, by a moſt perfect indifferecie, into his eternall Fathers hads. For though he cried out. My God, My God, why haſt thou forſaken me? Yet was that, to let vs vnderſtand, the reall anguish and diſtreſſe of his ſoule, but in no wiſe to impeach the moſt holy indifferentie, of which it as poſſeſſed; as shortly after he shewed, concluding all his life and paſsion in theſe incomparable words. Father, into thy hands I commend my Spirit.

Of the perfect ſtripping of the ſoule vnited to Gods will.

CHAPTER. XVI.

1. LEt vs repreſent vnto our ſelues, THEO: the ſweete Ieſus in Pilats houſe, where for the Loue of vs, he was turned out of his clothes by the ſoldiers, the Miniſters of death; and not content with that, they take the skin with them, tearing it with the blowes of rods and whipps, as afterwards his ſoule was bereft of his bodie, and his bodie of life, by the death which he endured vpon the Croſſe. But three dayes being once rũne

ouer; the ſoule by the moſt holy Reſurrection, did reinueſt her glorious bodie, and his bodie its mortall skin, wearing ſundrie garments, now reſembling a Gardener, now a Pilgrime, or in ſome other guiſe, according as the ſaluation of man, and the glorie of God required. Loue did all this Theo: and it is Loue alſo that entring into a ſoule to make it happily die to it ſelfe, and liue to God, which doth bereaue it of all humane deſires, and ſelf-eſteeme, which is as cloſely fixed to the Spirit, as the skin to the flesh, and ſtrips her at length of her beſt beloued affections, as were thoſe which she had to ſpirituall affections, exerciſes of pietie, and the perfection of vertues, which ſeemed to be the very life of the ſoule.

2. Then, Theo: the ſoule may by good right crie I haue put of my garment, and how can I find in my heart, to reſume them againe? I haue waſhed my feete from all ſorts of affections, and can I euer be ſo mad as to ſoile thē againe? I came naked out of the hande of God, and naked will I returne thither, God gaue me many deſires and God hath taken them away, his holy name be bleſſed. Yea Theo: the ſame God that made vs deſire vertues in our beginning, ād which makes vs practiſe thē in all occurrences, he it is, that takes from vs the affection to vertues, and all ſpirituall exerciſes, that with more tranquillitie, puritie and ſimplicitie, we ſhould affect nothing but the Diuine Maieſties good pleaſure. For as the faire Iudith reſerued indeede, her coſtly feſtiuall robes in her Cabinet, and yet placed not her affection vpon them, nor yet euer wore them in the time of her widow-

hood,

hood, ſaue onely when by God's inſpiration, she went to ouerthrow Holoſernes: ſo though we haue learnt the practiſe of vertue, and the exerciſe of deuotion, yet are we not to affect them, nor reinueſt our heart therewith, ſaue onely ſo farre forth, as we diſcerne it to agree with God's good pleaſure: And as Iudith wore ſtill moorning weedes, except onely in this occaſion, wherein Gods will was that she should be in pompe, ſo are we peaceably to remaine veſted in our miſerie and abiection, amidſt our imperfections and infirmities, till God shall exalt vs to the practiſe of excellent actions.

3. One cannot long remaine in this nakedneſſe voide of all affection: Wherefore following the aduiſe of the holy Apoſtle, as ſoone as we haue turn'd off the garments of the old Adam, we are to put on the habits of the new man, that is to ſaie, of IESVS CHRIST: for hauing renounced all, yea euen the affection to vertues, neither deſiring of theſe nor of other things a larger portion, then may beare proportion with God's will; we muſt put on againe diuers affections, and peraduenture the very ſame which we haue renounced, and reſigned vp: yet are we not therefore to reſume thē, for that they are agreeable, profitable, honorable and proper to content our ſelfe-Loue; but becauſe they are agreeable to God, profitable to his honour, and ordained to his glorie.

4. Eliezer carried eare-jewels, bracelets, and new attire, for the mayde whom God had prouided for his Maiſters ſonne, and in effect he preſented them to the virgine Rebecca, as ſoone as he

knew

knew it was she. New garmẽts are required to our Sauiour's Spouse. If for the Loue of God she hath bereft her selfe of the auncient affections which she had to Parents, Countrie, Father's house, and allie, she must take a span new affection, louing euery of these in their ranke, not now accorcording to humane considerations, but because the heauenly Spouse doth will, command and intend it so, and hath established such an order in Charitie. If one haue once put off his old affectiõ to spirituall consolations, to exercises of deuotion to the practise of vertues, yea to his owne aduancement in perfection; he must put on another new affection, by louing all these graces and heauẽly fauours, not because they perfect and adorne our minde, but for that our Sauiours name is sanctified in them, his kingdome enriched, his good pleasure glorified.

5. So did S. Peter vest himselfe in the Prison, not at his owne election, but at the Angels command. He puts on his girdle, then his Sandales and afterwards the rest of his garments. And the glorious S. Pavle bereft in a moment of all affections, Lord, quoth he, what wilt thou haue me doe? that is, what is thy pleasure I should affect, since throwing me to the ground, thou hast deaded me to myne owne will? Ah Lord plant thy good pleasure in the place of it, and teach me to performe thy will, for thou art my God. Theo: he that hath forsaken all for God, ought to resume nothing, but according, to Gods pleasure: he feeds not his bodie, but according to Gods ordinance, that it may be seruiceable to the Spi-

rit,

rit; all his ſtudie is to aſſiſt his neighbour and his owne ſoule, according to the Diuine intentions; he practiſeth not vertues, as being according to his owne heart, but according to God's.

5. God commanded the Prophet Iſaie to ſtripe himſelfe naked; which he did, going and preaching in this ſort for three dayes together, as ſome hold, or for three yeares together, as others think, and then, the time prefixed him by God being expired, he reſumed his clothes. Euen ſo are we to turne our ſelues out of affections little and great, as alſo to make a frequent examine of our hearts, to diſcouer whether it be willing to vnueſt it ſelfe, as Iſaie did his garments, as alſo to reſume in their time, the affections neceſſarie to the ſeruice of charitie; to the end we might die with our Sauiour naked vpon the croſſe, and riſe againe with him, in newneſſe of life.

Loue is as ſtrong as death to make vs quit all; it is magnificent, as the Reſurrection, to adorne vs with honour and glorie.

The end of the ninth booke.



THE TENTH BOOKE. OF THE COMMANDEMENT OF LOVING GOD ABOVE ALL things.

Of the ſweeteneſſe of the Commandement, which God gaue vs, to loue him aboue all things.

CHAPTER. I.

I. MAN is the perfection of the Vniuerſe, the Spirit the perfection of man, Loue the Spirits, and Charitie the perfection of Loue. Whēce the Loue of God, is the end of perfection, and the Excellencie of the vniuerſe. In this Theo: doth conſiſt the hight and primacie of the Commandement of Diuine Loue, called by

our

our Sauiour, the first and greatest Commandemet. This Commandement is as a Sunne, giuing luster and dignitie, to all the holy lawes, to all the Diuine ordonances, and to all the holy Scripturs. All is made for this heauenly Loue; and all tends to it: Of the sacred Tree of this Commandement, all consolations, exhortations, inspirations, and euen all the other Commandements, haue dependance as it's flowres; and eternall life, as it's fruit: and all that tends not to eternall Loue, tends to eternall death. O great Commandement, whose perfect practise remaines euen in the euerlasting life, yea it is no other thing then life euerlasting.

2. But marke, THEO: how amiable this law of Loue is! ah Lord God, was it not sufficient that thou shouldst permit vs this heauenly Loue, as KABAN permitted IACOB to Loue RACHEL, without daigning farther to inuite vs to it by exhortations, and vrge vs to it by thy Commandements? Nay more, ô Diuine Goodnesse! to the end that neither thy Maiestie, nor our miserie, nor any other pretext at all, might delay our loue to thee, thou dost command it vs. The poore APELLES could neither abstaine from louing, nor yet aduenture to loue the faire COMPASPE, because she appertained to ALEXANDER the Great; but whe he had once leaue to loue her, how much did he hold himselfe obliged to him that did him the grace! He knew not whether he should more loue the faire COMPASPE granted him by so great an Emperour, or so great an Emperour, who had granted him the faire COMPASPE. O sweete God, THEO: If we could vnderstand it, what an obliga-

tion

rion should we haue to this Soueraigne good, who doth not onely permit, but doth euen command vs to loue him! Alas my God, I know not whether I ought more to loue thyne infinite Beautie, which ſo great a Bountie hath ordained that I should loue; or thy Diuine Bountie, which ordaines that I should loue ſo infinite a Beautie! O Beautie how amiable thou art, being granted vnto me by a Bountie ſo immenſe! O Bountie how amiable thou art, in communicating vnto me ſo eminent a Beautie!

3. God at the day of Iudgment will imprint, after an admirable maner in the hearts of the damned, the apprehenſion of their loſſe: for the Diuine Maieſtie will make them clearely ſee the Soueraigne Beautie of his face, and the Treaſures of his Bountie: and vpon the ſight of this Abiſſe of infinite delights, the will, deſires with an extreame violence to caſt her ſelfe vpon him, to be vnited vnto him, and enioy his Loue: But all in vaine; ſhe shall be as a woma, who in the panges of childbirth, after ſhe haue endured violent paines, eruell conuulſions, and intollerable panges, dies in the end without being deliuered. For as ſoone as the cleare and faire knowledge of the heauenly Beautie, shall haue penetrated the vnderſtandings of thoſe infortunate wretches; the Diuine Iuſtice, shall in ſuch ſort deprive the will of her force, that ſhe can in no wiſe loue this obiect, which the vnderſtanding shall propoſe vnto her, and make cleare to be ſo amiable: and this ſight which should beget in the will ſo great a Loue, in lieu thereof, shall engender an infinite deſolation, which shall

be made eternall, by a memorie of the Soueraigne Beautie they ſaw, which ſhall for euer liue in theſe loſt ſoules; a memorie voyd of all good, yea full of vexations, paines, torments and endleſſe deſperations; For ſo much as in the ſoule ſhall be found both an impoſiblitie, yea and a dreadfull and euerlaſting auerſion and repugnance to loue this ſo wishfull an Excellencie. So that the miſerable damned ſhall liue for euer in a deſperate rage to know ſo ſoueraignely amiable a perfection, without all hope, of euer being able to enioye or loue it: becauſe while they might haue loued it they would not: they ſhall burne, with a thriſt, ſo much more violēt, by how much the remēbrāce of this ſource of waters of eternall life, ſhall more egge their ardour: they ſhall die immortally, as dogges, of a famine by ſo much more vehement, by how much their memorie ſhall more ſharpen the inſatiable crueltie thereof, by calling to mind the heauenly banquet, of which they were depriued.

The damned ſoules in foming rage,
Shall wither vp and drie away:
And nothing ſhall their griefe aſſwage,
VVhat ere their daring hearts eſſaye.

I dare not affirme for certaine, that the view of Gods Beautie, which the damned ſhall haue, in the māner of a flash of lightning, ſhall be as bright as that of the Bleſſed; yet ſhall it be ſo cleare, that they ſhall ſee the ſonne of mā in his Maieſtie; they ſhall ſee him whom they pierced; and by the view

of this glorie, shall learne the greatneſſe of their loſſe. Ah, if God had prohibited man to Loue, what a torment would that haue bene to generous hearts: what paines would they not vndertake to obtaine permiſsion to Loue him? David entred into a very dangerous Combat, to gaine the kings daughter, and what did not Iacob doe to eſpouſe Rachel? and the Prince Sichem to haue Dina in marriage? The damned would repute them ſelues Bleſſed, if they could entertaine a hope euer to Loue God: And the Bleſſed would eſteeme themſelues Damned, if they harboured a thought, that they ſhould euer be depriued of this ſacred Loue.

4. O Good God, Theo: how guſtfull is the ſweeteneſſe of this Commandement, ſeeing that if it pleaſed the Diuine will to giue it to the damned, they would in a moment be deliuered of their greateſt misfortune, and ſince the Bleſſed are not Bleſſed but by the practiſe of it! ô heauenly Loue how louelie thou art in the ſight of our ſoules? And bleſſed be the Bountie of God for euer, who ſo earneſtly commands vs to Loue him, though his Loue be otherwiſe moſt to be deſired, and neceſſarie to our Happineſſe, and that without it, we muſt neceſſarily be vnhappie.

* * *

That this Diuine Commandement of Loue tends to Heauen, yet is giuen to the faithfull in this world.

CHAPTER. II.

1. If the law be not ſpoſed on the iuſt mā becauſe he preuenting the lawes, and without the lawes ſollicitation, doth performe Gods will by the inſtinct of Charitie, which raignes in his ſoule; how free are we to eſteeme the Bleſſed in Heauen from all commandements, ſince that from the poſſeſsion of the Bountie and Beautie of the Beloued, in which they are, a ſi nere yet ineuitable neceſſitie to Loue for euer the moſt holy Diuinitie, doth ſtreame out and runne vpon their hearts? We ſhall Loue God aboue, THEO: not as being tyed and obliged by the law; but as being allured, and rauiſhed with delight, which this ſo perfectly an amiable obiect ſhall yeeld vnto our hearts. Then the force of the Commandement will ceaſe, to the end it may giue place to the force of contentment, which ſhall be the fruite and crowne of the obſeruance of the Commandement. We are therefore ordained to the contentment which is promiſſed vs in the immortall life, by meanes of the Commandement giuen vnto vs in this our mortall life, in which truely we are ſtrictly bound to obſerue it, becauſe it is the fundamentall law, which the KING IESVS deliuered to

the Citizens of this militant Hierusalem, whereby they may merite the Burgvership, and ioye of the triumphant Hierusalem.

2. Certes aboue in heauen, we shall haue a heart free from all paſsions, a ſoule purified from all diſtractions, a Spirit infranchiſed from contradictions, and forces exempt from oppoſition, and therefore we ſhall Loue God, with a perpethall and neuer interrupted affection, as it is ſaied of the foure ſacred beaſts, which repreſenting the Euangeliſts, doe inceſſantly praiſe the Diuinitie. O God what a ioye, when we being eſtabliſhed in thoſe eternall Tabernacles our Spirits ſhall be in this perpetuall motion, in which they ſhall enioye the ſo much deſired repoſe of their eternall dilection.

Happie, who in thy Manſion liue,
And in all Seaſons praiſes giue!

But we are not to aime at this Loue ſo exceedingly perfect in this life of death, for as yet we haue neither the heart, nor the ſoule, nor the Spirit, nor the forces of the Bleſſed. It is ſufficient for vs to Loue with all the heart and force which we haue. While we are little children, we are wiſe like little children, we ſpeake like children, we Loue like children, but when we ſhall come to our perfect groth aboue, we ſhall be quit of our infancie, and Loue God perfectly. Yet are we not for all this, Theo: during the infancie of our mortall life, to leaue to doe our beſt, according as it is commanded, ſince it is not onely in our power, but is alſo moſt facile, the whole Commandement

being of Loue, and of the Loue of God, who as he is ſoueraignely good, ſo is he ſoueraignely amiable.

How, notwithſtanding, that the whole heart is imployed in ſacred Loue, yet one may Loue God diuerſly, and alſo many other things together with him.

CHAPTER. III.

1. HE that ſaieth all, excluds nothing, and yet a man may be wholy Gods, wholy his Fathers, wholy his mothers, wholy his Princes wholy his cõmon-wealth's, his children's, his friend's; ſo that being wholy euery on's, yet he is wholy to all: which happens, for that the dutie by which a man is wholy on's, is not contrarie to the dutie, by which a man is wholy an others.

2. Man giues himſelfe wholy by loue, and with proportion to his loue he beſtowes himſelfe. He is therefore in a ſoueraigne manner giuen to God, when he loues the Diuine Bountie Soueraignely. And hauing once made this kind of donation of himſelfe, he is to loue nothing that can remoue his heart from God. Now neuer doth any loue take our hearts from God, ſaue that which is contrarie vnto him.

3. SARA is not offended to ſpie ISMAEL about her deare ISAAC, while his dalliance with ISMAEL

is not to ſlight or diſparage her: nor is God offended to ſee other loues liue in vs beſids his, while we doe conſerue for him, the reuerence, and reſpect due vnto him.

4. Verily, Theot: in heauen, God will giue himſelfe wholy to all and not by halfs, ſince he is a Whole, that hath no parts, yet will he giue himſelfe diuerſly, and with varieties, equall to the varietie of the Bleſſed, for though he giue himſelfe wholy to all, and wholy to each one, yet will he neuer giue himſelfe totally, neither to any one in particular, nor to all in generall. And we ſhall giue our ſelues to him, according to the meaſure in which he giues himſelfe to vs: For we ſhall ſee him indeede face to face, as he is in his Beautie; and ſhall loue him heart to heart, as he is in his Bountie: yet all ſhall not ſee him with an equall brightneſſe, nor loue him with an equall ſweeteneſſe: but euery one ſhall ſee and loue him, according to their particular portion of glorie, which the Diuine Prouidence hath prepared for them. We ſhall equally all haue the fulneſſe of Diuine Loue; marry that fullneſſe ſhall be vnequall in perfection. The honie of Narbone is ſweete, and ſo is alſo that of Paris: both of them are full of ſweeteneſſe, but the one of a ſweeteneſſe, better, finer, ād more vigorous; and though both of them be entirely ſweete, yet is neither of them totally ſweete. I doe homage to my Soueraigne Prince, as alſo to him that is next vnto him. I preſent therefor my loyaltie as well to the one as to the other of them, yet doe I preſent it to neither of them totally. For in that which I exhibit to my Soueraigne, I doe not

exclud that which is due to his vaſſall next to him, nor doe I in this includ that. Wherefore it is no wonder, if in Heauen, where theſe words THOV SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, ſhall be ſo excellently practiſed, there be great differences in loue, ſith we ſee ſuch diuerſitie euen in this mortall life.

5. THEO: not onely of ſuch as loue God with all their heart, ſome loue him more, and ſome leſſe, but euen one and the ſame doth oft paſſe himſelfe, in this ſoueraigne exercise of louing God aboue all things. Appelles did at ſometimes hādle his Pencell better then at others, ſometimes euen out ſtriping himſelfe: For though commonly he put all his art and all his attention to draw out ALEXANDER THE GREAT, yet did he neuer employe it ſo totally and entirely that he had not yet other tricks of art, by which though he neither put to't more skill, nor more affection, yet he did it more liuely and perfectly: He alwayes imployed all his wit to the good performance of this Table of ALEXANDER, becauſe he vſed it without reſerue, yet ſometimes he did it with more grace and felicitie. Who knowes not that we make progreſſe in this holy Loue, ād that the end of Saints is crowned with a more perfect loue, thē their beginning.

6. Now according to the phraſe of holy Scripture, to doe a thing with all ones heart, imports onely, to doe it willingly and without reſerue. O Lord ſaieth Dauid I haue ſought thee with all my heart, Lord heare me, and the holy WORD teſtifieth, that he had truely followed God with his whole heart: and yet not withſtan-

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ding all that, it affirmes alſo that Ezechias had not his equall amõgſt all the kings of Iuda, neither before nor after him; that he was vnited to God, and ſtraied not from him: Afterwards treating of Iosias, it ſaieth, that he had not his fellow amongſt all the kings either before or after hĩ, that he returned to God with all his heart, with all his ſoule, with all his force, according to the whole law of Moyses: nor did there any that followed him, riſe like vnto him. Marke then I praie you Theo: marke how David, Ezechias, and Iosias loued God with all their hearts; and yet not all three with an equall dilection, becauſe ſome of them had not their like in this Loue, as the Sacred Text witneſſed. All the three loued him; each of them with all their heart, yet did nere a one of them ſeperatly, nor all three ioyntly, Loue him totally, but euery one in his particular way: ſo that as all the three were a like, in this, that they gaue their whole heart, ſo were they vnlike, in their manner of deliuering it; yea there is no doubt at all but that David taken a part, was farre different from himſelfe in this Loue; and that with his ſecond heart, which God created pure and cleane in him and his right Spirit, which he renewed in his bowels by holy Penance, he ſung the Canticle of Loue farre more melodiouſly, then euer he had done, with his firſt heart and Spirit.

7. All true Louers are equall in this, that all giue all their heart to God, and with all their force, but vnequall, in the diuerſitie of giuing it, whence one giues all his heart with all his force yet leſſe perfectly then the others. Some giues it

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it all by Martyrdome, all by virginitie, all by puritie, all by action, all by contemplation, all by a paſtorall function; and though all giue it all, by the obſeruance of the Commandements; yet doth ſome one giue it with leſſe perfection then the others.

8. Euē ſo IACOB hīſelfe, who was called the HOLY-of-GOD in DANIEL, and whō God proteſteth that he loued, confeſſeth ingeniouſly that he had ſerue LABAN with all his ſtrength: and why did he ſerue LABAN, but to obtaine RACHEL, whom he loued with all his forces? He ſerues LABAN with all his forces; he ſerues GOD with all his forces: he Loues RACHEL with all his forces, he Loues GOD with all his forces: yet Loues he not RACHEL as GOD, nor GOD as RACHEL: He Loues GOD as his God aboue all things and more then himſelfe; he Loues RACHEL in qualitie of a wife, and as himſelfe: he Loues God with an abſolute and ſoueraignely ſupreame Loue; and RACHEL with the cheefeſt nuptiall Loue. Nor is the one of the Loues contrarie to the other, ſince that of RACHEL doth not violate the priuiledges and ſoueraigne aduantages of the Loue of GOD.

9. So that our Loue to God, THEO: takes its worth from the eminencie and excellencie of the motiue, for which, and according to which we Loue him, in that we Loue him for his ſoueraigne infinite goodneſſe, as God, and according as he is God. Now one drope of this Loue, is better, of more force and value, then all the other Loues that can euer enter into the hearts, or amongſt the Quires of Angels. For while this Loue liues,

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it raignes and bears the Scepter ouer all the affections, making his will preferre God, before all things indifferently, vniuerſally, and abſolutely.

Of two degrees of perfection, in which this Commandement may be kept in this mortall life.

CHAPTER. IV.

1. WHile the great king Salomon, enioying as yet the Spirit of God, cõpoſed the ſacred Canticle of Canticles, he had according to the permiſsion of thoſe ages, great varietie of dames and damſells dedicated to his Loue in diuers conditions, and qualities. For 1. there was one that was his ſingularly deare and wholy perfect one, moſt rare, as a ſingular doue, with which the others entred not into compariſon, and for this reaſon she was called by his owne name Svnamite. 2. There were ſixtie, which next to her, had the firſt ranke of honour and eſtimation, and were called Queenes. Beſids which, there were thirdly Foureſcore Dames, which were not indeede Queenes, yet were companions of his Royall bed, in qualitie of honorable and lawfull friends. 4. and laſtly, there were young damſells without number, reſerued in expectation, as a ſeedeplat, to ſucceede in the places of the former, when they should fall into decaye. Now, by the

IDEA of that which paſſed in his Palace, he deſcribed the diuers perfections of ſoules, who in time to come, were to adore, Loue, and ſerue the great PACIFICALL KING IESVS CHRIST, our Sauiour; amongſt which there are ſome, who being newly freed from ſinne and reſolued to Loue God, are yet Nouices, Apprentiſes, tender and feeble: So, that they Loue indeede the Diuine ſweeteneſſe, yet with ſuch mixture of other different affections, that their ſacred Loue, being as yet in its Nonage, they Loue together with our Sauiour, many ſuperfluous, vaine, and dangerous things. And as a PHENIX newly hatch't out of her ſinders, hauing as yet her plumes tender and nice, and hauing on her firſt downes, can onely eſſay a short flight, in which she is rather ſaied to hop then to flie; ſo theſe tēder and daintie young ſoules, newly borne of the aſhes of their Penance, cannot as yet take a high flight, and fore a aboue in the aire of holy loue, beig held captiues by the multitude of wicked inclinations, and depraued cuſtomes in which the ſinnes of their life paſt had left them. They are yet liuing, quickned, and feathered with Loue, yea and with true Loue too, elſe had they neuer forſakē ſinne; yet with a Loue as yet feeble, young, and enuironed with a number of other Loues, and which cannot produce fruite in ſuch abundance, as otherwiſe it would doe, if it had the full poſſeſsion of the heart in its hands.

2. Such was the Prodigall Sonne, when quitting the infamous cāpanie, and cuſtodie of ſwine, amongſt which he had liued, he returned into his fathers armes halfe naked, all to be dabed, durted,

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and ſtinking of the filth, which he had contracted in the companie of thoſe vncleane beaſts. For what is it to forſake the ſwine, but to reclame ones ſelfe from ſinne? and what is it to returne all ragged, tattered, and ſtinking, but to haue our affections engaged in the habits and inclinations which tend to ſinne? yet was he poſſeſſed of the life of the ſoule which is Loue. And as a Phenix riſing out of her ashes he finds himſelfe newly riſen to life. He was dead, quoth his Father, and is returned to life, he is reuiued. Now Salomons Friends, were called young daughters in the Canticles for as much as (hauig taſted the odour of the Spouſe his name, which breathes nothing but Saluation and Mercy) they Loue him with a true Loue, but a Loue, which is as themſelues, in its tender age: for euen as young girles doe Loue their husbands well if they haue them, yet leaue not off much to affect their toyes, triffles, ād companions with whom they were wont deſperatly to looſe themſelues in playing, dancing and foolings in buſying themſelues with little birds, little dogges, ſquirills, and the like bables: So the youg and Nouice-ſoules haue truely an affection to the ſacred Spouſe, yet admit they with it a number of voluntarie diſtractions and incumbrances: ſo that louing him aboue all things, they doe yet buſie themſelues in many things which they Loue not like him, but beſids him, out of him, and without him: for as ſmall irregularities in words, in geſtures, in clothes, in paſtimes, and fond trickes, are not, properly ſpeaking, againſt the will of God; ſo are they not according to it, but out of

it and without it.

3. But there are certaine ſoules who hauing alreadie made ſome progreſſe in the Loue of God, haue alſo cut off the affections they had to dangerous things, and yet doe entertaine dangerous and ſuperfluous Loues: becauſe they Loue with exceſſe, and Loue that which God ordaines they ſhould Loue, with a Loue too nice and paſſionate. It ſtood with Gods pleaſure that ADAM ſhould loue EVE tenderly, yet not in that degree of tenderneſſe, that to content her, he ſhould haue violated the order giuen him by his Diuine Maieſtie. He loued not then a ſuperfluous thing, nor a thing in it ſelfe dangerous, but he loued it ſuperfluouſly and dangerouſly. The loue of our Parents, friends and Benefactours, is in it ſelfe according to GOD, yet we may affect it with exceſſes as we may alſo our vocations, be they neuer ſo ſpirituall; and our exerciſes of deuotion (which yet we ought ſo greately to affect) may beloued inordinatly, to wit, if we preferre them before obedience, or a more generall good; or in caſe we loue them in qualitie of LAST END, being the onely meanes and furtherances to our finall pretention, which is DIVINE LOVE. And thoſe ſoules which Loue nothing, but that which God would haue them to Loue, and yet doe exceede in the manner of louing, doe truly Loue the Diuine Goodneſſe aboue all things, yet not in all things: for the things, which not onely by permiſsion but euen by command they are to Loue according to God, they doe not onely Loue according to God, but for other cauſes and motiues, which though

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indeede they be not contrarie to God, yet are they out of him; ſo that they reſemble the Phenix, who hauing gotten her firſt feathers, and beginning to waxe ſtrong, doth forthwith hoiſt her ſelfe vp into the open aire, yet is not long able to continew flight, but is forced to light often vpon the ground, to take breath. Such was the poore young man, who hauing from his tender age obſerued Gods Commandements, deſired not his neighbours goods, yet affected his owne too tenderly. So that when our Sauiour gaue him Counſell to giue them to the poore, he became ſad and melancholie. He loued nothing but that which he might lawfully loue, but he loued it with a ſuperfluous and too obliging an affection. It is plaine therefore, THEO: that theſe ſoules loue too ardently and with ſuperfluitie, yet loue they not the ſuperfluities, but onely the thing which is to be loued. And herevpō they doe enioye the marriage bed of the heauenly Salomō, that is vnions, recollections, and the repoſes of loue, whereof we ſpoke in the 5. and 6. booke: Marry they doe not enioye them in qualitie of Spouſes, becauſe the ſuperfluitie with which they affect good things, hinders them from a frequent entrie into theſe Diuine Vnions with the Spouſe, being buſied and diſtracted in louing that out of him and without him, which they ought not to Loue but in him and for him.

Of two other degrees of greater perfection, by which we may Loue God aboue all things.

CHAPTER. V.

1. NOw there are other ſoules that neither Loue ſuperfluities, nor yet with ſuperfluitie, but loue onely that which God will, and as he will; Bleſſed ſoules, who loue God, their friends in God, and their enemyes for God, they Loue many things together with God, but none at all, ſaue in God and for God: It is God that they Loue, not onely aboue all things, but euen in all things and all things in God; reſembling the Phœnix growne young againe, and come to her perfect ſtrength, which is neuer ſeene but in the aire, or vpon the tops of mountaines that touch vpon the aire; for ſo theſe ſoules Loue nothing but in God; though indeede they Loue many things with God, and God with many things. S. LVKE recounts that our Sauiour inuited a young man to follow him, who indeede loued him dearely but he had alſo a great affection to his Father, and therevpō had a mind to returne home to him. But our Sauiour out of this ſuperfluitie of Loue, and excited him to a Loue more pure, that he might not onely Loue our Sauiour more then his Father, but that he ſhould not euen Loue him at all, but in our Sauiour. Leaue the care of burying

the dead to the dead, as for thee, (who haſt met with life) goe and preach the Kingdome of Heauen. And theſe ſoules, as you ſee Theot: hauing ſo great a connection with the Spouſe, they merite to participate of his ranke, and to be Queenes, as he is King; being they are entirely dedicated to him without diuiſion or ſeperation at all, hauing no affections out of him, or without him, but onely in him, and for him.

2. But aboue all theſe ſoules, there is yet one Onely-one, who is the Queene of Queenes, the moſt louing, the moſt Louelie, and the moſt beloued of all the Friends of the Diuine Spouſe, who doth not onely Loue God aboue all things, and in all things, but euen Loues nothing but God in all things; ſo that she Loues not many things, but one onely thing, which is God himſelfe: And whereas it is God alone that she loueth in all that she loueth, she Loues him indifferently in all things, according as his good pleaſure may require, out of all, and without all. If it be onely Hester that Aſſuerus loueth, why should he more Loue her being perfumed and deckt, then in her ordinarie attire? If it be my Sauiour onely that I Loue, why should I not as much affect the Mount Caluarie, as the Mount Thabor, ſince he is as well in the one as in the other? and why should I not as cordially pronounce in the one as in the other, It is good for vs to be here. If I Loue my Sauiour in Egipt, without louing Egipt: why shall I not Loue him in Simon the Leporous his banket without louing the Banket, and if I Loue him amidſt the blaſphemies which are poured vpon him

not louing the blaſphemies, why ſhall I not Loue him perfumed with Magdalens pretious oyntment without either affecting the oyntment or the ſent thereof? It is a true ſigne that we Loue onely God in all things, when we Loue him equally in all things, ſince that he being in himſelfe immutable, the mutabilitie of our Loue towards him, muſt needes proceede frō ſome thing that is not himſelfe. Now, the ſacred Louer, Loues her God no more with the whole world to boote, then though he were all alone without the world: becauſe all that is out of God, and is not God, is as nothing to her. An entirely pure ſoule Loues not euen Heauē, but by reaſon that her Spouſe is loued therein: but a Spouſe ſo ſoueraignly beloued in his Heauen, that if yet he had no Heauē to beſtow, he would neither appeare leſſe amiable, nor be leſſe beloued of this generous louing heart, who cannot Loue the Heauen of her Spouſe, but onely her Spouſe of Heauen, and who puts no leſſe price vpon Caluarie while her Spouſe is there crucified, then vpon Heauen where he is glorified. He that waighes one of the little bullets of S. Clare of Monte-falco, finds it as heauie, as all the three together. So doth perfect Loue find God as amiable all alone, as together with all the creaturs for as much as the creaturs are onely loued in God, and for God.

3. Soules in this degree of perfection are ſo thinne ſowen, that each of them are called their Mothers onely one, which is the Diuine Prouidence, and each of them is called the onely doue, becauſe she onely loues her mate; she is termed

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perfect, for that by loue she is made the same thing with the Soueraigne Perfection whence she may saie in a most humble truth; I am not, but for my beloued, ād he is wholy turned towards me. Now there is none saue the most Blessed Virgin our Ladie, that is perfectly arriued at this hight of excellencie, in the loue of her dearely beloued: For she is a DOVE so singularly singular in Loue, that all the rest being compared to her, are rather to be termed Dawes then Doues. But let vs leaue this Peereleſſe Queene in her matchleſſe eminencie. There haue yet bene other soules, that haue found themselues so happie in the state of this pure loue, that in comparison of their companiōs, they might take the ranke of QVEENES of onely DOVES, of perfect FRIENDS of the SPOVSE. For I praie you THEO: in what degree must he needes haue bene, who from his very heart sung to God,

To what in Heauen but thee can I aspire?
Or what in earth but thee, can I desire?

And he that cried out. I doe esteeme all things as dung that I may gaine IESVS CHRIST: did he not testifie that he loued nothing out of his Maister, and that out of all things he drew arguments of his Maisters Loue? And what could be the feeling of that great Louer, who sighed all the night, my God is my all. Such was S. AVGVSTINE, S. BERNARD, the two S. Catharins of Sienna and Genua, and diuers others, by whose imitation euery one may aspire to this diuine degree of Loue. O rare and singular soules, which resemble not at all the birds of this world, no, not the Phenix her selfe, though so sin-

gula I, rare; but are onely represented by the bird, who for her excellent beautie, and noblenesse, is saied not to be of this world, but of Paradice, whereof she beares the name: for this daintie bird disdaining the earth, doth neuer touch it, but liues aboue in the aire; yea euen when she is forced to vnwearie her selfe, she will onely cleeue by the smale twigs of trees vpon which she hangs in the aire, out of which, or without which, she can neither flie nor repose. And euen so these great soules, doe not in very deede Loue the Creatur in themselues, but in their Creatour, and their Creatour in them. But if they cleeue to any creature by the law of Charitie, it is onely to repose in God, the onely and finall aime of their Loue. So that finding God in the Creatur, and the Creatur in God, they Loue God indeede not the Creatur; as they that fishing for Pearles find them in their shelles, doe esteeme their fishing made for pearles onely.

4. For the rest, I doe not thinke, that there was euer any mortall Creature, that loued the heauenly Spouse with this matchlesse Loue so perfectly pure, except the Virgin who was his Spouse ād Mother both together; but cōtrariwise, as touching the practise of these foure differences of Loue, on can hardly be any long time without passing from one of them to another. The Soules which as young wenches, are as yet intangled in diuers vaine and dangerous affections, are not sometimes without hauing the most pure and excellent touches of Loue: but being but glimpses and passing lightnings, one cannot therevpon

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rightly saie, that such soules are got out of the state of young girles which are Nouices and Printises. It happens also sometimes, that the soules that are in the degree of onely and perfect Louers, doe much relent and waxe cold, yea euen to the committing, and falling into troublesome veniall sinns: as may be gathered by many bitter contentions stirred vp amongst Gods great seruants; yea euen amongst some of the Diuine Apostles, who as we cannot denie fell into some imperfections, by which notwithstanding Charitie was not violated, yet the feruour thereof was troubled. Howbeit whereas ordinarily those great soules loued God with a Loue perfectly pure, we are not to denie that they were in the state of perfect Loue. For how oft doe we see, that good trees though they neuer bring forth any venemous fruit, yet doe they produce raw and vnripe ones, corrupted with misseltoe or mosse. So the great Saints neuer fell into mortall sinne, yet fell they easily into fruitlesse actions and such as are greene, bitter, harsh, and ill tasted. And as euen in these circumstances we must confesse that those trees are fruitfull, otherwise they could not be called good, so are we in no sort to denie, that some of their fruit was fruitlesse. For who cā denie that the misseltoe and mosse of trees, is an vnprofitable fruit? and who can also denie that smale angers, and minute excesses of ioye, of laughter, of vanitie, and of other the like passions, are vnprofitable and vnlawfull motions? and yet the Iust man brings them forth seauen times a day, that is, very often.

That the Loue of God aboue all things is common to all Louers.

CHAPTER VI.

1. THough there be so sundrie degrees of Loue amongst true Louers, yet is there but one Commandement of Loue onely, which doth generally and equally oblige euery one with a wholy like and entirely equall obligation, though it be differedly obserued, and with an infinite varietie of perfections, there being peraduenture, as few soules found in earth as Angels in Heauen, perfectly equall in Loue: seeing that as one starre differs from another in brightnesse, so shall the Blessed in their Resurrection, where euery one sings a Canticle of Glorie, and receiues a name, knowen to none but to him that receiues it. But what degree of Loue is it, to which the Diuine Commandement doth equally, vniuersally and continually oblige all?

2. It was a peece of the holy Ghosts prouidence, that in our ordinarie version which his Diuine Maiestie hath canonized and sanctified by the Councell of Trent, the heauenly Commandement of Loue, is expressed in the word DILECTION rather then by the word LOVE: for albeit that DILECTION be a kind of Loue, yet is it not a simple Loue, but a Loue of choice and election, which sense the word it selfe carries, as the glorious S. THOMAS doth note: for this cõmandemẽt doth in-

ioyne vs a Loue choſen out of thouſands, like to him to whom it is due, who as the beloued Sunamite markes him out in the Canticles, is one elected out of thouſands. It is Loue that is to haue power ouer all our affections, and is to raigne ouer all our paſsions: and that which God exacteth of vs is, that of all our Loues, his may be the moſt cordiall, bearing rule ouer our heart; the moſt affectionate, poſſeſſing our whole ſoule; the moſt generall, applying all our powers; the higheſt, replenishing our whole heart; and the moſt ſolide, exerciſing all our ſtrength and prowiſe. And whereas by this we doe chooſe and elect God, for the Soueraigne obiect of our ſoule, it is a Loue of Soueraigne Election, or an election of Soueraigne Loue.

3. You are not ignorant, Theo: that there are diuers ſpecies of Loue: as for example, there is a fatherly Loue, a brotherly Loue, a filiall Loue and a nuptiall Loue; a Loue of ſocietie, of obligation, of dependance, and an hundred more, which are all different in excellencie, and ſo proportioned to their obiects, that ſcarcely can they be applied, or appropriated to any other. He that ſhould affect his Father, with the Loue of a brother onely, ſhould come ſhort of his dutie. He that ſhould Loue his wife in qualitie of a Father onely, he ſhould not loue her ſufficiently. He that ſhould loue his Lackey as his owne child, would be eſteemed impertinent. Loue is as honour: for as honour is diuerſified according to the diuerſitie of excellencies to which it is attributed; ſo Loues are diuers, according to the diuerſitie of the Good

which is loued. Soueraigne honour is due to Soueraigne Excellencies; and Soueraigne loue to the Soueraigne Good. The loue of God is a loue without comparison, because the goodnesse of God is incomparable. Harke Israel, Thy God is the sole Lord, and therefore thou shalt loue him with thy whole soule, thy whole vnderstanding, thy whole strength: For God is the onely Lord, and his goodnesse is infinitly aboue all goodnesse: and he is to be loued with a loue which is eminent, excellent and puissant beyond all comparison. It is this supreame loue, that placeth God in such esteeme amidst our soules, and makes vs repute it so great a happinesse to be gracious in his sight; that we preferre him before, and loue him aboue all things. Now THEOT: doe you not plainly see, that he that loues God in this sort, hath dedicated his whole soule and strength to God, sith for euer and in all occurrences, he will preferre Gods honour before all things; keeping himselfe in a readinesse to forsake the whole world, to preserue the loue which is due to the Diuine Goodnesse. And in somme, it is the loue of Excellencie, or the Excellencie of loue, which is cõmanded to all mortalls in generall, and each one of them in particular from their first vse of reason. A loue sufficient for euery one, and necessarie for all that will be saued.

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That

An illuſtration of the former chapter.

CHAPTER. VII.

1. WE doe not alwayes clearely know, nay not at all certainely, at leaſt by a certaintie of Faith, whether we haue the true loue of God, requiſite to our ſaluation, yet haue we diuers markes thereof, amõgſt which the moſt aſſured, and in a manner infallible is ſeene in the oppoſition, which the loue of creaturs makes againſt our deſignes of God's loue: For in that occurrence, if Diuine Loue raigne in the ſoule it makes appeare the force of the credit and authoritie which it hath ouer the will, ſhewing by effects not onely that he hath no Maiſter, but that he hath euen no equall, repreſſing and proſtrating all oppoſition, and making his intentions be obeyed. When the accurſed companie of heliſh ſpirits, reuolting from their Creatour, eſſayed to draw to their faction the troupes of the Bleſſed Spirits; the glorious S. MICHAEL encouraging his fellow-ſoldiers to the loyaltie which they ought to their God, cried (Marry after an Angelicall manner) with a loude voice through out the ſtreets of the Heauenly Hieruſalem. WHO IS LIKE TO GOD? And in this word he ouerthrew that Traitor Lucifer with his route, who equalized themſelues to the Diuine maieſtie, and thence, as

it is

it is saied, S. MICHAELS name was imposed, since that MICHAEL imports no other thing then WHO IS LIKE TO GOD? And when the loue of created things, would draw our hearts to their PARTIE, to make vs disobedient to the Diuine Maiestie, if the great diuine loue be found in the soule, it makes head against it, as an other MICHAEL, and makes good the powers and forces of the soule to Gods seruice; by this word of assurance, WHO IS LIKE TO GOD? What beautie doth there appeare in creaturs, which ought to draw man's heart to a rebellion against the soueraigne bountie of God?

2. As soone as that holy and braue gentleman Ioseph, perceiued that the loue of his Mistresse tended to the ruine of that which was due to his Maister: ah quoth he, be it farre from me, that I should violate the respect which I owe to my Maister, who reposeth so much trust in me? how can I then admit this crime, and sinne against my God? marke Theo: marke how there are three loues in the soule of Iosephs heart: for he loues his Mistresse, his Maister, ād God; but as soone as his Mistresses loue riseth vp against his Maisters, he sodainly forsakes it, and away he runnes; as he would also haue forsaken his Maisters, if he had found it contrarie to God's. Amongst all the loues God's is so to be preferred that is, one must alwayes stand prepared in mind to forsake them all for that alone.

3. SARA gaue her maide AGAR to her husband ABRAHAM, to th'end that he might haue children by her, following the lawfull custome of those

times: But Agar hauing conceiued, did greatly contemne her Mistresse Sara: till then, scarcely could one discerne whether Abraham bore more affection to Sara or Agar; for Agar was as well his bedfellowe as Sara, yea with fertilitie to boote; but when the God Abraham came to make comparison betweene his loues, he made manifest which was the stronger: for no sooner had Sara made her complaint that she was contemned by Agar, but he told her, thy chamber maide Agar is in thy power, doe vpon her what thou think'st good. So that from thence forth Sara did so afflict the poore Agar that she was constrained to retire her selfe. Diuine Loue doth willingly permit that we should haue other loues; nor can we sometimes easily discouer which loue is the cheife in our heart: for this man's heart of ours, doth oftentimes most eagerly draw the loue of creaturs into the bed of his Complacene, yea it happens withall, that he makes more frequent acts of his loue towards creaturs, then towards his Creatour; while yet Diuine loue in him leaues not to excell all the other loues, as the euents make cleare, vpon the Creaturs oppositions to their Creatour; for then he takes sacred loues part, submitting vnto it all his affections.

4. There is great difference betwixt the bulke and value of things created. One of Cleopatras pearles was more worth then one of our highest rockes, marry this is greater, the one hath bulke, the other worth. It is made a question, whether the honour which a Prince atchiues in warrs by feats of armes, or that which he merits by iustice in

time

time of peace be greater; and me thinks, that militarie glorie is bigger, the other better: euen as of instruments, drumes and Trumpets make more noise; Luts and virginalls more melodie: the soud of the one is stronger, the other sweeter, and more spirituall. An ounce of Baulme giues not so strong an odour, as a pound of Spickenard oyle, howbeit the smell of baulme, is alwayes better and more pleasing.

4. True it is, Theo: you shall see a mother so busie about her child, that it might seeme, she had no other loue but that, hauing eyes onely to see it, mouth to kisse it, breast to giue it sucke, care to bring it vp, and one would thinke that her husband were nothing to her, in respect of her child: but if she were to make choice, whether she would loose, one would then plainely see, that she more esteemes her husband: yea and that though the Loue of her child was more tender, more pressing and passionate, yet that the other was more excellent, forceable and better. So when a heart Loues God in respect of his infinite Goodnesse, though with neuer so little a portion of this excellent loue, it will preferre Gods will before all things, and in all the occasions that shall be offered, it will forsake all, to conserue himselfe in grace with the Soueraigne Goodnesse, without being hindred by any thing at all. So that, though this diuine Loue, doth not alwayes so sensibly vrge and soften the heart, as doe the other Loues: yet in the occurrences, it performes so high and excellent actions, that one of them onely, is better than tenne millions of the others. Conies are in-

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comparably fertile, Elephants neuer haue more then one calfe: yet this one onely young Elephant is of greater price thē all the Rabbets in the earth. Our Loue towards creaturs, doth often abound in the multitude of productions: but when ſacred Loue do his worke, it is ſo eminently perfect, that it ſurpaſſeth all: for it cauſeth God to be preferred before all things without reſerue.

A memorable hiſtorie wherin is more clearely ſeene in what the force and Excellencie of holy loue conſiſteth.

CHAPTER. VIII.

1. HOw great an extent then, ô my deare THEO: ought the force of this ſacred loue of God aboue all things to haue? It is to ſurpaſſe all affections, to vanquish all difficulties, and to preferre the honour of God's Beneuolēce before all things, yea I ſaie before all things abſolutely, without exception or reſeruation at all; and, I ſaie, with a greateſt care, becauſe there are men, who would couragiouſly forſake their goods, honours, yea life it ſelfe for our Sauiour, who yet will not leaue for his ſake things of farre leſſe conſequence.

2. In the raigne of the Emperours VALERIANVS and GALLVS there liued in Antioche a Prieſt called SAPHRICIVS, and a ſecular man named NICEPHORVS, who by reaſon of their long and ex-

ceeding

ceeding great familiaritie were esteemed brothers: and yet it fell out in the end, I know not vpon what occasion, that this friendshipe failed, and according to custome, was followed with a deeper hatred, which raigned for a time betwixt them, till at length NICEPHORVS acknowledging his fault, made three diuers essayes to be reconciled vnto SAPHRICIVS, to whom, now by one of their common friends, now by another, he signified in words all the satisfaction and submission, that heart could haue wished. But Saphricius in no wise answering to his inuitations, did still repulse the reconcilement, with as great inhumanitie, as Nicephorus besought it with humilitie; In so much that the poore Nicephorus, apprehending that in case Saphricius should see hi prostrate at his feete begging pardō, he would be more touched to the heart with it; he goes and finds him out, and couragiously casting himselfe groueling at his feete: Reuerend Father, quoth he, ah pardon me I beseech thee for the bowels of our Sauiour IESVS: but euen this humilitie was disdaigned and reiected together with his former endeuours.

3. Meane while, behold a hote persecution arose against the Christians, in which, Saphricius with others being apprehended, did wounders in suffering a thousand thousand torments for the Cōfessiō of his Faith, but especially whē he was rudely turned and tossed in an instrument made of set purpose, after the manner of a Presse, without euer being quailed in his constancie; whereat the Gouernour of Antioche being extreamely irritated, he adiudged him to death, whereupon he

was

was publikly led out of priſon, towards the place where he was to receiue the glorious crowne of Martyrdome which Nicephorus had no ſooner vnderſtoode, but ſodainely he ranne and hauing met his Saphricius, throwing himſelfe vpon the ground, Alas cried he with a lowde voice, ô Martyr of Iesvs-Christ pardon me; for I haue offended thee: whereof Saphricius taking no notice, the poore Nicephorus getting againe before him by a shorter paſſage, ſet vpon him a new with the like humilitie, coniuring him to pardon him, in theſe termes, ô Martyr of Iesvs Christ, pardon the offenee which I haue committed againſt thee being a poore man ſubiect to offend: for loe a crowne is alreadie beſtowed vpon thee by our Sauiour whom thou deneyedſt not, yea thou haſt confeſſed his holy name in the face of many witneſſes. But Saphricius continuing in his inſolencie, gaue hi not one word in anſwere; but onely the Executioner admiring the perſeuerance of Nicephorus; neuer, quoth he to him, did we ſee ſo great an Aſſe; this fellow is going euen at this inſtant to die; what haſt thou to doe with his pardon? To whom Nicephorus anſwering, thou knoweſt not quoth he, what it is I demand of this Confeſſour of Iesvs Christ, but God kowes. Now in the interim Saphricius arriued at the place of execution, where yet againe Nicephorus hurling himſelfe vpon the grownd before him; I beſeech thee, quoth he, ô Martyr of Iesvs Christ, that it would pleaſe thee to pardon me: for it is written aske and it ſhall be granted you. Words which could not at all bowe the flintie and rebellious heart of

the accurſed Saphricius, who obſtinatly denying mercy to his neighbour, was himſelfe depriued, by the iuſt iudgment of God, of the moſt glorious Palme of Martyrdome: for the Headsman commanding him to put himſelfe vpon his knees, that he might behead him, he begun to be daunted, and to condition with him, making, in the end, this deplorable and shamefull ſubmiſſion. Ah, for pitie doe not behead me, I will ſubmite my ſelfe to the Emperours ordonance, and ſacrifice to the Idols. Which the poore good man Nicephorus hearing, with teares in his eyes he begun to crie: Ah my deare brother, doe not, doe not I beſeech thee, tranſgreſſe the law, and denie IESVS CHRIST: Forſake him not, for loue, looſe not the crowne of glorie which with ſo great paines and torments thou haſt atchiued. But alas this miſerable Prieſt, cõming to the Altar of Martyrdome there to conſacrate his life to the eternall God, had not called to mind what the Prince of martyres had ſaied: If thou carrie thy offering vnto the Altar, and remember that thy brother hath ſomewhat againſt thee, leaue thy offering there, goe and be reconciled vnto thy brother, and the come, and preſent thyne offering. Wherefore God reiected his preſent, and withdrawing his mercy from him, permitted that he loſt not onely the ſoueraigne felicitie of Martyrdome, but euen fell headlong into the miſerie of Idolatrie; while the humble and meeke Nicephorus, perceiuing this crowne of Martyrdome vacant, by the Apoſtaſie of the obdurate Saphricius, touched with an excellent and extraordinarie inſpiratiõ, put faire

for

for it, saying to the officiers, and the headsman, I am a christian my friends, I am in truth a Christiã, and doe beleeue in Iesvs Christ, whō Saphricius hath denied; put me therefore I beseech you in his place, smite of this head of myne. At which the officers being wonderfully astonished, they carried the tidings to the Emperour, who gaue order for Saphricius his libertie, and that Nicephorus should be put to death: which happened the 9. of Feb: about the yeare 260. of our Sauiour as Metaphrastes and Surivs recounteth. A dreadfull historie, and worthy diligently to be pondered in the behalfe we speake off: for did you not note, my deare Theo: the Courageous Saphricius, how bold and feruent he was in the defence of his faith, how he suffered a thousand torments, how constant and immoueable he was in the confession of our Sauiours name, while he was roled and crusht in that presselike machine; how readie he was to receiue death's blow, to fulfill the highest point of the Diuine lawe, preferring God's honour before his owne life. And yet because on the other side he preferred the satisfaction which his cruell heart tooke in hating Nicephorus before the Diuine will, he came short of the goale, and while he was vpō the point of attaining and gaining the prise of glorie by Martyrdome, vnprofitably stumbling and falling into Idolatrie broke his neeke.

4. It is therefore true, my Theo: that it is not enough for vs, to loue God more then our owne life, vnlesse we also loue him generally, absolutly, and without reserue, more then all we

doe or can loue. But you will saie vnto me, did not our Sauiour designe the furthest point of our Loue towards him, in saying that a man could not haue a greater charitie, then to expose a mans life for his friends? It is true indeede, Theo: that amongst the particular acts, and testimonies of Diuine Loue, there is none so great, as to vndergoe death for Gods glorie: yet it is also true, that it is but onely one act, one onely testimonie; which indeede is the Maister peece of Charitie; but besids it, Charitie exacts many things at our hands, and so much more ardently and instantly, as they are acts more easie, common and ordinarie amongst all the Louers, and more generally necessarie to the conseruation of Diuine Loue. O miserable Saphricius, durst thou be bould to affirme that thou loued'st God as thou ought'st, whil'st thou doest not preferre the will of God before the passion of hatred and ranckour entertained in thy heart against the poore Nicephorus? To be willing to die for God is one and the greatest, but not the onely act of Loue which we owe to God. To will this act onely, with excluding the others, is not charitie, but vanitie. Charitie is not fantastical, which yet she would be in the highst degree, if being resolued to please the Beloued in things of greatest difficultie, she would permit one to displease him in matters of lesse momẽt. How should he die for God, who will not liue according to God?

5. A well ordered mind that is resolued to die for a friend, would also without doubt vndergoe all other things: for he that hath once despised death, ought not to set by other things.

But

But the mind of man is weake, inconstant and humorous: wherevpon he doth oft rather choose to die then to vndergoe farre slighter paines; willingly changing life, for a triuelous, childish, and extreamely vaine contentment. Agripina hauing learn't that the child which she bore, should indeede be Emperour, but yet that he would put her to death. Let him kill me, quoth she, prouided that he raigne: marke, I praie you the disorder of this foolishly louing mothers heart: she preferr's her sonn's dignitie, before her owne life. Cato and Cleopatra choosed death rather, then to see their enemies exult and glorie in hauing them: And Lucrecia found it easier to precipitate herselfe impetuously vpon death, then vniustly to be branded with the shame of a fact, whereof she seemed not guiltie. How many are there that would willingly embrace death for their friend, who yet would not liue in their seruice, or yet accomplish their other desires? Such there are as will lay open their life to danger, who yet will not open their purse. And though there be many found, who engage their life for their friends defence, yet scarcely is there one found in an age, that will engage his libertie, or loose an ounce of the most vaine and vnprofitable reputation, or renowne in the world, be it for neuer so deare a friend.

A Confirmation of that which hath beene ſaied by a notable compariſon.

CHAPTER. IX.

1. YOu know THEO: of what nature Iacobs loues towards Rachel were, and what did not he doe to teſtifie their greateneſſe, force and fidelitie, euen from the houre he had ſaluted her at the head of the fountaine? For tro thenceforth neuer did he ceaſe to die of loue for her, and to gaine her in Marriage he ſerued ſeue whole yeares, with an incredible deſire, conceiuing yet in himſelfe that all this was nothing, ſo did Lone ſweete the paines which he ſupported for his beloued Rachel, whereof being after fruſtrated, he ſerued yet other ſeuen yeares ſpace to obtaine her, ſo conſtant, loyall and courageous was he in his affection! And hauing at length obtained her, he neglected all other affections, yea and had in a manner in no eſteeme euen Lia her ſeruice, though his firſt Spouſe, a woman of great merite, worthy to be cherished; and of the neglect whereof euen God himſelfe tooke compaſſion, ſo remarkable it was.

2. But all this being done, which was euen ſufficient, to haue brought downe the moſt diſdainefull wench in the world, to the loue of ſo

loyall

loyall a Louer, it is a shame verily to see the weakneſſe which Rachel made appeare in her affection to Iacob. The poore neglected Lia, had no tye of Loue with Iacob saue her onely fertilitie, whereby she had made him a father to foure Sonn's; the eldeſt whereof named Ruben, being gone forth into the fields, in the time of wheat-haruest, he found Mandragores, which he gathered, and after his returne home presented to his mother. Which Rachel espying, saied, giue me part of thy Sonns Mandragores: she answered doeſt thou thinke it a small matter, that thou haſt taken my husband from me, vnleſſe thou take also my Sonn's Mandragores? Goe too, saied Rachel for thy Sonn's Mandragores, let him sleepe with thee this night. She accepted the condition, and when Iacob returned at euen from the field, Lia went out to meete him ād saied, with ioyfull cheere, this night thou art myne my deare Lord and friend, because with wages I haue hired thee, for my Sonn's Mādragores: and with this, vp and told him the compact which had passed betwixt her and Rachel. But from Iacob, beleeue it, there was no words heard, being struck with a maiſement, and hauing his heart seased with the weakeneſſe and inconstanee of Rachel who for a thing of nothing had forsaken, for a whole night the honour and content of his presence. For speake the truth, Theo: was it not a strange and vaine lightneſſe in Rachel, to preferre a companie of little Aples before the chaſt loues of so louing a husband. If it had yet bene done for Kingdomes, for Monarkies: but to doe it for a poore handfull of Man-

dragores? Theotime, what conceite frame you of it?

3. And yet returning home to our owne bosomes, ah good God, how oft doe we make elections infinitly more shamefull and wretched? The great S. Avgvstine vpon a time tooke pleasure leasurely to view and contemplate Mandragores, the better to discerne the cause why Rachel had so passionatly coueted them. And he found that they were indeede pleasing to the view, and of a delightfull smell, yet altogether insipide and without gust. Now, Plinie recounts, that when the Surgeõs orders that such as they are to cut should drinke the iuyce of them, to th'end they might not feele the smart of the lance, it happens often that the very smell doth worke the operation, and doth sufficiently put the patient into a sleepe. Wherevpon the Mandragora is held a bewitching Plant, which doth inchant the eyes, sorrowes, and all kind of passions by sleepe. For the rest he that smels the sent of them too long turnes deafe; and he that drinks too much of them, dies without redemption.

4. Theot: could pompes, riches and terreane delights, be better represented? they haue a gaining out-side; but ah he that bites this aple, that is, he that sounds their natures, finds neither taste nor contentment in them. Neuertheleſſe they doe so inchant and bewitch vs with the vanities of their smell; and the renowne which the Sonn's of the world giue them, doth benumme and put those into a deepe sleepe which doe attentiuely singer in them; or such as receiue them in too great aboun-

dance

dance. And alas theſe are the Mandragores, the Chimera's and fantomes of pleaſurs for which we caſt off the loue of the heauenly Spouſe. And how can we then truely ſaie that we loue him ſince we preferre ſo friuolous vanities, before his grace?

5. Is it not a deplorable wonder to ſee a David, ſo noble in ſurmounting hatred, ſo generous in pardoning iniuries, and yet ſo impotently iniurious in mater of Loue, that not being ſatiated with the vniuſt detaining of a number of wiues, he muſt needes yet wrongfully vſurpe and take away by rape, the poore Vrias his wife. Yea and by an inſupportable treacherie, put to ſlaughter her poore husband, that he might the better enioye the Loue of his wife? Who would not admire the heart of a Saint Peter, which was ſo brauely bold amidſt the armed ſoldiers, that he of all his Maiſters troupe was the firſt and onely man that drew and layed about him; and yet a little after ſo cowardly amongſt vnarmed women, that at the worde of a wench, he denied and deteſted his Maiſter? And how can it ſeeme ſo ſtrange to vs that Rachel could ſell the chaſt embracements of her Iacob for Aples of the Mandragore, ſince that Adame and Eue forſooke euen grace for an Aple, and that too, preſented by a Serpent.

6. In fine, I will tell you a word worthy of note. Heretikes are Heretikes ād beare the name of ſuch, becauſe of the Articles of Faith they chooſe at their guſt and pleaſure what likes them beſt, and thoſe they beleeue, reiecting and diſauowing the others. And Catholiks are Catholiks, be-

cause without choice or election at all, they embrace with an equall assurance, and without reserue, all the faith of the Church. Now it happens after the same manner in the Articles of Charitie; It is an heresie in sacred loue, to make choice of Gods Commandements, which to obserue, and which to violate. He that saied thou shalt not kill, saied also; thou shalt not commite adulterie. It is not then for the loue of God, that thou killest not, but it is some other motiue, that makes thee rather choose this commandement then the other. A choice that hatcheth heresie in matter of Charitie. If one should tell me, that he would not cut my arme, out of a loue to me, and yet would pull out myne eyes, breake my head, or rune me quite through; ah, should I saie, with what face can you tell me that it is in respect of my Loue, that you wound not myne arme, since you make no difficultie to pull out myne eyes; which are no lesse deare vnto me? yea since you rune me quite through the bodie with your sword, which is more perilous for me? It is an Axiome that good comes from an entire cause, but euill from each defect; That the act of Charitie be perfect, it must proceede from an entire, generall, and vniuersall Loue, which is extended to all the Diuine Commandements. And if we faile in any one Commandemet, loue ceaseth to be entire and vniuersall; and the heart wherein it harbers, cannot be truely called a louing heart, nor consequently a truly good one.

That we are to Loue the Diuine Goodneſſe, ſoueraignely more then our ſelues.

CHAPTER. X.

1. Ariſtotle had reaſon to ſaie that Good is indeede amiable, but principaly euery ones proper good to himſelfe; ſo that the Loue which we haue to others, proceedes from the loue of our ſelues: for how could a Philoſopher ſaie otherwiſe, who did not onely not Loue God, but hardly euen euer ſpoke of the Loue of God? howbeit the Loue of God, doth preceede all the Loue of our ſelues, yea euen according to the naturall inclination of the will, as I declared in the firſt booke.

2. Certes the will is ſo dedicated, and if we may ſo ſaie, conſecrated to goodneſſe that if an infinite goodneſſe were clearely propoſed vnto it, vnleſſe by miracle, it is impoſsible that it ſhould not ſoueraignely loue it; yea the Bleſſed are rauished and neceſſitated, though yet not forced to loue God, whoſe ſoueraigne beautie they clearely ſee, which the Scripture doth ſufficiently shew, in cõparing the contentment which doth fill the hearts of the happie inhabitants of the heauenly Hieruſalem, to a torrent or impetuous floode, whoſe waters cannot be kept from ſpreeding ouer the neighbour plaines.

3. But

3. But in this mortall life, THEO: we are not neceſſitated to loue ſoueraignly, becauſe we ſee him not ſo clearely: In Heauen where we ſhall ſee him face to face, we ſhall loue him heart to heart that is, whē we ſhall all ſee the infinitie of his beautie, euery one in his meaſure, with a ſoueraignely cleare ſight: ſo ſhall we be rauiſhed with the loue of his infinit goodneſſe, in a ſoueraignely ſtrong rauiſhment, to which we neither would if we could, nor can if we would make any reſiſtance: But here belowe, when we behold not this Soueraigne Bountie ād Beautie, but onely enter view it in our obſcurities; we are indeede inclined, and allured, yet not neceſſitated to Loue more then our ſelues, but rather the contrarie, and albeit we haue a holy naturall inclination to loue the Diuinitie aboue all things, yet haue we not the ſtrength to put it in execution, vnleſſe the ſame Diuinitie infuſe holy charitie ſupernaturally into our heart's.

4. Yet true it is, that as the cleare view of the Diuinitie, doth infallibly beget in vs a neceſsitie of louing it more then our ſelues; ſo the enter-view, that is, the naturall knowledge of the Diuinitie, doth produce infallibly, an inclination and proneneſſe to loue it more thē our ſelues: for I praie you THEOT: ſince the will is wholy addicted to the loue of GOOD, how can it in any degree know a ſoueraigne GOOD, without being more or leſſe inclined to loue it ſoueraignely? Now of all the Good's which are not infinite, our WILL willeth alwayes in her affection, that which is nigheſt to her, but aboue all, her owne: But there is ſo little

little proportion betwixt an infinite, and finite Good, that our will hauing knowledge of an infinite Good is without doubt put in motion, inclined and incited to prefere the friendship of the Abisse of this infinite goodnesse, before all other loue, yea euen the loue of our selues.

5. But principally this inclination is strong, because we are more in God, then in our selues: we liue more in him then in our selues, and are in such sort, from him, by him, for him, and to him, that we cannot in very deede hit of what we are to him, and he is to vs, but we are forced to crie out. I am thyne Lord, and am to belong to none but to thee; my soule is thyne, and ought not to liue but by thee; my will is thyne, and ought not to loue but for thee; my Loue is thyne, and is onely to tend to thee. I am to loue thee as my first Principle, sith I haue my beeing from thee; I am to loue thee as myne end and Center, since I am for thee; I am to loue thee more then myne owne being, seeing eué my Being, doth subsist by thee; I am to loue thee more then my selfe, since I am wholy thyne, and in thee.

6. And in case there were, or could be some Soueraigne Good whereof we were independent, yet so as that we could vnite our selues vnto it by loue, we should euen be incited to loue it more then our selues, seeing that the infinitie of it's sweeteneſſe, would be still Soueraignely more powerfull to allure our will to it's loue, then all the other, yea euen our owne proper Goods.

7. But if by imagination of a thing impossible, there were an infinite goodnesse, whereof we had

no

no dependance at all, and wherewith we could haue no kind of vnion, or communication: we should yet verily esteeme it more then our selues: For we should plainely know, that being infinite, it were more estimable and amiable then we: and consequently that we should make simple wishes to be able to loue it. Yet properly speaking we should not loue it, sith that loue aimes at vnio; and much lesse can we haue Charitie towards it, since that Charitie is a Friendshipe, and Friendshipe cannot be vnlesse it be reciprocall, hauing for it's grownd-worke COMMVNICATION, and VNION for it's end. This I saie, for certaine chimericall and vaine wits, who vpon impertinent imaginations, doe role melancolie discourses vp and downe their mind, to their owne maine vexation. But as for vs THEOT: my deare friend, we see plainly that we cannot be true men, without hauing an inclination to loue God more then our selues: nor true Christians, without practising this inclination. Let vs loue him more then our selues which is to vs more then all, and more then our selues, Amen, for true it is!

How holy Charitie brings forth the loue of our neighbour.

CHAPTER. XI.

1. AS God created man to his owne Image and likenesse, so did he ordaine a loue for

man,

man, to the image and reſemblance of the loue which is due to his owne Diuinitie. Thou ſhalt loue, ſaieth he, thy Lord, thy God with all thy heart, it is the firſt and greateſt commandement: And the ſecond is like vnto this, Thou ſhalt loue thy Neighbour as thy ſelfe. Why doe we loue God, Theo: The cauſe why we loue God, ſaieth S. Bernard, is God himſelfe: as though he had ſaied, we loue God becauſe he is the moſt ſoueraigne and infinite Goodneſſe. And why doe we loue our ſelues in Charitie? ſurely becauſe we are the Image and likneſſe of God. And whereas all men are indewed with the ſame dignitie, we loue him alſo as our ſelues, that is, in qualitie of the moſt holy and liuely Image of the Diuinitie: for it is in that qualitie, Theo: that we belong to God in ſo ſtrict an aliance, and ſo amiable a dependance, that he makes no difficultie to be called Father, and to call vs children. It is in this qualitie that we are capable to be vnited to his Diuine eſſence; by the fruition of his ſoueraigne bountie and felicitie. It is in this qualitie that we receiue his grace, that our ſpirits are aſſociated to his moſt holy ſpirit, ād made in a māner participāt of his Diuine nature as S. Leo ſayeth. And therefore the ſame Charitie which produceth the acts of the loue of God, produceth withall the acts of the loue of our neighbour. And euen as Iacob ſaw but one ladder which reached from Heauen to earth, by which the Angels did as well deſcend as aſcend; ſo we ſee that one ſame charitie extends it ſelfe both to the loue of God and our neighbour, raiſing vs to the vnion of our ſpirit with God, and yet brin-

ging

ing vs back againe to a peaceable and quiet societie with our neighbours. Yet with this difference, that we loue our neighbour, in that he is created to the Image and likeneſſe of God, to haue communication with the Diuine bountie, participation of grace, and fruition of glorie.

2. Thus: to loue our Neighbour in Charitie is to loue God in man, or man in God; It is to loue God for his owne ſake, and the creature for the loue of him. The young Tobie accompained with the Angell Raphael, hauing met with Raguel his Father to whom yet he was vnknowen. Raguel had no ſooner ſet his eyes vpon him, ſaieth the Scripture, but turning himſelfe towards his wife Anne; looke looke quoth he how much this young man doth reſemble my cozen: and hauing ſaied thus, he ſaied vnto the, whence come you youthes, my deare bretheren? at which they replied: We are of the Tribe of Nephtali, of the Captiuitie of Niniuie, and he ſaied vnto them; doe you know my brother Tobie? yes Sir, we know him, replied they: and Raguel beginning highly to commend him, the Angell ſaied vnto him; Tobie of whom you ſpeake, is this youths owne Father; with that Raguel ſtept towards him and kiſsing him with many teares, and haging vpon his neeke, bleſsing haue thou my ſonne, quoth he, becauſe thou art the ſonne of a good and moſt vertuous man: and the good woman Anne his wife and Sara his daughter, began to weepe through tenderneſſe of affectiō. Doe not you note, how Raguel, embraced the little Tobie, cherished, kiſſed and wept with ioye vpon him, whom he knew not. Whence proceeded

ceeded this Loue but from old Tobie his Father, whom this child did so much reſemble? Bleſsing haſte thou, quoth he, but why? not truly because thou art a good youth, for that as yet I know not, but because thou art ſonne and like to thy Father, who is a very good man.

3. Ah good God Theot: when we ſee our neighbour created to the Image and likeneſſe of God, ought we not to ſaie one to another. Obſerue and ſee this creature, how it reſembles the Creatour, ought we not to caſt our ſelues vpon it, cherishe it, and weepe ouer it with loue? ought we not to bleſſe it a thouſand and a thouſand times? And why this? For the loue of it? no verily: for we know not whether it be worthy of loue, or hatred in it ſelfe; but wherefore then? O Theo: for the loue of God, who hath framed it to his owne ſimilitude and likeneſſe and conſequently hath endowed it with a capacitie to be partaker of his goodneſſe, in Grace, and Glorie. For the loue of God, I ſaie, from whom it is, whoſe it is, by whom it is, in whom it is, for whom it is, and whom it reſembles in a moſt particular manner. Whereupon the diuine loue doth not onely often times command the loue of our neighbours, but it ſelfe produceth it, and poures it into man's heart, as his reſemblance and Image: for euen as man is the Image of God, ſo the ſacred loue of man towards man, is the true picture of the heauenly loue of man towards God. But this diſcourſe of the loue of our neighbour requires a whole Treatiſe a part, which I beſeech the Soueraigne Louer of men, to inſpire into ſome of his moſt excellent ſer-

uants,

uants, since the top of the loue of the Diuine Goodnesse of the heauenly Father, consisteth in the perfection of the loue of our brothers and companions in earth.

How loue produceth Zeale.

CHAPTER. XII.

1. AS Loue tends towards the Good of the thing beloued, either by taking delight in it being obtained, or in desiring and pursuing it not being obtained. So it brings forth hatred by which it flies the euill which is contrarie to the thing beloued, either in desiring and striuing to be quit of it, being alreadie present, or in absence, by essaying to diuert and hinder its approch. But if euill can neither be hindred to approch, nor be remoued, loue at least leaues not to make it be hated and detested. When loue therefore is feruent, and is come to that hight, that it would take away, remoue, and diuert that which is opposite to the thing beloued, it is termed Zeale. So that in proper speach, Zeale is no other thing then loue in its ardour, or rather the ardour that is in loue. And therefore, such as the loue is, such is the Zeale which is in ardour. If the loue be good the Zeale is Good, if bad, the Zeale is also bad. Now when I speake of Zeale, I meane to speake of iealousie too: for iealousie is a Species of Zeale, and vnlesse I be deceiued, there is but this onely

difference betweene them; That Zeale hath a reſpect to all the Good of the thing beloued, with intention to remoue the contrarie euill from it: but iealouſie eyes the particular good of friendshipe, to th'end it might repulſe all that doth oppoſe it.

2. When therefore we ardently ſet our affections vpon earthly and temporall things, beautie, honours, riches, Place: That Zeale, that is, the ardour of that Loue, ends ordinarily with enuie: becauſe theſe baſe and vile things, are ſo little, limited, particular, finite, and imperfect, that being poſſeſſed by one, another cannot entirely poſſeſſe them. So that being communicated to diuers, each one in particular hath a leſſe perfect communication of them. But when we loue in particular to be ardently beloued, the Zeale, or ardour of this Loue turnes into Iealouſie; becauſe humane friendshipe, though otherwiſe a vertue, hath this imperfection, by reaſon of our weakneſſe, that being diuided amongſt many, euery ones part it leſſe. Wherevpon the ardour or Zeale we haue to be beloued, will not permit corriualls and companions; which if we apprehend we haue, we preſently fall into the paſsion of Iealouſie, which indeede doth in ſome ſort reſemble enuie, yet is farre an other thing. 1. Enuie is alwayes vniuſt, but iealouſie is ſometimes iuſt, ſo that it be moderate: for haue not ſuch as are married good reaſon to looke that an others shareing with them doe not cauſe their friendship's decreaſe? Enuie makes vs ſorrowfull that our neighbour enioys a like, or a greater good then we, though he di-

minish not that which we haue one iot. But iealouſie is in no wiſe troubled at our neighbours good ſo it touch not vpon our coppie-hold: for the Iealous man would not be ſorrie that his companion ſhould be beloued of others, ſo it were not of his owne Miſtreſſe. Yea properly ſpeaking, a man is not iealous of Competitours, till he apprehend that he himſelfe hath alreadie atchiued the friendſhipe of the partie beloued. And if there be any paſsiõ that preceedes this, it is not iealouſie but enuie. 3. We doe not preſuppoſe any imperfection in the partie we enuie, but quite contrarie we apprehend that he hath the good which we doe enuie in him. Marry we preſuppoſe that the partie whereof we are iealous, is imperfect, fickle ſubiect to corruption and change. 4. Iealouſie proceedes from loue, enuie comes from the defect of Loue. 5. Iealouſie neuer happens but in matter of Loue, but enuie is extended to all the ſubiects of good; to honours, to fauours to beautie. And if at any time one be enuious of the affection which is borne to another, it is not for loue, but for the profit that is in it. The Enuious man is not a whit troubled to ſee his fellow in grace with his Prince, ſo that he be not in occurrences gratified and preferred by him.

That God is Iealous of vs.

CHAPTER. XIII.

1. GOd ſaieth thus: I am thy Lord thy God, a iealous God. Our Lord is called Iealous.

God

God is iealous then, Theo: but what is his iealouſie; verily vpon the firſt ſight, it ſeemes to be a iealouſie of Concupiſcence ſuch as is a husbands ouer his wife: for he will haue vs ſo to be his, that he will in no ſort haue vs to be any others but his. No man ſaieth he can ſerue two Maiſters. He demands all our heart, all our ſoule, all our ſpirit, all our ſtrength; for this very reaſon he is called our ſpouſe, our ſoules his Spouſes; And all ſorts of ſeparations from him, are called fornication, Adulterie. And indeede it is high reaſon that this great God, ſingularly good, ſhould moſt entirely exact our whole heart: for our heart is but little, and cannot ſtore vs with loue enough, worthily to loue the Diuine Goodneſſe; is it not therefore conuenient, that ſince we cannot afford him ſuch a meaſure of Loue as were requiſite, that at leaſt we ſhould afford him all we are able? The Good that is ſoueraignely louely, ought it not to be ſoueraignely loued? and to loue ſoueraignely is to loue totally.

2. Howbeit Gods iealouſie of vs, is not truely a iealouſie of concupiſcence but of Soveraigne Friendshipe: for it is not his profit, that we ſhould loue him, but ours. Our loue is vnprofitable to him, but to vs gainefull; and if it be agreeable to him, it is becauſe it is profitable to vs: For being the Soueraigne Good, he takes pleaſure to communicate himſelfe by loue, without any kind of profit that can returne to him thereby, whence he cries out, making his complaint of ſinners by way of iealouſie. They haue forſaken me, me that am the fountaine of liuing water; and haue digged

vnto themſelues Ciſterns, broken Ciſterns that are not able to hold water: marke a little THEO: I praie you, how this Diuine Louer doth delicatly well expreſſe the nobilitie and generoſitie of his iealouſie: they haue left me, ſaieth he, me that am the Source of liuing water: I complaine not that they haue forſaken me, in reſpect of any damage that their reuoult can draw vpon me: for what worſe is a liuing ſpring, that men will not draw water at it? will it therefore leaue to glide and ſlide ouer the earth? but I am ſorrie for their misfortune, that hauing left me, they haue buſied themſelues about wells without water. And if by ſuppoſition of an impoſsible thing, they could haue light vpon ſome other fountaine of liuing water, I ſhould eaſily endure their departure from me, ſince I pretend nothing in their loue, but their owne good: but to forſake me to perish; to flie from me to fall headlong, is that which doth aſtonish and offend me in their follie: It is then for the loue of vs, that he deſires that we ſhould loue him, becauſe we cannot ceaſe to loue him, but we begin to be loſt, nor withdraw any part of our affection from him, but we looſe it.

3. Put me, ſaied the Diuine shepheard to the Sunamite, put me as a ſeale vpon thy heart, as a ſeale vpon thy arme; The Sunamits heart was full of the heauenly Loue of her deare Spouſe, who though he poſſeſſe all, yet is he not content in that, but by a holy diſtruſt of iealouſie he will be ſet vpon the heart which he poſſeſſeth, and will haue her ſealed vp with himſelfe, leaſt any of the loue due to him might eſcape out, or any thing get en-

trie

trie, which might cauſe a mixture: for he is not ſatisfied with the loue, in which the Sunamite is compleat vnleſſe she be alſo vnchangeable, purely and onely his. And that he may not onely enioye the affections of our heart, but alſo the effects and operations of our hands, he will alſo be as a ſeale vpon our right arme, that it may not be ſtreched out, or imployed, ſaue in the works of his ſeruice. And the reaſon of the Diuine Spouſe his demande is that as death is ſo ſtrong, that it ſeparats the ſoule from all things, yea euen from her owne bodie; ſo ſacred loue which is come to the degree of Zeale, doth diuide and put the ſoule at a diſtance withall affections, and doth purifie her from all mixture: for as much as it is not onely as ſtrong as death, but it is withall sharpe, reſolute, ſtife, and pitileſſe in punishing the wrong done vnto it, in the admittance of Competitors together with it, as Hell is violent in punishing the damned: And euen as Hell full of horrour, rage, and crueltie, admits no mixture of loue, ſo doth iealous loue tollerate no mixture of another affection, ſtriuing that the whole should be reſerued for the Beloued. Nothing is ſo ſweete as the Doue, yet nothing ſo mercileſſe as he in his iealouſie towards his hen. If euer you tooke notice, Theo: you haue ſeene that this milde birde, returning from his flight, and finding his mate amongſt her companions, he is not able to ſuppreſſe in himſelfe a certaine ſenſe of diſtruſt, which makes him churlish and humourous, ſo that at their firſt accoſting, he circles about her, with a ſoure and out faceing countenãce, trampling vpon her, and beating her with his

wings though he haue otherwiſe aſſurance that ſhe is loyall and ſees her ſnowie white in innocencie. Vpon a certaine day S. CATHARINE of Sienna was in a Rapture, which did not bereeue her of her ſenſes, and while God was shewing her wonders, a brother of hers paſſed by, and with the noiſe he made diuerted her, ſo that she turned towards him, and eyed him one onely moment. This little diſtraction, which did on the ſodaine ſurpriſe her, was neither ſinne, nor diſloyaltie, but an onely shadow of ſinne, and an onely reſemblance of diſloyaltie: and yet the moſt holy mother of the heauēly Spouſe, did ſo earneſtly chide her for it, and the glorious S. PAVLE did ſo confound her in it, that she thought she should haue melted away in teares. And Dauid reeſtablished in grace by a perfect loue, how was he treated for the onely veniall ſinne which he had committed in taking a Liſt of his People?

4. But THEO: he that deſires to ſee this Iealouſie put downe in a delicate and excellent expreſsion, let him read the Inſtructions which the Seraphicall S. CATHARINE of Genua made in declaration of the proprieties of pure Loue, amongſt which she doth inſtantly inculcate and preſſe this which enſueth: That perfect Loue, that is, Loue which is come to the perfection of Zeale, cannot endure any mediation, interpoſition, or the mixture of any other thing not euen of God's gifts, yea it is in this hight of rigour, that it permit's not euen the loue of Heauen, but with intention to loue more perfectly therein the Goodneſſe of him that giues it: So that the Lampes of this pure Loue haue nei-

ther oyle, weeke, nor ſmoake, but are all fire and flame, which no worldly thing can extinguish. And ſuch as carrie theſe burning Lampes in their hãds, haue the ſaintly feare of holy Spouſes, not the feare of adulterous women. Both feare indeede, but differently, ſaieth S. Avgvstine, The chaſt Spouſe feares the abſence of her Spouſe; The adulrous the preſẽce of hers. That feares his departure, this his ſtaie: That is ſo deeply in Loue, that it makes her iealous, this is not annoy'd with iealouſie, becauſe she enioyes not Loue; This feares to be punished, but the punishment which that feares, is, that she shall not beloued enough; yea rather in very deede, she feares not, not to beloued, as is the cuſtome of the Iealous, who loue thẽſelues, and will needes be beloued; but her feare is that she loues not him enough whom she ſees ſo loue-worthy, that none can loue him to the worth ãd accordíg to the large meaſure of loue which he merit's, as before I haue faied. Wherefore her Iealouſie, is not a Iealovsie of proper interest, but a pure Iealouſie, which proceedes not frõ any concupiſcence, but from a noble and ſimple friẽdshipe: A Iealouſie which extends it ſelfe to our neighbour, together with the loue whence it iſſueth: for ſince we loue our neighbour as our ſelues, for Gods ſake; we are alſo iealous of him, as of our ſelues, for God's ſake, ſo that we would euen die leaſt he might perish.

5. Now as Zeale is an inflamed ardour, or an ardent inflamation of Loue, it hath alſo needs to be wiſely and prudently practiſed; otherwiſe vnder the cloake of it, one may violate the

termes of modeſtie and diſcretion, and eaſily ſlipe out of Zeale into anger, and from a iuſt affection, to an vniuſt paſsion; wherefore this not being the proper place to put downe the markes of Zeale, my THEO: I aduiſe you that for the execution thereof you haue alwayes recourre to him whom God hath giuen you, for the direction of your deuote life.

Of the Zeale or Iealouſie which we haue towards our Sauiour.

CHAPTER. XIV.

1. A certaine Caualeere gaue order to a famous Painter to draw him out a horſe rũning, and the Painter hauing repreſented him as in a curuet, with him vpõ his backe, the Caualeere began to ſtorme, whervpon the Painter turning the picture vpſide downe be not angrie Sir, quoth he, to change the poſtures of a horſe in his Carriere, into a horſe in his curuet, a man is onely to turne the Table vpſide downe He that deſires to diſcouer, what iealouſie or Zeale we are to exerciſe towards God, he is onely to expreſſe to life the iealouſie we haue in humane things, and then turne it vpſide downe; for ſuch will it be, as that which God for his part requires at our hands.

2. Imagine THEO: what compariſon there is betwixt thoſe who enioye the light of the Sunne, and thoſe who haue onely the glimps of a Lampe:

they

they are not enuious or iealous of one an other: for they plainely ſee, that that great light is abundantly ſufficient for all; that the ones fruition doth not impeach the others; and that nones poſſeſsion in particular is leſſe for that all in generall poſſeſſeth it, then though each one poſſeſſed it a part. But whereas the light of a Lãpe is little, short, and inſufficient for many, each one deſires to haue it in his chamber, and he that hath it, is enuied at by the reſt: The good of humane things is ſo bare and beggerlie that as it is more communicated to one, it is leſſe communicable to others; and thervpõ it is that we are ſtirred, ãd doe ſtorme whẽ we haue any Corriualls or fellowes. But God's heart is ſo abundant in loue, his goodneſſe ſo infinitly infinite, that all men may poſſeſſe him without leſſening any ones poſſeſsion: this infinitie of goodneſſe, can neuer be drayned, though all the hearts of the vniuerſe be furnished with it: for when all shall be brime full, his infinitie remaines alwayes entire without any diminution. The Sunne doth no leſſe shine vpon a roſe together with a thouſãd millions of other flowres, then though it shined but vpon that alone. And God doth no leſſe poure his loue into one ſoule, albeit with it he loue an infinitie of others, then though he loued her onely: the force of his Loue, not decreaſing by the multitude of rayes which it ſtreames out, but remaining full of his immenſitie.

3. But wherein then conſiſteth the Iealouſie and Zeale which we ought to haue towards the Diuine Goodneſſe? Theo: their office is: firſt to hate, flie, hinder, deteſt, reiect, to ſet vpon, and ouer-

throwe,

throwe, ſo farre forth as one is able, all that is oppoſit to God to wit to his will, to his Glorie, ād the sāctifying of his name. I haue hated iniquitie, ſaied Dauid, and haue had thoſe that thou hateſt in abomination. O Lord, did not I hate them? and did not I pine away becauſe of thine enemies? My Zeale hath made me ſownd, becauſe my enemies haue forgotten thy words. In the morning I killed all the ſinners that were vpon the face of the earth, that I might ruinate, and banish all the workers of iniquitie. See I praie you THEO: with what a Zeale this great king is animated, and how he imploves the paſsions of his ſoule in the ſeruice of holy Iealouſie! He doth not ſimply hate iniquitie, but hath it in abomination, vpon the ſight of it he withers with diſtreſſe; he fals into ſownds and trances, he purſues it, defeats and banisheth it. So PHINEES pushed forwards with a holy Zeale, did holily runne through that impudent Iſraelite, and brazen faced Madianite which he found in the infamous commerce of their beaſtlineſſe: So the Zeale which conſumed our Sauiours heart, made him caſt out all that bought and ſold and preſently reuenge the irreuerence and prophanation which they committed in the Temple.

4. Secondly Zeale makes vs ardently iealous of the puritie of ſoules, which are the Spouſes of IESVS CHRIST, according to the holy Apoſtle to the Corinthians, I emulate you with the emulation of God, for I haue deſpouſed you to one man to preſent you a chaſt Virgin to IESVS Chriſt. Eliezer had bene extreamly ſtung with Iealouſie, if he had perceiued the chaſt and faire Rebecca,

whom

whom he conueyed to be eſpouſed to his Maiſters ſonne, in any danger of being dishonored; and doubtleſſe he might haue ſaied to this holy Damſell I am Iealous of you, with a iealouſie which I owe to my Maiſter's reſpect: for I haue deſpouſed you to one man, to preſent you a chaſt virgin to my Maiſter Abraham's Sonne. So would the great S. Pavle ſaie to his Corinthians: I was ſent from God to your ſoules, to treate the marriage of an eternall vnion, betweene his ſonne our Sauiour, and you, and I haue deſpouſed you vnto him, to preſent you as a chaſt virgine to this heauenly Spouſe. Behold why Iam emulous, not with myne owne emulation but with the emulation of God, in whoſe behalfe I haue treated with you. It was this Iealouſie Theo: that cauſed this holy Apoſtle dayly to fall downe in trances and die: I die dayly, quoth he, for thy glorie. Who is weake, and I am not weake? who is ſcandalized and I am not burnt? Marke, ſaie the Auncients, marke what loue, what care and what iealouſie a broode Hen doth shew to her chickens, (for our Sauiour eſteemed not this compariſon vnworthy of his Ghoſpell) the Hen is a very Hen, that is, a creature without courage or generoſitie at all, while she is not yet a mother, but in her mothershipe she puts on a Lions heart. Alwayes her head is vp, alwayes her eyes watchfull, ſtill throwing them on euery ſide, at the leaſt apparence of danger towards her young ones: No enemie appears, vpon whom she dares not throw her ſelfe in the defence of her deare broode, for whom she hath a continuall ſollicitude, which makes her ſtill rũne vp and downe clocking ãd repining.

pining. And if any of her chickings come to die, what griefe? what anger? Such is the iealouſie of Parents for their children, of Paſtours for their flockes, of brothers for their Brothers. What was the Zeale of the Children of Iacob, after they had knowē that DINA was violated? what was the Zeale of Iob, vpon the apprehēſion and feare he had that his children ſhould offend God? what was the Zeale of a S. Paule for his brethren according to flesh and blood, and his children according to God, for whoſe ſake he deſired to be branded with ANATHEMA and excommunication? what the Zeale of a Moyſes towards his people, for whom he is willing, in a certaine manner to be raſed out of the booke of life.

4. In humane iealouſie we are afrayed leaſt the thing beloued, ſhould be poſſeſſed by ſome other: but our Zeale to God, makes vs eſpecially feare, that we are not wholy poſſeſſed by him. Humane iealouſie makes vs apprehend that we are not beloued enough; Chriſtian iealouſie, that we loue not enough, wherevpon the ſacred Sunamite cried out, ô the beloued of my ſoule, show me where thou lyeſt in the midday, leaſt I beginne to wander after the flocks of my companions. Her feare is that she is not entirely her ſacred shepheards, or that she might be hindred, though neuer ſo little, by ſuch as ſtriue to be his Competitors. For she will by no meanes permit that wordly pleaſures, honours, or exteriour riches ſhould prepoſſeſſe the leaſt bit of her loue, which she hath wholy dedicated to her deare Sauiour.

An aduiſe for the direction of holy Zeale.

CHAPTER. XV.

1. WHereas Zeale is an ardour and vehemencie of loue, it ſtands in neede of prudent conduct, otherwiſe it will violate the termes of modeſtie and diſcretion: not that diuine Loue, though neuer ſo vehement, can be exceſſiue in it ſelfe, nor in the motions and inclinations, which it giues to our hearts, but becauſe it makes vſe of the vnderſtanding in the execution of its deſignes, ordering that it ſhould find out the meanes whereby they might haue good ſucceſſe, and that it ſhould haue boldneſſe or anger in a readineſſe, to encounter and ſurmount difficulties, it happens very frequently, that the vnderſtanding propoſeth, and makes vs vndertake too sharpe and violent courſes; and withall, that anger or boldneſſe being once ſet on foote, and not being able to containe themſelues within the bounds of reaſon, beare a way the heart to diſorder; ſo that Zeale by this meanes being exerciſed indiſcretly and inordinatly, becomes hurtfull and blame worthy. DAVID ſent IACOB to leade his armie, againſt his diſloyall and rebellious Sõne ABSALÕ, with ſpeciall charge that they ſhould not touch him, but in all occurrences they ſhould haue a ſpeciall care to ſaue his life: But IACOB being ſet to't and being hot in the purſuite of the victorie, with his owne

hand

hand ſlewe the poore Abſolon, neuer thinking of the charge which the king gaue him: euen ſo Zeale doth imploye choler againſt the euill, yet with expreſſe order, that in diſtroying wickedneſſe and ſinne, if it be poſsible, it ſaue the ſinner and the wicked; but being once in hot blood, as a ſtrong headed and ſtirring horſe, runnes away with his rider out of the Liſtes, without ſtop or ſtaie while breath laſteth.

2. The good man of the houſe, which our Sauiour deſcribs in the Ghoſpell, knew well that hot and violent ſeruants are wont to out runne their Maiſters intention: For his ſeruants preſenting themſelues vnto him, to weede vp darnell, no quoth he, I will not leaſt together with weedes you pull vp corne. Verily, THEO: Anger is a ſeruant, who being ſtrong, couragious, and a great vndertaker, doth indeede at the firſt on-ſet performe a great deale of worke, but with all is ſo hot headdie, inconſiderate, and impetuous, that it doth neuer any good at all, but ordinarily it drawes with it many diſcomodities. Now it is not good husbandrie, ſaie our husbandmen to keepe Peacokes about the houſe; for though they free it of ſpiders, yet doe they ſo ſpoile their couers and tiles that their profit is not comparable to the great waſte they make. Anger was giuen as a helpe to reaſon by Nature, and is employed by Grace in the ſeruice of Zeale, to put in execution it's deſignes; yet is it a dangerous helpe, and not greately to be deſired: for if it get ſtrength it becoms Miſtreſſe, defeating Reaſon's authoritie, and the louing lawes of Zeale: and if it turne weake,

it doth

it doth no more then Zeale would performe all alone; how ſoeuer, it giues ſtill a iuſt occaſion of feare, that waxing ſtrong, it might impare the heart and Zeale, making them ſlaues to its tyrannie, euen as an artificiall fire which in an inſtant is kindled in a building, and which one knowes not how to extinguish. It were an act of diſpare to put a ſtranger compaine into a Fort in gariſon, who by that meanes might become ſtronger.

3. Selfe Loue doth oft deceiue vs, and makes vs runne-counter, practiſing our proper paſſions vnder the name of Zeale; Zeale hath ſometimes of old made vſe of Anger: and Anger often times makes vſe of the name of Zeale in counterchange to keepe its ſhamefull diſorder couered vnder it. And marke, that I ſaie, it makes vſe of the name of Zeale; for it can make no vſe of Zeale it ſelfe, ſince it is the propertie of all vertues, but eſpecially of Charitie whereof Zeale is a depēdance, to be ſo good, that none can abuſe it.

4. Vpon a day there came a notorious ſinner, and threw himſelfe at the feete of a good and worthy prieſt, proteſting with a great deale of humiliatiō that he came to find a cure for his deſeaſe, that is, to receiue the holy abſolution of his faults: a certaine Monke called Demophilvs, apprehending in his conceite, that this poore penitent came too nigh the high Altar, fell into ſo violent a fit of choler, that falling vpon him, he kicked and pushed him thence with his feete, wronging the good prieſt in an outragious ſort, who according to his dutie, had mildly admitted the poore penitent: And then running vnto the Altar, he

tooke

tooke away the moſt holy things there, and carried them thence, leaſt, as he would make men thinke, the place should haue bene profaned by the ſinners approch. Now hauing finished this ſpecious maiſter-peece of Zeale, he ſtaied not yet there, but made a great matter of it to the great S. DENIS AREOPAGITE, in a letter which he wrote touching it, whereof he receiued an excellent anſwere, worthy of the Apoſtolicall ſpirit, wherwith this great Diſciple of S. PAVIE was animated: for he made him clearely ſee that his Zeale had bene indiſcreete, imprudēt and impudent withall: becauſe though the Zeale of the honour due vnto holy things be good and laudable, yet was it practiſed againſt reaſon, without conſideration, or iudgement at all, ſince he had vſed pushing with his feete, outrage, iniurie, and reproch, in a place, in a circumſtance, and againſt a perſon that he was to honour, loue, and reſpect, ſo that the Zeale could not be good, being ſo diſorderly practiſed. But in this very anſwere, the ſame Saint recounts another admirable example of a great Zeale proceeding frō a very good ſoule, whom yet the exceſſe of Anger, which Zeale did excite in her, had blemished and ſpoyled.

5. A Pagan had ſeduced and made a Chriſtian of CANDIE newly conuerred to the Faith returne to Idolatrie: CARPVS an eminent man for puritie and ſanctitie of life, and who as it is very probable, was the Bishope of Candie, conceiued ſo deepe a wroth againſt it, that he had neuer in his time endured the like, and let himſelfe be ſo farre carried away with this paſsion, that being riſen at mid-

night

night to praie according to his custome, he concluded in him selfe that it was not reasonable, that wicked men should any longer liue, with great indignation beseeching the Diuine Iustice, to strike downe at once these two sinners, the Pagan seductour, and Christian seduced. But note, Theo: how God corrected the bitternesse of the passion, which carried the poore Carpvs beyond himselfe. First he made him as another S. Stephen behold the heauens open, and our Sauiour Iesvs Christ seated vpon a great throne enuironed with a multitude of Angels, who assisted him, in humane shape; then he saw below, the earth gaping open, as a horrid and vast gulfe, and the two sinners to whom he had wished so much euill vpon the very edge of this Precipice, quaking, and well nere falling downe in a traunce for dread being vpon the point of tumbling in, drawen on the one side by a multitude of Serpents, which rising out of the gulfe, wrapped themselues about their ledges, tickling them with their tayles, and prouoking their fall: and the other side a cõpanie of men did push and iogge, to rush them in; so that they seemed to be eue alreadie swallowed vp by this precipice: Now consider, my Theo: I praie you, the violencie of Carpvs his passion: for as he himselfe afterwards recounted to S. Denis, he made nothing of beholding our Sauiour and the Angels, ascending to Heauen, so was he taken with gazing vpon the daunting destresse, of those two miserable wretches; being onely troubled, that they were so long a perishing, and therevpon endeuored himselfe to precipitate them: which seeing he could

not ſo quickly performe, he fumed in himſelfe, and curſt them, till at length lifting vp his head towards Heauen, he eſpied the ſweete and moſt cōpaſſionate Sauiour of our ſoules, moued with an extreame pitie and compaſsion of that which paſſed, ryſing from his Throne, and deſcending to the place where the two poore miſerable wretches were, ſtretch towards them his helping hand, as alſo the Angels round about them did, catching hold of them to hinder them from falling into this dreadfull Gulfe, and in Concluſion the amiable and milde IESVS, turning himſelfe to the ſtormie CARPVS: hold CARPVS, ſaied he, henceforth beate vpō me; for I am readie to ſuffer ōce more for mās ſaluation, and it ſhould be pleaſant vnto me, if it could be performed, without the offence of other men; as for the reſt, aduiſe with thy ſelfe, which thou likeſt better; to be in this gulfe together with theſe ſerpents, or to liue with Angels, who are ſo great friends to men. THEO: the holy man CARPVS had iuſt reaſon to be zealouſly moued at theſe two men, and his Zeale had but rightly rayſed his ſtomacke againſt them, but being once moued, he left reaſon and Zeale behind him, ouer rūning the bounds and limits of holy loue, and conſequently Zeale which is loue in its heate; Anger changed the hatred of ſinne into the hatred of the ſinner, and the moſt mild Charitie into an outragious crueltie.

6. Some there are of that diſpoſition, that they thinke one cannot be very Zealous vnleſſe they be very angrie, thinking that nothing is done well, vnleſſe all be ſpoyled, whereas contrariwiſe

true

true Zeale rarely makes vſe of choler; for as we neuer applie the lance, and the fire to ſicke, but in meere extreamities; ſo holy Zeale doth not imploie choler but in extreame neceſsities.

That the examples of diuers Saints which ſeemed to exerciſe their Zeale with Anger, make nothing againſt the aduiſe of the precedent Chapter.

CHAPTER. XVI.

1. IT is true indeede, my deare Theo: that Moyses, Phinees, Helie, Mathatias, and diuers great ſeruāts of God, made vſe of choler, to exerciſe their Zeale in ſundrie remarkable occurrences; yet note alſo I praie you, that thoſe were great perſonages, who could well manage their choler, not vnlike to that braue Captaine of the Ghoſpell, who ſaied to his ſoldiers, goe, and they went; come, and they came: but we, who are in a manner all but a kind of poore people, we haue no ſuch power ouer our motions: our horſe is not ſo well broken, that we cā both ſpurre, and make him ſtope at our pleaſure: Old and well trayned hounds doe come in, or fall off according to the huntsmans call, but vntrayned younge hounds, doe diſordely flie out. The great Saints, that haue trayned vp their paſsions in a continuall mortification by the exerciſe of vertue, can

at euery turne of a hād turne and winde their paſſions, giuing the ſcope or gathering the vp at their pleaſure: But we who haue vnbridled paſsions, young, or at leaſt miſtaught, we cannot giue bridle to our anger, but at great perill of diſorder, for hauing once gotten head, one cannot reſtrayne, and order them as were fitting.

2. S. DENIS talking with that DEMOPHILVS, who would haue giuen the name of Zeale to his rage, and furie; he that would correct others, quoth he, muſt firſt beware, that anger doe not turne reaſon out of the power and Dominion wherein God hath eſtabliſhed it ouer the ſoule, ād that it doe not ſtirre vpin Reuolt, ſedition, and confuſion within our ſelues; ſo that we doe in no ſort approue your impetuoſities, to which you were pricked forward with an vndiſcreete Zeale, though you ſhould a thouſand times repeate PHINEES and HELIE: for the like words did not pleaſe IESVS CHRIST, being ſpoken to him by his Diſciples, who were not yet made partakers of this ſweete and benigne ſpirit. PHINEES, THEOT: ſeeing a certaine accurſed Iſraelite offend God with a Moabite, ſlew them both: HELIE foretold the death of OCHOSIAS, who wrothfull at this preſage, ſent two Captains one after another with fiftie men a peece, to take him: and the man of God made fire deſcend from heauē which deuour'd them. Our Sauiour on a day paſsing through Samaria, ſent into a towne to take vp his lodging, but the inhabitants knowing that our Sauiour was a Iewe by nation, and that he went to Hieruſalem, they would not lodge him; which

S.

S. Iohn and S. Iames seeing they saied vnto our Sauiour, shall we commande the fire to descend, and burne them? And our Sauiour turning towards them, chid them, saying, you know not what spirit moues you to this, the Sonne of man, came not to distroye soules, but to saue them: This it is then, Theot: that S. Denis would saie to Demophilvs, who alleaged the example of Phinees and Helie: for S. Iohn and S. Iames, who would haue imitated Phinees and Helie in making fire descend from Heauen vpon men, were reprehended by our Sauiour, who gaue them to know, that his Spirit and Zeale was sweete, milde, and gracious, which rarely made vse of wroth or indignation, but onely in some circumstãces, where there was nõ other hope left to preuaile. S. Thomas of Aquine that great Starre of Diuinitie, being sicke of the desease whereof he died at the Monasterie of Fossanoua, of S. Bernards order, the Religious besought him to make them some short expositiõ vpon the Canticle of Canticles to the imitation of S. Bernard, and he answered them: Deare Fathers, giue me a S. Bernards Spirit and I will interprete this diuine Canticle as did S. Bernard; so verily, if one should saie to one of vs small, miserable, imperfect and wretched Christians, serue your selues of Anger and indignation in your Zeale, as did Phinees, Helie, Mathathias, S. Peter and S. Paule: we ought to replie, giue vs the Spirit of perfectiõ, and pure Zeale, with the interiour light which those great Saints had, and we will arme our selues with choler as they did; It is not a common performãce

to discerne when and in what measure we are to be angrie.

3. Those great Saints were immediatly inspired by God, and therefore might boldly imploye their anger without perill; for the same Spirit, which did embolden them to this exploite, did also gouerne the raynes of their iust wroth, least they might out raye their prefixed bounds. An Anger that is inspired or excited by the holy Ghost, is not now the anger of a mā, and it is mans wroth that we are to be ware of, because, as S. IAMES saieth, it worketh not God's Iustice. And indeede when those worthy seruants of God made vse of anger, it was in so sollemne occurrences, and vpon so inordinate crimes, that there was no danger that the punishment should passe the fault.

4. Are we, thinke you, to take libertie to iniurie sinners, to blame nations, to controll and censure our Conductors and Prelats; because S. PAVLE once cals the Galatians senslesse; represents to the Candiots their lewde inclinations, and resisted the glorious S. PETER his Superiour in his face? Certes euery one is not a S. PAVLE, to know how to doe those things in the nicke: But hot, harsh, presumptuous and reprochfull spirits, following their owne inclinations, humours, auersions, and the high conceits they haue of their owne sufficiencie, draw the vaile of Zeale ouer their iniquitie; and vnder the name of this sacred fire, permit themselues to be burnt vp with their proper passions. It is the Zeale of the health of soules, that makes the Prelatshipe be sought after, if you will beleeue the ambitious man; that makes

the Monke ordained for the Quire, course about: if you will giue credit to his disquieted spirit; that causeth all those censures and murmurations against the Prelates of the Church, and temporall Princes, if you will giue eare to the arrogant. You shall heare nothing frō him but Zeale; nor yet see any Zeale in hī, but onely opprobrious and rayling speaches hatred ād rācore, disquiete of the heart and tōgue.

5. Zeale may be practised three wayes: first in exercising high actions of Iustice to repell euill; and this belongs onely to publike officers, to correct, censure, and reprehend in the nature of a Superiour, as Princes, Prelates, Magistrats, Preachers: but whereas this office is worshipfull, euery one will vndertake it, euery one will haue a fingar in it. Secondly, one may vse Zeale in actions of great vertue, for the good example of others, by suggesting the remedies of euill, and exhorting men to applie them, by working the good that is opposite to the euill which we desire to banish, which is a thing that belongs to euery one, and yet it hath but few vndertakers. Finally the most excellent vse of Zeale is placed in suffering and enduriug much to hinder or diuert euill, and scarce will any admit this Zeale. A specious Zeale is all our ambition: vpon that, each one willingly spends his talant, neuer taking notice, that it is not Zeale indeede which is there sought for, but glorie, ambition's satisfaction, choler, churlishnesse and other passions.

6. Certainly our Sauiours Zeale did principally appeare in his death vpon the Crosse, to distroy death and sinne in men: wherein he was soue-

raignly imitated by that admirable veſſell of election and dilection, as the great S. GREGORIE Nazianzen in golden words repreſents him: for ſpeaking of this holy Apoſtle, he fights for all, ſaieth he, he poures out praiers for all, he is Zealouſly paſſionat towards all, he is inflamed for all, yea he dared yet more for his brethren according to flesh, ſo that if I may dare alſo to ſaie it, he deſires through charitie, that they might haue euen his owne place, nere our Sauiour. O excellencie of an incredible courage and feruour of Spirit? He imitats IESVS CHRIST, who became a curſe for our Loue, who put on our infirmities, and bore our deſeaſes. Or that I may ſpeake a little more ſoberly, he was the firſt after our Sauiour that refuſed not to ſuffer and to be reputed wicked in their behalfe. Euē ſo then, THESVS our Sauiour was whip't, condemned, crucified as man, deuoted, bequeathed, and dedicated to beare and ſupport all the reproches, ignominies and punishments due to all the offenders in the world, and to be a generall ſacrifice for ſinne being made as an ANATHEMA, forſaken and left of his eternall Father; ſo according to the true doctrine of this great Nazianzen, the glorious Apoſtle S. PAVLE deſired to be loden with ignominie, to be crucified, left abandoned and ſacrificed for the ſinnes of the Iewes, that the curſe and paine which they merited might fall vpon him. And as our Sauiour did ſo take vpon him the ſinnes of the world and became a curſe, was ſacrificed for ſinne, and forſaken of his Father, that he ceaſed not continually to be the well-beloued Sonne in which his Father plea-

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ſed himſelfe: So the holy Apoſtle deſired indeede to be a curſe, and to be ſeparated from his Maiſter, to be left alone to the mercy of the reproches and punishments due vnto the Iewes; yet did he neuer deſire to be depriued of Charitie and the grace of God, from which nothing could ſeparate him, that is, he deſired to be vſed as one ſeparated, from God, but he deſired not in effect to be ſeparated, or depriued of his Grace; for this cannot be piouſly deſired. So the heauenly Spouſe confeſſeth that though loue be ſtrong as death, which makes a ſeparation betwixt the bodie and the ſoule. Yet Zeale which is an ardent loue, is yet ſtronger; for it reſembles Hell, which ſeparats the ſoule from our Sauiours ſight; but it was neuer ſaied, nor can euer be ſaied, that Loue or Zeale was Like to ſinne, which alone ſeparats from the grace of God. And indeede how could the ardour of Loue poſsibly make one deſire to be ſeparated from grace, ſince Loue is grace it ſelfe, or at leaſt cannot conſiſt without grace? Now the Zeale of the great S. Pavle was in ſome ſort practiſed by the little S. Pavle, I meane S. Pavline, who to deliuer a ſlaue out of bondage became himſelfe a ſlaue, ſacrificing his owne libertie, to beſtow it vpon his neighbour.

6. Happie is he, ſaieth S. Ambrose, who knowes the gouernment of Zeale! The Deuil will eaſily ſcofe at thy Zeale, if it be not according to ſcience, let therefore thy Zeale be inflamed with Charitie, adorned with ſcience, eſtabliſhed in cōſtancie. True Zeale is the child of Charitie, as being the ardour of it: Wherefore, like to Charitie,

tie, it is patient, benigne, not troubleſome nor contentious, not enuious or ſpightfull, but reioycing in Truth. The ardour of true Zeale reſembles that of the huntsman, being diligēt, carefull, actiue, induſtrious and eager in the purſuit, but without choler, anger, or trouble: for if the huntsman's labour were cholerike, harsh and wayward, it would not be ſo earneſtly loued and affected. Zeale in like manner hath extreame feruours, but ſuch as are conſtant, ſolide, ſweete, laborious, equally amiable and infatigable; whereas contrariwiſe, falſe Zeale is turbulent, confuſed, inſolent, arrogant, cholericke, wauering, no leſſe impetuous then inconſtant.

How our Sauiour practiſed all the moſt Excellent acts of Loue.

CHAPTER. XVII.

1. HAuing ſpoken at large of the acts of Diuine Loue, that you may more eaſily and holily conſerue the memorie thereof, I preſent you with a collection or abridgement of it. The Charitie of IESVS CHRIST doth preſſe vs, ſaieth the great Apoſtle: Yea truly, THEO: it doth force, or vſe a violence againſt vs by its infinite ſweeteneſſe, which ſhines in the whole worke of our Redemption, wherein appeared the benignitie and loue of our Sauiour towards men. For what did not this Diuine Louer doe in matter of Loue?

1. he

1. he loued vs with a Love of Complacence, for his delightes were to be with the children of men, and to draw man to himſelfe becõming man. 2. he loued vs with a Love of Benevolence enriching man with his diuinitie, ſo that man was God. 3. he vnited himſelfe vnto vs in an incõprehenſible coniunctiõ, whereby he adhered, and ioyned himſelfe ſo neerely indiſſolubly, and infinitly to our nature, that neuer was any thing ſo ſtraightly ioyned and preſſed to the humanitie, as is now the moſt ſacred Diuinitie, in the perſon of the Sonne of God. 4. he ranne wholy into vs, and as it were, diſſolued his greatneſſe to bring it downe to the forme and figure of our littleneſſe, whence he is inſtyled a Source of liuing water, dewe and rayne of Heauen.

5. He was in extaſie, not onely in that, as S. Denis ſaieth, by the exceſſe of his louing goodneſſe, he became in a certaine manner out of himſelfe, extending his prouidence to all things, and beeing in all things; but alſo, in that, as S. Paule ſaieth, he did in a ſort forſake, and emptie himſelfe; drayned his greatneſſe and glorie; depoſed himſelfe of the Throne of his incomprehenſible Maieſtie, and, if it be lawfull ſo to ſaie, annihilated himſelfe, to ſtoope downe to our humanitie, to fill vs with his Diuinitie, to replenish vs with his goodneſſe, to rayſe vs to his dignitie, and beſtow vpon vs the Diuine beeing of the children of God. And he, of whom it is ſo frequent written, I Live Saied our Lord, pleaſed afterwards according to his Apoſtles language to ſaie, I liue, now not I, but man liues in me, man is my life, and to die

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for man, is my gaines, my life is hidden with man in God. He that did inhabit in himselfe, lodgeth now in vs: and he that was liuing frō all eternitie in the bosome of his eternall Father, becomes mortall in the bosome of his temporall mother. He that liued eternally by his owne Diuine life, liued temporally a humane life: And he that from eternitie had bene onely God, shall be for all eternitie man too: so did the loue of man rauish God, and draw him into an Extasie!

6. Sixtly how oftē by loue did he admire, as he did the Centurion, and the Cananee? 7. he beheld the young man who had till that houre keept the Commandements and desired to be taught perfection. 8. he tooke a louing repose in vs, yea euen with some suspension of his senses, in his mothers wombe and in his infancie. 9. he was wonderfull tender towards little children, which he would take in his armes, and louingly dandle a sleepe; towards MARTHA and MAGDALEN, towards Lazarus ouer whom he wept, as also ouer the Citie of Hierusalem. 10. he was animated with an incōparable Zeale, which, as S. DENIS saieth, turned into iealousie, turning away so farre as he could all euill from his beloued humane nature, with hazard, yea with the price of his blood, driuing away the Deuil the Prince of this world, who seemed to be his Corriuall and Competitor.

7. He had a thousand thousand languors of Loue: for from whence could those Diuine words proceede, I haue to be baptised with a baptisme, and how am I straitened vntill it be dispatched? The houre in which he was baptised in his bloode

was

was not yet come, and he languished after it, the loue which he bore vnto vs vrging him thereto vnto that he might by his death, see vs deliuered from an eternall death. He was also sad, and sweate blood of distresse in the garden of Oliuet; not onely by reason of the exceeding griefe which his soule felt in the inferiour part of reason; but also through the singular loue which he bore vnto vs in the superiour portiō thereof, sorrow begetting in him a horrour of death, yet loue, an extreame desire of the same; so that there was a hote combat, and a cruell agonie, betwixt desire and horrour of death, vnto the shedding of much blood, which streamed downe vpon the earth as from a liuing source.

8. Finally Thio: this Diuine Louer died amongst the flames and ardours of Loue; by reason of the infinite charitie which he had towards vs: and by the force and vertue of Loue, that is, he died in Loue, by Loue, for Loue, and of Loue: for though his cruell torments were sufficient to haue kild any bodie: yet could death neuer make a breach in his life, who keepes the keyes of life and death, vnlesse Diuine Loue, which hath the handling of those keyes, had opened the Port to death to let it sacke that Diuine bodie, and dispoyle it of life. Loue not being content to haue made him mortall onely, vnlesse it had made him die withall. It was by choice, not by force of torment that he died. No man doth take my life from me, saieth he, but I yeeld it of my selfe and I haue power to yeeld it, and I haue power to take it againe. He was offered, saieth Isaie, because he himselfe

would

would and therefore it is not ſaied that his Spirit went away, forſooke him, or ſeparated it ſelfe frō him; but cōtrariwiſe that he gaue vp his Spirit, expired, rendred vp the Ghoſt, yeelded his Spirit vp into the hands of the eternall Father; ſo that S. ATHANASIVS remarketh, that he ſtooped downe with head to die, to the end he might conſent, and bend towards deaths approch, which otherwiſe durſt not haue come neere him: and crying out with a lowde voice, he gaue vp his Spirit into his Fathers hands, to ſhew, that as he had ſtrength and breath enough not to die, ſo had he ſo much Loue, that he could no longer liue, but would by his death reuiue thoſe, which without it could neuer eſchew death, nor pretend for true life. Wherefore our Sauiours death was a true ſacrifice, and a ſacrifice of Holocauſt, which himſelfe offered to our Sauiour to be our Redemption: for though the paines and dolours of his Paſsion were ſo great and violent, that any but he had died of them, yet had he neuer died of them, vnleſſe he himſelfe had pleaſed, and vnleſſe the fire of his infinite Charitie had conſumed his life. He was then the Prieſt himſelfe, who offered vp himſelfe vnto his Father, and ſacrificed himſelfe in Loue, to Loue, by Loue, for Loue, from Loue.

9. Yet beware of ſaying, THEOTIME, that this death of Loue in our Sauiour, paſſed by way of rauiſhment: for the obiect which his Charitie had to moue him to die, was not ſo amiable, that it could force this heauenly ſoule ther-

to, which therefore departed the bodie by way of extaſie, driuen on and forced forwards by the abundance and force of Loue, euen as the Myrrhetree is ſeene to ſend foorth her firſt iuyce by her onely abundance, without being ſtrayned or preſſed, according to that which he himſelfe ſaied, as we haue noted. No man taketh my life away from me, but I yeelded it of my ſelfe. O God Theo: what burning coles are caſt vpon our hearts to inflame vs to the exerciſe of holy loue towards our beſt Sauiour, ſeeing he hath ſo louingly practiſed them towards vs who are his worſt ſeruants! The Charitie then of Iesvs-Christ doth preſſe vs.

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The end of the Tenth Booke.



THE ELEAVENTH BOOKE.

OF THE SOVERAIGNE authoritie which sacred loue holds ouer all the vertues, actions and perfections of the soule.

How much all the vertues are aggreeable vnto God.

CHAPTER. I.

I. VErtue is of it's owne nature so amiable, that God doth fauour it, whersoeuer he finds it: The Pagãs, though they were enemies to the Diuine Maiestie, did now and thẽ, practise certaine ciuill and morall vertues, which

were not by their nature, placed aboue the forces of a reasonable spirit. Now you may thinke, Theoti how small a matter this was: for though these vertues made a great shew, yet in effect they were of little worth, by reason of the lownesse of their intention that practised them: who laboured in a manner for no other thing then honour, as S. Avgvstine saieth, or for some other pretention of light consideratiõ, as for the entertainement of ciuill societie, or by reason of some weake inclination they had to good, which meeting with no great contradiction, carried them on to minute actions of vertue, as for example, to mutuall salutations, to aide their friends, to liue indifferatly, not to steale, to fidelitie towards their Maister, to paie hirelings wages. And neuertheless though this was so slender, and full of diuers imperfections God tooke it in good part at those poore peoples hands, and recompensed it largely.

2. The midwiues whom Pharao commanded to kill all the male children of the Israelits, were without all dispute Egyptians and Pagans, for making their excuse, that they had not executed the Kings pleasure; The hebrow-women, saied they, are not like Egyptians: for they know how to receiue the child; and before we come vnto them, they are deliuered: an excuse which had not bene to the purpose, if these midwiues had bene Iewes; besids that it is not credible, that Pharao would haue graunted so sharpe a Commission to Iewishwomen, against Iewishwomen, being of the same nation and religiõ, and with all Iosephus doth wit-

neſſe they were indeede Egiptians. And be it they were Egiptians and Pagans, yet did they feare to offend God by ſo barbarous and vnnaturall a crueltie, as had bene the Maſacre of ſo many little children which the diuine ſweeteneſſe tooke ſo well at their hands; that he built them houſes, that is to ſaie, he made them become fruitfull in children, and in temporall riches.

3. NABVCODONOZOR king of Babilon, had waged a iuſt warre againſt the towne of Tyrie, which the Diuine Iuſtice would chaſtice, and God ſignified to Ezechiel, that in recompence thereof he would deliuer vp Egipt into the hands of NABVCODONOZOR and his armie. Becauſe ſaieth God, they haue laboured for me; hence addes S. HIEROME in his commentaries, we learne that in caſe the Pagans themſelues doe any Good, they are not vnrewarded by God's Iudgement. So did DANIEL exhort NABVCODONOZOR an Infidell, to redeeme his ſinnes by almes, that is, to ranſome himſelfe out of the temporall paines due vnto his ſinne, which hung ouer his head. Doe you ſee then THEO: how true it is, that God doth eſteeme vertues though practiſed by perſons otherwiſe wicked? If he had not approued the mercye of thoſe Midwiues, and the iuſtice of the Babilonian warrs, would he haue taken the paines, I praie you, to haue rewarded them? And if Daniel had not knowen, that notwithſtanding Nabucodonozors infidelitie, his almes-deedes were agreeable vnto God, why would he haue counſelled him them? Certes the Apoſtle aſſures vs that Pagans who haue no faith, doe naturally performe that

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which belongs vnto the law, and in doing ſo, who can doubt but they doe well, or that God doth make accompt of it. Pagans vnderſtoode that marriage was good and neceſſarie, they ſaw that it was conuenient to haue their children brought vp in ſciences, in loue of their countries, in ciuilitie, and they did ſo. Now I leaue it to your conſideration, whether this was not gratefull vnto God, ſince to this end, he indewed them with the light of reaſon, and a naturall propention.

4. Naturall reaſon is a good tree, which Gods owne finger planted in our ſoule, the fruits that ſpring from it, cannot otherwiſe be then good; yet in truth in compariſon of that which ſprings from grace they are of a very lowe rate, though not of no value, ſith God put a rate vpon them, beſtowing in reſpect of them temporall rewards, as he rewarded the morall vertues of the Romans, according to S. Avgvstine, with the great extention and glorious reputation of their Empire.

5. Sinne without queſtion, makes the ſoule ſicke, whence she is not able to performe great and powerfull operations, though little ones she can: for all the ſicke mans actions are not ſicke; he ſpeakes, he ſees, he heares, he drinkes. The ſoule in ſinne, can doe good workes, which being naturall, are rewarded with naturall rewards; being ciuile, they are payed with ciuile and humane money, that is, with temporall commodities. The ſinner is not in the ſtate of the diuills, whoſe wills are ſo drunke vp, and incorporated in euill that they can will no good at all. No Theo: the ſinner

in this world is not in this eſtate. He is thereby indeede wounded to death in the way betwixt Hieruſalem and Iericо, but as yet is not dead: for, ſaieth the Ghoſpell, he is left halfe aliue, and as ſuch he can produce actions halfe a liue: tis true he can neither walke, nor riſe, nor crie for aide, no not ſo much as ſpeake, ſaue onely languidly, by reaſon of his faint heart; yet can he open his eyes, ſtirre his fingers, ſigh, make ſome little complaints, which are weake actions, notwithſtanding all which he might haue bene found miſerably lying dead in his owne blood, had not the merciſull Samaritaine poured his owne honie and wine into his wounds and carried him to a lodging, where he gaue charge that he ſhould be dreſſed and looked too, at his coſt.

5. Naturall reaſon is deeply wounded, and halfe ſlayne by ſinne, ſo that being ſo at vnder, it cannot obſerue all the Commandements, which notwithſtanding it apprehends to be conuenient. It knowes its dutie; but cannot acquit it ſelfe thereof. It's eyes hath more light to diſcouer the way, then its legges hath ſtrength to vndertake it.

6. The ſinner may indeede here and there obſerue ſome of the Commandements, yea all of them for ſome ſmall time, while there is not preſented vnto him high ſubiects, in which commanded vertues are to be practiſed, or ſome violent temptation of committing a prohibited ſinne. But that a ſinner ſhould liue log in his ſinne, whithout adding to it new ones, is not a thing that can be done, but by God's ſpeciall protection. For mans enemie is hot, ſtirring, and in perpetuall action to

preci-

precipitate him; and when he ſees that occaſion of practiſing ordinarie vertues doe not occurre, he ſtirrs vp a thouſand temptations to make him fall into forbidden things; at which time Natvre without Grace cannot warrant it ſelfe from falling: for if we ouercome, it's God giues vs the victorie through Iesvs Christ, as S. Pavle ſaieth, watch and praie, that you enter not into temptation. If God had ſaied onely watch, we should apprehend our owne power ſufficient, but adding Praie, he showes, that if he keepe not our ſoules in time of temptation, in vaine ſhall they watch who keepe them.

That Diuine Loue, makes the vertues more agreeable to God by excellencie then they are in their owne nature.

CHAPTER. II.

1. SVch as ſtudie Husbandrie, doe admire the freſh innocencie and puritie of the little ſtrawburie, which though it lye vpon the grownd and is continually crept vpon by ſerpents, Leazards, and other venimous beaſtes, yet receiues it no impreſſion of poyſon, nor is infected with any venimous qualitie, which is a ſigne, that it hath no affinitie with poyſon. Such are the morall vertues, Theo: which though they be in a heart that is low, earthly, and greatly laboured with ſinne, yet are they not infected with the malice thereof,

being of ſo free and innocent a nature, that they cannot be corrupted by the Societie of iniquitie, as euen ARISTOTLE himſelfe ſaied, that vertue was a habit which none could abuſe. And though the vertues, which are ſo good in themſelues, be not rewarded with an eternall Laurell when they are practiſed by infidells, or by ſuch as are not in the ſtate of grace, it is nothing ſtrange, ſince that the ſinfull heart from whence they proceede, is not capable of an eternall good, and was otherwiſe auerted from God; and ſince that none is to haue part in that celeſtiall inheritance which belongs to the ſonns of God, but ſuch as are in him, and his adoptiue brothers; beſides that the Couenant by which God promiſſeth heauen, hath referrence to ſuch onely as are in his grace, and that the vertues of ſinners haue no worth nor value, ſaue that of their owne nature, which by conſequence cannot raiſe them to the merite of ſupernaturall rewards, ſo called, for that Nature withall her appurtinaces, can neither giue, nor merite them.

2. Howbeit, the vertues which are found in the friends of God, though they be onely morall and naturall in themſelues, are yet dignified and raiſed to the worth of holy workes, by reaſon of the hearts excellencie which produceth them. It is one of the properties of friendshipe, to make the friend, and all that is good and honeſt in him, gratefull. Friendſhipe doth poure out its grace and fauour vpon all the actions of the beloued, that are any wayes capable of them. A friends tartneſſe is ſweete, and the ſweetes of an enemye are bitter. All the vertuous actions of a heart that loues God,

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are dedicated to God: for the heart that hath giuen himſelfe, how hath not he giuen all that depends of himſelfe? He that giues the tree without reſerue, giues he not alſo the leeues, flowres, and fruite? The iuſt man ſhall flourish like the palme tree, and ſhall be multiplied as the Ceder of Lybanus, they are planted in the houſe of our Lord, and ſhall flourish in the courtes of the houſe of our God, ſithence the iuſt man is planted in the houſe of God, his leeues, his flowres and his fruite doe there encreaſe, and are dedicated to the ſeruice of his Maieſtie. He is as a tree planted nigh to the ſtreames of waters, which ſhall giue his fruite in his time: his very leaues ſhall not fall, and all things whatſoeuer he doth ſhall proſper: not onely the fruits of Charitie, and the flowres of the works which she ordaines, but euen the very leaues of morall vertues doe draw a meruellous felicitie from the loue of the heart which produceth them. If you graffe in a Roſe tree, and put a graine of muske in the clift of the ſtoke, all the roſes that ſpring from it, will ſmell of muske. Cleeue your heart then by holy penance, and put the loue of God in the clift, afterwards ingraffe in it what vertue you pleaſe, and the workes which ſpring from it, ſhall be all perfumed with Sanctitie, without taking any further care thereof.

3. Though the Spartans had heard an excellent ſentence from the mouth of ſome wicked man they neuer iudged it fit to receiue it, till it were firſt pronounced againe by ſome good man. And therefore to make it worthy of acceptance, they onely made it be vttered againe by a vertuous

mẽ. If you deſire to make the humane and morall vertues of an EPECTETES, a SOCRATES, a DEMADES become holy, cauſe them onely to be graced by a truely Chriſtian mouth; that is by one that is in charitie. So God did firſt reſpect ABEL, and then his offerings; ſo that his offerings had their worth and dignitie in the ſight of God, from the goodneſſe and pietie of him, that offered them. O the ſoueraigne Goodneſſe of this great God! who doth ſo loue his Louers, who doth cherish their weakeſt endeauours, and doth excellently enrich them, be they neuer ſo weake: Honouring them with the Title and qualitie of HOLY! Ah, it is in conſideration of his beloued Sonne, whoſe adoptiue children, he will honour, ſanctifiing all that is good in them, their bones, their haires, their garments, their graues, yea the ſhadowe of their bodies: Faith, Hope, Charitie, Loue, Religion, yea euen ſobrietie, courtiſie, affabilitie of heart.

4. Wherefore my deare bretheren, ſaied the Apoſt: be conſtant and ſtable, abounding in euery good worke, knowing that your Labour is not without reward in our Lord. And marke THEO: that euery vertuous worke, is to be eſteemed the worke of our Lord, yea though it were euẽ practiſed by an infidell: for his Diuine Maieſtie ſaied vnto EZECHIEL, that NABVCODONOZOR and his armie had laboured for him, becauſe he had waged a lawfull and iuſt warre againſt the Tyrians, ſufficiently ſhewing therein, that the iuſtice of the vniuſt is his, rends and belongs vnto him, though the vniuſt who worke that Iuſtice, are neither his nor doe rend and belong vnto him: for as the

great

great prince and Prophet Iob, though of Pagan extraction and an inhabitant of the land of Hus, did for all that belong to God; ſo morall vertues, though they proceede from a ſinfull heart, doe notwithſtanding belong to God. But when the ſame vertues are found in a truly chriſtian heart, that is, in a heart endowed with holy loue, then they doe not onely belong to God, and are not vnfruitfull in him, but become fruitfull and precious before the eyes of his goodneſſe. Giue a man Charitie, ſaieth S. Avgvstine, and all things are profitable vnto him; depriue him of Charitie and all the reſt profits him not. And to them that loue God all things cooperate vnto Good, ſaieth the Apoſtle.

That there are ſome vertues which diuine Loue doth raiſe to a higher degree of excellencie, then others.

CHAPTER. III.

1. BVt there are ſome vertues, which by reaſon of their naturall alliance and correſpondance with Charitie, are alſo much more capable to receiue the precious influence of ſacred Loue, and conſequently, the communication of the dignitie and worth of the ſame. Such are Faith and Hope, which together with Charitie, haue an immediate reference to God; and Religion together with penance and Deuotion, which are imployed to the honour of his Diuine Maieſtie. For theſe

vertues

vertues haue naturally ſo great a reference to God, and are ſo capable of the impreſsions of heauenly loue, that to make them participate in its Sanctitie, they neede onely to be by it; that is, neare a heart which loues God. So to make grapes taſt like Oliues, it is but planting the vine amongſt the Oliue-trees, for by their onely neighbourhoode, without euer touching one another, theſe plantes doe mutually enterchange fauours and properties; ſo great an inclination, and ſo ſtrict a conueniencie is there betwixt them.

2. Certes, all flowres, except thoſe of the tree called the Penſiue Tree and others that are monſtres in nature, all I ſaie, are gladded, diſplayed, and embellished at the Sunnes approch, by the vitall heat which they receiue from his rayes. But all yellow flowres, and eſpeciall that, which the Grecians terme HELIOTROPIVM, and we, TVRNE-SOLE are not onely gladded ad pleaſed with his preſence but euen follow his beames allurement, by an amiable winding about, to looke and turne themſelues towards it, euen from the ryſing to the ſetting. So all vertues doe receiue a new luſtre, and an excellent dignitie, by the preſence of holy Loue: but Faith, Hope, the Feare of God, Pietie, Penance, and all the other vertues, which of their owne natures doe particularly tend vnto God, and to his honour doe not onely receiue the impreſſion of Diuine loue, whereby they are eleuated to a great value, but they hang wholy towards him, aſſociate themſelues with him, following and ſeruing him in all occaſions: for in fine, my deare THEO: the holy word doth attribute a certaine

ſauing, ſanctifying force and proprietie, to Faith Hope, Pietie, Feare of God, to Penance, which is an euidence, that thoſe vertues are of great price, and being practiſed by a heart in Charitie, they become more fruitfull, and holy by excellencie, then the others, which of their owne nature haue not ſo great an agreement with heauenly Loue. And he that cries, if I had all Faith euen in ſuch a meaſure that I could tranſport mountaines, and should want charitie, I am nothing, doth ſufficiently shew, that with Charitie, this faith would be very fruitfull. Charitie then is a vertue without compare, which doth not onely adorne the heart, wherin she is, but with her meere preſẽce doth alſo bleſſe ad ſanctifie all the vertues which she meetes therein, embalming and perfuming them with her celeſtiall odour, by meanes whereof they are rayſed to a high rate in the ſight of God; which yet she performes farre more excellently in Faith, Hope, and other vertues which of them ſelues doe naturally tend to pietie.

3. Wherefore, Theo: of all vertuous actions we ought moſt carefully to practiſe thoſe of Religion, and Reuerence towards diuine things, thoſe of Faith, of Hope, and the moſt holy Feare of God; taking occaſion often to ſpeake of heauenly things, thinking, and ſighing after eternitie, frequenting the Church and Diuine ſeruice, making pious lectures, obſerving the ceremonies of chriſtian Religion: for ſacred Loue is fed according to its hearts deſire in theſe exerciſes, and doth in greater abundance ſtreame out its graces and proprieties vpon them, then it doth vpon

thoſe

thoſe vertues which are purely naturall; like as the heauenly rainebow makes all the plantes vpon which it lightes odoriferous, but the Asphalatus incomparably more then all the reſt.

That Diuine Loue doth yet more excellently ſanctifie the vertues, which are practiſed by his ordinance and Commandment.

CHAPTER IV.

1. THE faire RACHEL after an earneſt deſire of iſſue, with her deare IACOB, was by two meanes made fertill, whence alſo she had children of two ſundrie kinds: for in the beginning of her marriage, ſeeing she could haue no children of her owne bodie, she made vſe of her ſeruant BALA, as it were by loue, which she drew into her ſocietie by the exerciſe of the functions of marriage, ſaying vnto her husband, I haue here my handmaide BALA, take her in wedlocke, and companie with her, that she may beare vpon my knees, and I may haue children of her, and it fell out according to her deſire: For she conceiued and brought forth many children vpon RACHELS knees, who receiued them as though they had bene truely her owne, ſince they were begotten by two bodies whereof IACOBS belonged to her by the right of marriage, BALA's by the dutie of ſeruice, and a-

gaine

gaine becauſe the generation was effected by her order and will. But she had afterwards two other children without her command or order, which were conceiued, begot, and ſprung from her owne bodie, at her owne bent. to wit, Ioſeph, and the beloued Beniamin.

2. I muſt tell you now, Theot: that Charitie and holy loue, a thouſand times more faire then Rachel, married to mans heart, doth inceſſantly wish to produce holy operations. And if in the begining she her ſelfe cannot bring forth of her owne extraction, by the ſacred vnion which is ſingularly proper vnto her, she cals the other vertues, as her faithfull handmaids, makes them cõpanions with her in marriage, commanding the heart to make vſe of them, and beget holy operations of them, yet operations which she doth adopt and repute her owne, as being produced by her order and commandment, and of a heart which belongs vnto her, ſith, as we haue formerly declared, Loue is the Maiſter of the heart, and conſequently, of all the acts of other vertues, made by his conſent. But further heauenly Charitie, hath two acts which are her owne iſſue properly, and are of her owne extraction, the one is Effective Love, who as another Ioseph vſing the fulneſſe of regall authoritie, doth ſubiect, and range the troopes of our faculties, powers, paſsions and affections, to Gods will, that it might be loued, obeyed and ſerued aboue all things, by this meanes putting the great celeſtiall commandment in execution. Thou shalt loue thy Lord thy God with all thy heart, with all thy ſoule, with all thy Spirit, with all thy

ſtrength:

ſtrength: The other is Affective or Affectionate Love, who as a little Beniamin, is exceedingly delicate, tender, pleaſing, and amiable; but in this, more happie then Beniamin, that Charitie his mother dies not in his birth, but, as it were gaines a new life, by the delight she takes in it.

3. Thus then Theot: the vertuous actions of the children of God, doe all belong to Charitie; ſome of them becauſe they ſprung from her owne wombe; others, becauſe she ſanctifies them by her quickning preſence; and finally others, by the authoritie and commãde which she exerciſeth ouer the other vertues, whence she made them ſpring. And theſe, as indeede they are not ſo eminent in dignitie, as the actions which doe properly and immediatly iſſue from Charitie, ſo doe they incomparably paſſe thoſe, which take their whole ſanctitie from the preſence, and Societie of Charitie.

4. A great Generall of an Armie hauing gayned ſome renowned bataile, will without doubt haue all the glorie of the victorie, and not without reaſon; for he himſelfe will haue fought, in the fore front of the armie eſſaying many braue feates of armes, he will haue rancked his troopes, ordained and commanded all that was done, ſo that he is eſteemed to haue done all; either for that he himſelfe fought in his owne perſon; or by his conduct and command of others. And albeit ſome friendly Succours cume at vnawares, and fall in with them, yet is not the Generall depriued of the whole honour, for though thy receiued not his

com-

commands, yet did they obſerue them, and follow his intentions. But yet, after one haue attributed all the honour in groſſe vnto him, a diſtributiõ thereof is made to euery part of the armie in particular, in relatig what the VANT GARD, the BODIE, and the REARE-GARD had done, as the Frech, the Italians, the Germans, the Spaniards behaued theſelues, yea, we praiſe this ad that particular mã, that honoured himſelfe in the battaile. So my deare THEOT. amongſt all the vertues, the glorie of our Saluation, and victorie ouer Hell, is aſcribed to Diuine Loue, who, as Prince and Commander of the whole armie of vertues, contriues all the plotes, by which we gaine the triumphe: For Sacred Loue hath his proper actions, which iſſue and proceede from himſelfe, by which he workes wonders of armes vpon our enemie; and with all, he rangeth, commands, and orders the actions of other vertues, which thence are terined, ACTS COMMANDED OR ORDAINED BY LOVE. And in caſe, ſome vertues produce their operations without his order, ſo they obſerue his intention, which is God's honour, he will ſtill aduowe them to be his owne. yet notwithſtanding, though we ſaie in groſſe with the holy Apoſtle, that Charitie ſuffers all, beleeues all, hopes for all, ſupports all, and finally that she doth all, yet doe we diſtribute in particular the praiſes of the ſaluation of the Bleſſed to other vertues, according as they did excell in each one: for we ſaie, ſome were ſaued by Faith, others by Almes-deedes, by Temperance, by Praier, Humilitie, Hope, Chaſtitie: others for that the acts of theſe vertues, did more notably

shine in them. Yet ſtill after we haue extolled theſe particular vertues, we muſt aſcribe all their honour to ſacred Loue, whece they deriue all their ſanctitie. For what other thing would the glorious Apoſtle ſaie, inculcating that Charitie is benigne, patient, that she beleeues all, hopes for all, ſupports all, but that Charitie ordaines and Commands Patience to be patient, Hope to hope, Faith to beleeue. True it is, THEOT: that together with this, he intimats alſo, that Loue is the ſoule and life of all the vertues; as though he would haue ſaied Patience is not patient enough, nor Faith faithfull; that Hope was not hopefull enough, nor mildneſſe ſufficiently milde, vnleſſe Loue doe animate and quicken them. The ſame thinge, this ſame Veſſell of Election giues vs to vnderſtand when he ſaieth, that without Charitie nothing doth profit him; and that he is nothing: for it is as though he had ſaied, that without Loue a man is neither patient, milde, conſtant, faithfull nor confident, in ſuch ſort as is required to be Gods ſeruant, which is the true and wishfull beeing of man.

How ſacred loue doth ſpread it's worth through all the other vertues, which by that meanes are perfected.

CHAPTER. V.

1. I Haue ſeene, ſaieth PLINIE, a tree at TYVOLY graffed in all the fashions, that one can

graffe

graffe, which bore all ſorts of fruite, for vpon one branch there were nuts, cherries vpon another, vpon a third rayſins, figues, pome-granades, aples and generally all kinds of fruite. This was admirable, Theo: yet more admirable to ſee in a Chriſtian man heauely Charitie, wherevpon all vertues are graffed in ſuch ſort, that as one might haue ſaied of this tree, that it was a Cherri-tree, an Aple-tree, a Nut-tree, a pom-granad-tree; ſo may one ſaie of Charitie, that she is patient, milde, generous, iuſt: or rather, that she is Patience, mildneſſe, and Iuſtice it ſelfe.

2. But the poore Tree of Tyuoly was not of long continuance, as the ſame Plinie doth witneſſe: for theſe diuers productions did preſently drie vp its Hvmidvm radicale, that it withered away, and dyed; whereas contrariwiſe Charitie is fortified and made ſtronge, to produce abundance of fruit in the exerciſe of all the vertues, yea as our holy Fathers haue obſerued, she is inſatiable in her deſires of bringing forth fruit, and neuer ceaſeth to preſſe the heart wherein she inhabits, as Rachel did her husband, ſaying giue me children or elſe I die.

3. Now the fruits of graffed-trees, doe alwayes follow the graffe: For if the graffe be of an aple-tree, it will haue aples, if of a cherri-tree, it brings forth cherries, yet ſo as the fruit doth alwayes taſte of the ſtocke. In like manner, Theot: our acts take their name and Species from the particular vertues whence they ſprung, but they draw the taſte of their Sanctitie from holy Charitie, which is the roote and ſource of all Sanctitie in man, and

as the ſtocke doth communicate it's taſte to all the fruit which ſpring from the graffe, yet ſo as that euery fruit reſerues the naturall propertie of the graffe whence it ſprung: euen ſo Charitie, powers out in ſuch ſort her excellencie and dignitie vpon the acts of other vertues that she doth not depriue them of the particular worth and goodneſſe which they haue by their owne naturall condition.

4. All flowres looſe their luſter and grace amidſt the nights obſcuritie; but the Sunne in the morning making them againe viſible and agreeable, doth not yet make their beautie and grace equall; and though its light be equally ſpred ouer them all, yet doth it make them bright and glittering with inequalitie, as it finds them more or leſſe capable of its brightneſſe. And let the Sunne shine neuer ſo equally vpō the Violet and the Roſe, yet shall it neuer make that ſo faire as this, or make a Marigold as gracious as a Lilie. Howbeit if the Sunne should shine clearely vpon the Violet, and throwe a miſt onely vpon the Roſe, then without doubt the Violet would be more agreeable to the view thē the Roſe. So, my THEO: if one with an equall Charitie should ſuffer the death of martyrdome, and another the hungar of a faſt, who doth not ſee that this faſt shall not be ſo much prized as this Martyrdome? No, THEO: for who dare be bould to affirme, that Martyrdome is not more excellent in it ſelfe then faſting? Which being more excellent in it ſelfe, and Charitie not depriuing it of its naturall excellencie, but perfecting it, doth conſequently leaue it in the aduantages which it

natu-

naturally hath ouer fasting. Surely: eone in his right senses will equalize nuptiall chastitie to virginitie, nor the good vse of riches, to the entire abnegation of the same. Or who will also dare to saie; that Charitie accompaning these vertues doth depriue them of their properties and priuileges; since it is not a vertue which doth destroye and impouerish, but doth abetter, quicken, and enrich all the good that she finds in the soules, which she rules; yea so farre is she from bereauing the other vertues of their naturall preeminences and dignities, that contrariwise, hauing this qualitie to perfect the perfections which she meetes withall, as it finds greater perfections, it doth greatlier perfect them; like as suggar doth so season conserued fruits with its sweetnesse, that sweetening them all, it leaues euery of them different in relish and sweetenesse, as they haue a diuers taste in their owne nature. Nor doth it euer render the Peech, and the Nut, so sweete and pleasing, as the Appricot and the Myrabolan plumme.

5. True it is notwithstanding, that if the Loue be ardent, powerfull, and excellent in a heart, it will also more enrich and perfect all the vertuous workes which shall proceede from it. One may suffer death and fire for God without Charitie, as S. Paule presupposeth and I declare elswhere; by better reason may one suffer them hauing a little charitie. Now I saie, Theo: that it may come to passe, that a very little vertue may be of greater value in a soule, where sacred Loue doth feruently raigne, then Martyrdome it selfe, in a soule where

Loue is languishing, feeble and ſlow. As the leaſt vertues in our B. Lady, in S. IOHN, in other great Saints, were of greater price before God, then the greateſt of diuers inferiour Saints: as many little eiaculations of Loue in Seraphins, are more inflamed, then the greateſt in the Angels of the laſt orders; as the ſinging of a young Nightingale, is incomparably more harmonious, then that of the fineſt Goldfinch.

6. PIRCIVS towards the end of his dayes painted onely in little formes, and trifeling things, as Barbar's and Cobler's shops, little Aſſes loaden with graſſe, and the like triuiall toyes; which he did, as PLINIE coniectures, to lay his great renowne, whence in the end he was called the Painter of ſmall wares; and yet the greatneſſe of his art did ſo appeare in his ſmall workes, that they were ſould at a higher rate, then others greateſt peaces. Euen ſo THEO: the little ſimplicities, abiections and humiliations, in which the great Saints tooke ſo great content to hide themſelues, and put their hearts into Harbour againſt vaine glorie, hauing bene practiſed with a great excellencie of the Art and ardour of heauenly Loue, were found more gratefull in the ſight of God, then the great and illuſtrious workes of diuers others which were performed with little Charitie and deuotion.

7. The ſacred Spouſe doth wound her Spouſe with one of her head haires, of which he makes ſo great accompt, that he compares them to the flockes of the Goates of GALAAD; and hath no ſooner commended the eyes of his deuote Louer,

which

which are the moſt noble parts of the face, but preſently he fals a praiſing her head haire, which is the moſt fraile, vile an abiect. That we might learne thereby, that in a ſoule taken with holy Loue, actions that ſeeme very poore are highly agreeable to the Diuine Maieſtie.

Of the excellent worth which holy Loue beſtowes vpon the actions which iſſue from it ſelfe, and to thoſe which proceede from other vertues.

CHAPTER. VI.

1. BVt you will aske me what this worth is which holy Loue beſtowes vpon our actions? ô God Theo: I Verily I ſhould not dare to ſpeake it, if the Holy Goſt himſelfe had not declared it in expreſſe termes, by his Apoſtle S. Paule, who ſaieth thus: That our tribulation which is preſently momentarie and light, worketh aboue meaſure exceedingly an eternall weight of glorie in vs. For the loue of Iesvs let vs ponder theſe words. Our tribulations which are ſo light that they paſſe in a moment worke in vs the ſolide and ſtable weight of glorie: I beſeech you behold theſe wonders! Tribulation produceth glories lightneſſe giues weight, moments worke eternitie. But what is it that can enrich theſe fleeting moments, and light tribulations with ſo great worth?

Scarlet and purple, or fine crimſon violet, is a pre-
cious, and royall cloth, yet not by reaſon of the
woole, but the die. Chriſtian workes are of that
worth, that Heauen is giuen vs for them: but
Theo: it is not, in that they proceede frō vs, and
are the woole of our hearts, but becauſe they are
died in the blood of the ſonne of God, I meane,
for ſo much, as our Sauiour doth ſanctifie our
workes by the merits of his blood. The twigge
of a vine vnited and ioyned to the ſtocke,
bringeth not forth fruit in it's owne vertue, but in
vertue of the ſtocke. Now we are vnited by Cha-
ritie vnto our Redeemour, as members to their
head, and thence it is that our fruit and good
workes drawing their worth from him, doe merit
life euerlaſting. Aarons rod was withered, and in-
capable of it ſelfe to bring forth fruit; but as ſoone
as the name of the high priest was written vpon it,
in one night it brought out leaues, flowres, and
fruit. We, in our ſelues are withered bowes, vnpro-
fitable, fruitleſſe, not being ſufficient to thinke
any thing of our ſelues as of our ſelues; but our
ſufficiencie is of God, who hath made vs meet
and fit miniſters of his will; and therefore as ſoone
as by holy Loue, the name of our Sauiour the
high Biſhop of our ſoules, is engrauen in our
ſoules, we begin to beare delicious fruits for life
euerlaſting. And as ſeedes which of themſelues
doe onely bring forth vnſauorie Melons, would
bring forth ſugared and muſked ones, if
they were ſteeped in ſugared or muſk't waters, ſo
our ſoules which of themſelues are not able to
produce one onely good thought towards God's

ſeruice, being watered with holy loue, by the holy Ghoſt, which doth inhabite vs, they produce ſacred actions, which doe tend, and doe carrie vs to immortall glorie. Our works as proceeding from our ſelues are but miſerable reeds, yet theſe reeds become gold by Charitie, and with the ſame we ſuruey the Heauenly Hieruſalem, which is giuen vs by that meaſure: for as well to man as Angels, glorie is diſtributed according to Charitie and her actions. So that men and Angels meaſure is one, and the ſame; and God both hath, and will reward euery one according to his works, as all the holy Scripture doth teach vs, which aſſignes vs the felicitie and eternall ioyes of Heauen, in reward of the labours and good works which we haue practiſed in earth.

2. A magnificent reward, and ſuch an one as doth ſauour of the Maiſters greatneſſe whom we ſerue, who in truth THEO: if ſo he had pleaſed, might moſt iuſtly exact our obedience and ſeruice without propoſing vnto vs any prize or reward at all, ſince we are his by a thouſand moſt legitimate titles, and that we can doe nothing that is worth any thing but in him, by him, for him, and dependently of him. Yet did not his Goodneſſe ſo diſpoſe, but in conſideration of his ſonne our Sauiour, he would deale with vs at a ſet price, receiuing vs at wages, and engaging himſelfe by his promiſe vnto vs, that our hire, yea an eternall one, ſhall anſwere to our workes. Nor is it, that our ſeruice can either be neceſſarie, or profitable vnto him; for when we ſhall haue accomplished

all his commands, we are yet to profeſſe in a moſt humble truth, or a moſt true humilitie, that indeede we are moſt vnprofitable and vnfruitfull ſeruants to our Maiſter, who by reaſon of his eſſentiall ſuperabundancie of riches, can haue no profit by vs, but conuerting all our works to our owne aduantage and commoditie, he makes vs ſerue him with as little profit to him, as much profit to our ſelues, who by ſo ſmall labours, gaine ſo great rewards.

3. He was not then bound to paie vs for our ſeruice, if he had not paſſed his promis for it: yet doe not thinke, THEO: that he would ſo manifeſt his goodneſſe in this promiſe as to forget to glorifie his wiſdome, yea contrariwiſe, he did moſt exactly obſerue the rules of equitie, mixing comelineſſe with liberalitie in an admirable manner: for though our works are indeede very ſmall, and in no wiſe, for their quantitie, cõparable to Glorie, yet in regard of their qualitie they are very proportionable therevnto, by reaſon of the Holy Ghoſt, who by Charitie dwelling in our hearts, workes them in vs, by vs, and for vs, in ſo exquiſite a manner, that the ſame workes that are wholy ours, are more wholy his, ſith, as he doth produce them in vs, ſo we againe produce them in him; as he doth them for vs, ſo we doe them for him; as he operats them with vs, ſo we cooperate them with him.

4. Now the holy Ghoſt doth dwell in vs, if we be liuely members of IESVS CHRIST, who herevpon ſaied vnto his Diſciples. He that abids in me, and I in him, he brings forth much fruit; and it is,

THEO:

Theo: becauſe he that abids in him, is made partaker of his diuine Spirit, who is in the midſt of mans heart, as a liuing fountaine of water ſpringing vp vnto life euerlaſting: ſo the holy oyle which was poured vpon our Sauiour, as vpon the head of the Church militant and triumphant, doth ſpread it ſelfe ouer the ſocietie of the Bleſſed, (who as the ſacred beard of this heauenly Maiſter, is continually faſtened to his glorious face) and doth drope vpon the companie of the faithfull, who, as clothes are ioyned and vnited by ſque to the Diuine Maieſtie; the one and the other troope being compoſed of naturall brethren; hauing hereby occaſion to crie out; Behold how good and how pleaſant a thing it is, for brethren to dwell in one: as oyntment on the head, which ranne downe vpon the beard, the beard of Aaron, which ranne downe vpon the hemme of his garment.

5. Our works therefore as a little corne of muſtard, are in no ſort comparable in greatneſſe, to the tree of glorie which they produce, yet haue they the vigour and vertue to worke it, for that they proceede from the holy ghoſt, who by an admirable infuſiõ of his grace into our hearts, makes our works his, and yet withall leaues them our owne, ſince we are members of one head, whereof he is the Spirit; and ingraffed in a tree, whereof he is the ſape: and whereas he doth in this ſort act in our actions, and we after a certaine manner doe operate or cooperate to his operation, he leaues vs to our part, all the merite ad profite of our ſeruices and good workes, and we againe leaue him

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all the honour and praiſe thereof; acknowledging that the beginning, the progreſſe, and the end of all the good we doe, depends of his mercy, by which he hath come vnto vs; and hath preuented vs; he came into vs, and aſſiſted vs, he came with vs, and conducted vs; finiſhing what he had begun. But ô God, THEO: how mercifull is this Bountie vnto vs in this diuiſion, we render him the glorie of our praiſes, alas, and he giues vs the glorie of his poſſeſſion. In ſomme, by theſe light and paſſing labours, we obtaine goods permanent for all eternitie. Amen.

That perfect vertues are neuer one without the other.

CHAPTER. VII.

1. The heart is ſaied to be the firſt part of a mā, which receiues life by the vnion of the ſoule, and the eye the laſt; as contrariwiſe, in a naturall death, the eye begins firſt to die, the heart the laſt. Now when the heart begins to liue before the other parts be animated, life is feeble, tender, and imperfect: but ſtill as it gets further poſſeſſion in the other parts of the bodie, life is more vigorous in each part, but particularly in the heart; and we ſee that life being interreſſed in any one of the members, it is weakened in all the reſt. If a mans foote or arme be agreeued, all the bodie is diſſeaſed, ſtirred, troubled, and changed. If

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our ſtomake, paine vs, the eyes, voice, and countenance are ſenſible of it. Such is the agreement amongſt all the parts of man, for the enioying of this naturall life.

2. All the vertues are not gotten in an inſtant, but one after another: as reaſon, which is as the ſoule of our heart, rids it ſelfe now of one paſſion, now of another to moderate and gouerne them: and ordinarily this life of our ſoule, takes it's beginning in the heart of our paſſion, which is Loue, and branching it ſelfe ouer all the reſt, it doth euen quicken the very vnderſtanding by contemplation: as contrariwiſe, morall or ſpirituall death makes its entrie into the ſoule by the conſideration (Death enters by the windowes, ſaieth the ſacred Text) and its laſt effect is to diſtroy the good Loue, which once perishing, all our morall life is dead in vs: ſo that though we may indeede haue ſome vertues ſeperated from others, yet are they but at moſt languiſhing, imperfect and weake vertues, ſince that reaſon, which is the life of our ſoule, is neuer ſatisfied or at eaſe in a ſoule, vnleſſe it occupie and poſſeſſe all the faculties and paſsions of the ſame; and being once agreeued or hurt in any one of our paſsions, or affections, all the reſt looſe their force and vigour and ſtrangly doe pine away.

3. Marke, Theo: all the vertues are vertues, by the proportion or conformitie they haue to reaſon: and an action cannot be named vertuous, if it proceede not from the affection, which the heart beares to the decencie and beautie of reaſon. Now if the loue of reaſon doe poſſeſſe and ani-

mate

mate the mynd, it will be obedient to reaſon in all occurrences, and conſequently will practiſe all the vertues. If IACOB loued RACHEL, in reſpect that she was Laban's daughter, why did he deſpiſe LIA, who was not onely the daughter, but euen the eldeſt daughter of the ſaied LABAN? But becauſe he affected RACHEL, by reaſon of her beautie, he could neuer equally loue the poore LIA, though a fruitfull and wiſe maide, not being ſo faire in his eye. He that loues a vertue for the loue of the reaſon and decorum that shines in it, he will loue them all, ſince he will find the ſame motiue in thē all: and he will loue each of them more or leſſe, as reaſon shall appeare in them more or leſſe reſplendēt. He that loues Liberalitie, and not Chaſtitie, shewes ſufficiently that he loues not liberalitie for the beautie of reaſon, for that is more radiant cleare in Chaſtitie, and where the cauſe is more ſtrong, the effects ought alſo to be the like. It is therefore an euident ſigne, that that heart is not carried to liberalitie by the motiue, and in conſideration of reaſon: whence it followes that that Liberalitie which ſeemed to be a vertue, is but an apparance, ſince it proceedes not from reaſon, which is the true motiue of vertues, but from ſome other ſtranger-motiue. It is ſufficient for a child to be borne in marriage, to beare the name, (in the eye of the world) Armes, and titles of his mothers husband: but to haue his blood and nature, he muſt not onely be borne in marriage, but of the marriage: Actions haue the name, Armes, and recognoiſcence of vertue, becauſe being borne of a heart endowed with reaſon, we

appre-

apprehend them to be reaſonable; yet haue they neither the ſubſtance nor vigour of vertue, when they proceede from a ſtrang and adulterate motiue, not from reaſon. It may happen then, that a man may haue ſome vertues, and not all: but they ſhall either be vertues newly ſpringing and as yet tender, as flowres in bloſſome, or elſe perishing and dying vertues, as faiding flowres: for in Concluſion vertues cannot haue their true grouth and integritie, vnleſſe they be all together, as all Philoſophie, and Diuinitie aſſures vs: What Prudence I praie you Theo: can an intemperate, vniuſt, and couſening knaue haue, ſince he makes choiſe of vice and forſakes vertue? And how can one be iuſt, without being Prudent, conſtant and temperate: Iuſtice being no other thing, but a perpetuall, ſtrong and conſtant will, to render to euery one his owne, and the ſcience by which right is done, is called Ivrisprvdentia; and that to giue each one his owne, we muſt leade a wiſe and modeſt life, and remoue the diſorders of intemperance in vs, thereby to render to our ſelues what belongs vnto vs? and the word Vertvs, doth it not ſignifie a force and vigour properly belonging vnto the ſoule, euen as we attribute ſuch or ſuch a vertue or proprietie to hearbes, or precious ſtones?

4. But is not Prudence it ſelfe imprudent in an intemperate man? Force without Prudence, Iuſtice, and Temperance, is not force, but a madneſſe: and Iuſtice is vniuſt in a gilefull man, who will not vſe it; in the intemperate man who permits himſelfe to be carried away with paſsion, and in the imprudent man who is not able to diſcerne

betweene right and wrong: Iuſtice is not Iuſtice, vnleſſe it be ſtrong, Prudent, and temperate: nor is Prudence Prudence, vnleſſe it be temperate, iuſt, and ſtrong: Nor Force, Force, vnleſſe it be iuſt, prudent, and temperate: neither is Temperance, Temperance, vnleſſe it be prudent, ſtrong aud iuſt: In fine vertue, is not perfect vertue, vnleſſe it be accompanied with all the reſt.

5. It is true, THEOT: that one cannot exerciſe all the vertues at once; becauſe the occaſions are not all preſented at once, yea there are vertues, which ſome of God's greateſt Saints had neuer occaſion to practiſe. For S. PAVLE the firſt Heremit, for example, what occaſion could he haue to exerciſe the pardoning of iniuries, Affabilitie, Magnificence, and mildneſſe? Howbeit ſuch ſoules, ſtand ſo affected to the rightneſſe of reaſon, that though they haue not all the vertues in effect, yet haue they them all, in affection, being readie, and prepared, to follow and obeye reaſon in all occurrences, without exception or reſerue.

6. There are certaine inclinations which are eſteemed vertues, and are not ſo, but fauours and aduantages of nature. *How many are there, who naturally are ſober, ſimple, milde, ſtill, yea euen chaſt, and honeſt?* Now all theſe ſeeme to be vertues, and yet haue no more the merite thereof, the bad inclinations are worthy of blame, till we haue giuen free and voluntarie conſent to ſuch naturall humours. It is no vertue to be a man of little meate by nature, yet to abſtaine by choice, is a vertue. It is no vertue to be ſilent by nature, though it be a vertue to bridle ones tongue by

reaſon

reaſon. Many there are, who apprehend that they haue the vertue, while they exerciſe not the contrarie vice: One that was neuer aſſaulted, may truely vaunt that he neuer was a runne-away, yet hath he no ground to boaſt his vallour. He that was neuer afflicted may well praiſe himſelfe for not being impatient, yet can he not bragge of his Patience: So many thinke they haue vertues who haue onely good inclinations: and whereas thoſe inclinations are one without another, they thinke that vertues may be ſo too.

7. Certes S. Avgvstine showes in an Epiſtle which he wrote to S. Hierome, that we may haue ſome ſorts of vertues, without hauing all the reſt, and that yet we can haue no perfect ones but we muſt haue them all: But as for vice, we may haue ſome, without hauing other ſome, yea it is euen impoſſible to haue them all together; ſo that it followes not that he that hath loſt all the vertues hath by conſequence all the vices, eſpecially ſince almoſt euery vertue hath two oppoſite vices, which are not onely contrarie to the vertue, but euen to one another. He that by rashneſſe loſt his valour, *cannot at the ſame time be taxed of cowardiſe*: nor can he, who loſt liberalitie by his prodigalitie, be at the ſame time condemned of nigardlineſſe. Catiline, ſaieth S. Avgvstine, is ſober, vigilant, patient in ſuffering cold, heate, and famine: ſo that both he and his Complices deemed that he was marueilous conſtant: but this conſtancie wanted prudence, ſince it made choice of bad, in lieu of good; it was not temperate: for it gaue bridle to villanous beaſtlineſſes; it was not

iuſt,

iuſt ſith he made a Conſpiracie againſt his owne Coútrie, it was not therefore a conſtancie but an obſtinacie, which to deceiue fooles, bore the name of conſtancie.

How Charitie containes all vertues.

CHAPTER. VIII.

1. THere flowed a Riuer out of the place of delights to water the terreſtiall Paridice, and thence deuided it ſelfe into foure heads. Now, man is in a place of delights, where God makes the floud of reaſon and naturall light ſtreame out, to water all the Paradice of our heart; and this floud brancheth it ſelfe out into foure heads, that is, it makes foure ſtreames, according to the foure regions of the ſoule; for 1. naturall reaſon doth ſtreame out prudence vpon our practicall Vnderstanding, (as it is called, whoſe office it is to diſcerne what actions we are to doe, or to flie) which doth encline our mind wiſely to iudge of the euill, that we are to auoyd and eſchewe; and the good we are to purſue and doe. 2. it makes Iuſtice rúne ouer our will, which is a continuall and firme will to render to euery one his owne. 3. ouer the Concupiſcible Appetite, it makes Temperance flowe, which moderats the paſsion it lights on therein. 4. it ſpreds Force ouer the Iraſcible Appetite, which doth bridle, and maniage all the mo-

tions

tions of Anger. Now these foure riuers thus deuided, doe afterwards deuide themselues into diuers others, that all humane actions might be duely fashioned to naturall honestie and felicitie. But besids all this, God, to enriche Christians with a speciall fauour, he makes a supernaturall fountaine rise vp vpon the very top of the superiour part of the spirit, which is called Grace, and doth indeede comprehend faith and Hope; yet it consists of Charitie, which doth purifie the soule from sinne, and then doth adorne and embellish her with a most delightfull beautie; and finally doth spreed her waters ouer all the faculties and operations therof, to endow the vnderstanding with a celestiall Prudence, the will with a holy Iustice, the concupiscible Appetite with a sacred Temperãce, and the Irascible Appetite with a deuote Force, to the end that mans whole heart might tend to the supernaturall honestie and felicitie, which is a vnion with God. And if these foure streames or floods of Charitie, doe meete with any one of the foure naturall vertues in the soule, they bring it to their obedience, mixing themselues therewith to perfect it; as perfumed water doth perfect naturall water being mingled together. But if holy Charitie poured out in this manner, meete with none of the naturall vertues in the soule, she alone doth all their operations, as occasion requires.

2. Thus heauenly Loue finding sundrie vertues in S. Paule, S. Ambrose, S. Denis, S. Pacomius, poured vpon them a delightfull light, reducing them all to his seruice. But the Diuine Loue, finding

ding no vertue at all, in S. MARIE MAGDALENE, S. MARIE EGIPTIACA, the good Thiefe, and a thouſand the like penitents who had bene great offenders, did the office and worke of all the vertues, becóming patient, ſweete, hũble, ãd liberall in them. We ſowe great varietie of ſeeds iu Gardens and couer them with earth, as burying them; till the Sunne preuailing makes them riſe againe, and as one would ſaie, doth reſuſcitate them, in the production of their leaues, and fruit, which haue new ſeede, euery one in his kind; ſo that one onely heauenly heate, doth cauſe all the diuerſitie of productions, by meanes of the ſeede which it finds hid in the boſome of the erath. Verily, my THEO: God hath ſowen in our hearts the ſeeds of all vertues, which are yet ſo couered with our imperfections and weakneſſe, that they did not at all, or at leaſt ſcarce appeare, till the vitall heate of holy Loue, came to quicken and reſuſcitate them, by them producing the actions of all vertues. So that as Manna contained in it ſelfe the ſundrie taſtes of all meates, and left a relish thereof in the Iſraelits mouthes; euen in like manner heauenly Loue comprehends in it ſelfe the diuers perfections of all the vertues in ſo excellent, and high a ſort, that it produceth all the actions, in time and place, according to their occurrences. IOSVE did valliantly defeate God's enemyes, by his good command ouer the armies which were put in his hands. But Samſon defeated them yet more glorioufly, who by his owne hand ſlew thouſands with the iawe bone of an aſſe. IOSVE by his command and good order, making vſe of the valour

of

of his troopes, wrought wonders: But Samson by his owne force alone, wrought wonders. Iosve had the ſtrength of many ſoldiers vnder him but Samson had it in him, and could alone performe as much, as Iosve together with many ſoldiers. Holy loue is excellent in both theſe wayes: for finding ſome vertues in a ſoule (and ordinarily it finds at leaſt Faith, Hope, and Penance) it quickens, commands, and happily imployes them in God's ſeruice: and for the reſt of the vertues which it finds not, it performes their worke all alone, hauing more ſtrength alone, then they haue altogether.

3. The great Apoſtle doth not onely ſaie, that Charitie giues vs Patience, Benignitie, Conſtancie, Simplicitie: but he ſaieth, that Charitie it ſelfe is patient, benigne, conſtant; And it is the propertie of the ſupreame vertues amongſt men and Angels, not onely to direct the inferiour vertues in their operations, but alſo to be able themſelues to doe what they command others. The Bishope giues the charge of all the Eccleſiaſticall functions; to open the Church, to reade, exerciſe, preach, baptize, ſacrifice, communicate and abſolue therein; and he himſelfe alſo cā doe, and doth all this, hauing in himſelfe an eminent vertue which comprehends all the inferiour vertues. So S. Thomas, vpon that which S. Pavle aſſures vs, to wit, that Charitie is patient, benigne, ſtrong; Charitie ſaieth he, doth doe and accomplish the works of all the vertues. And S. Ambrose writing to Demetrias, cals Patience and the reſt of the vertues, members of Charitie. And the glo-

rious S. AVGVSTINE saieth, that the Loue of God comprehends all the vertues, and doth all their operations in vs: heare his words, That we saie that vertue is deuided into foure, (he meanes the foure Cardinall vertues) we saie it, in my opinion, by reason of the diuers affections which proceede from Loue. So that I would make no doubt to define those foure vertues thus: Temperance is a Loue which giues it selfe entirely vnto God: Fortitude is a Loue which doth willingly support all things for Gods sake: Iustice is a Force which serues God onely, and therefore disposeth iustly of all that belong vnto man: Prudence is a Loue that makes choice of things proper to vnite it selfe vnto God, and reiect such things as are contrarie to it. He therefore that hath Charitie, hath his soule inuested with a faire wedding garment, which like vnto that of IOSEPH, is wrought with the varietie of vertues: or rather it hath a perfection which containes the vertue of all the perfections, and the perfection of all the vertues: whence Charitie is patient and benigne: She is not enuious, but bashfull; she commits no leuities, but is prudent; she is not puffed vp with pride, but is humble; she is not ambitious or disdainefull, but amiable and affable; she is not eager in exacting that which belongs vnto her, but free and condescending. She is not irritated but is peaceable. She thinkes of no euill, but is gentle; She doth not reioyce in euill, but in the truth, and with the truth; she suffers all, she easily beleeues all the good which one can tell her, without all headinesse, contention, or diffidence:

She hath a firme hope of her neighbours good without euer diſtruſting to procure his ſaluation, ſhe ſuſtaines euery thing, expecting in peace that which is promiſed her: And in concluſion, Charitie is that pure inflamed gold, which our Sauiour coũſelled the Biſhope of Laodicea to buy, containing the price of all things, and which cã doe, and doth all things.

That vertues haue their worth from ſacred Loue.

CHAPTER IX.

1. CHaritie is then the band of perfection, ſince in it all the perfections of the ſoule are aſſembled and contained, and without it, one cãnot onely not haue the full aſſemblie of vertues, but euen not ſo much as the perfection of any one of them. If the cemente and morter which ſhould tie together the ſtones in the wall be awanting, the whole edifice goes to wrake. Were it not for the nerues, muskles, and ſinewes, the whole bodie would be entirely defeated: and without Charitie the vertues can neuer ſtand together. Our Sauiour doth ſtill tie the performance of the commandements to Charitie. He that hath my Commandements, ſaieth he, and doth obſerue them, he it is that loues me: He that loues me not, keepes not my Commandements. He that loues me, will obſerue my words: which, the diſciple whom our Sauiour loued repeating, he that obſerues the Commandements of God, ſaieth he, the Charitie of God is perfect in him; and this is the Charitie of God, that we keepe his Commande-

ments. And he that had all vertues, would keepe all the Commandements: for he that loued the vertue of Religion, would keepe the three firſt Commandements: He that had Pietie, would obſerue the fourth: He that had the vertue of mildneſſe and gentleneſſe, would obſerue the fift: by the vertue of Charitie, one would obſerue the ſixt: by Liberalitie, one would auoyd the breach of the ſeauenth: by Truth, one would effect the eight: by frugalitie and puritie, one would obſerue the ninth, and tenth. And if without Charitie we cannot keepe the Commandements, much leſſe can we without her, haue all the other vertues.

2. True it is, one may haue ſome one vertue, and liue ſome ſmall time without offending God, though he want Charitie: But euen as we ſometimes ſee trees rooted out of the ground, growe as it were, yet fadingly, and for a short time; ſo a heart ſeperated from Charitie, may indeede bring forth ſome acts of vertue, but that cannot continew for any long time.

3. All vertues ſeparated from Charitie are imperfect, ſince they are not able without it, to arriue at their end, which is Beatitude. Bees in their birth, are little groubs and wormes, without feete wings, forme or fashion: in tract of time they change and become little flies; but afterwards waxing ſtrong, and being come to their groth, then they are ſaied to be perfect and accomplish't Bees, as being furnished of all neceſſaries to flie abrode and make honie. Vertues haue their beginnings, their progreſſe, and their perfections; and I doe not denie but without Charitie, they

may both be borne, and growe, but that they should come to their perfection and beare the name of formed, fashioned, and accomplished vertues, is a worke of Charitie, which giues them the force to flie home to God, to gather vp his mercy, the honie of true merite, and the ſanctification of the heart wherein they are found.

4. Charitie is amongſt the vertues, as the Súne amongſt the Starrs, ſhe diſtributs to them all their luſter and Beautie. Faith, Hope, Feare and Penance doe ordinarily come before as Herbingers to take vp her Lodging in the ſoule; and vpõ her arriuall they with all the traine of vertues, doe obeye and waite vpon her; and she with her preſence doth animate, adorne and quicken them all.

5. The other vertues, can mutually aide and excite one another in their labours and exerciſes: for who ſees not, that Chaſtitie doth call vpon and ſtirre vp ſobrietie; and that obedience doth moue vs to liberalitie, Praier, and humilitie? Now by this communication which they haue amongſt themſelues, they participate one of anothers perfections: for Chaſtitie kept by obedience, hath a double dignitie, its owne, and that of obedience; yea it hath euen more of the dignitie of obedience then of its owne: for, as Aristotle ſaieth, he that robbeth, to th'end he may commite fornication, is more a Fornicatour then a Thiefe, becauſe fornication was his affection's onely ayme, he made vſe of ſtelth onely as of a paſſage thither: euen ſo he that keepes his chaſtitie through obedience is

more obedient then Chaſt, ſince he makes Chaſtitie ſerue obedience; howbeit from the mixture of Chaſtitie and obedience a perfect and accomplished vertue cannot iſſue, being they both want their laſt perfection which is Charitie; ſo that if it were poſſible, that all the vertues were put in one man, and that he wanted onely Charitie, this aſſemblie of vertues, should indeede be a moſt perfect, and compleate bodie in all its members, as Adams was, when God with his omnipotēt hand had formed him of the ſlime of the earth: yet should it be a bodie, wanting motion, life and grace, till God breathed into it the breath of life, that is, holy Charitie, without which nothing doth profit vs.

6. For the reſt, the perfectiō of diuine Loue is ſo ſoueraigne that it doth perfect all the vertues, and can receiue no perfection from them; no not by obedience it ſelfe which yet is that, which is moſt able to giue perfection to the reſt: For although loue be commanded, and that in louing we exerciſe obedience, yet ſo, that loue drawes not its perfection from obedience, but from the goodneſſe of that which it loueth, loue not being therefore excellent becauſe it is obedient, but becauſe it loues an excellent Good. Truely in louing we obeye, as alſo in obeying we loue; but that this obedience is ſo extreamely louely, is becauſe it tends to the excellencie of Loue, nor doth its excellencie conſiſt in this, that in louing we obeye, but in this, that in obeying we loue. So that euen as God is as well the laſt end of all that is good, as the firſt beginning: euē ſo Loue that is the ſource

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of euery good affection, is likewiſe the laſt end and perfection therof.

A digreſsion vpon the imperfection of the Pagans vertues.

CHAPTER. X.

1. THe auncient Sages of the world, made of old, glorious diſcourſes in the honour of morall vertues, yea euen in the behalfe of Religion; but that which Plutarke obſerued in the Stoicks, is yet more proper for the reſt of the Pagans. We ſee ſhips, quoth he, which beare famous inſcriptions. Some are called Victorie, others The Valovrovs, others The Svnne, yet are they not for all that, exempt from their ſubiection to the winds and waues: So the Stoicks bragged that they were exempt from paſsions; that they were without Feare, Griefe or Anger; being people immoueable, and vnuariable, yet are they in effect ſubiect to troubles, diſquiets, boiſterouſneſſe and other impertinences.

2. I beſeech you for Gods loue Theo: what vertues could thoſe people haue, who voluntarily, and of ſet purpoſe ouerthrew all the lawes of Religiō. Seneca wrote a booke againſt Superſtitiō, wherein he reprehēds the Pagā impietie with a great deale of libertie: But this libertie ſaieth S. Avgvstine was foūd in his writings, not in his life, ſince he aduiſed that in affection one ſhould reiect ſuperſtition,

yet

yet practiſe it in action, for marke his words: Which ſuperſtitions the Sage ſhall obſerue, as commanded by the law, not as gratefull to the Gods. How could they be vertuous, who, as S. AVGVSTINE relates, were of opinion that the wiſeman was to kill himſelfe, when he could not, or ought not longer to endure the calamities of this life, and yet would not profeſſe that calamities were miſerable, nor miſeries full of calamities, but maintained that the wiſeman was continually happie, and his life bleſſed? ô what a bleſſed life, ſaith S. AVGVSTINE, which to flie, we flie to death? If it be bleſſed, why doe you not remaine in it? So that Captaine of the Stoicks (who was ſo greatly extolled amongſt thoſe cruell and profane people, for having ſlaine himſelfe in Vtica, to auoyd a calamitie which he reputed vnworthy of his life) performed it with ſo little true vertue, that, as S. AVGVSTINE ſaieth, he did not teſtifie that he had a courage that would eſchew dishonour, but a weake ſoule, which had not the heart, to expect aduerſitie. For if he reputed it a dishonorable thinge to liue vnder Cæſars cõmand, why had he commanded to hope in Cæſars mercy? why did he not aduiſe his ſonne to die with him, if death were better ãd more honorable then life? He killed himſelfe then, becauſe he either enuyed Cæſar the glorie to haue power to pardõ him, or for that he apprehended it a diſgrace to liue vnder a Conquerour that he hated: wherein he may be commended for a ſtout and bigge heart, yet not for a wiſe, vertuous and ſtayed Spirit. The crueltie which is exerciſed out of choler in cold blood, is the moſt cruell of

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all: it is the like in deſpaire; for the moſt ſlow, deliberate, and reſolute, is the leſt excuſable, and the moſt deſperate. And as for Lvcrecia (that we may not forget the vallour of the leſſe vallourous Sexe) Either she was chaſt, when Tarqvinivs did force and violate her, or she was not: If Lvcrecia was not chaſt, why is the chaſtitie of Lucrecia commended? If Lucrecia were chaſt and vnſpotted in that occurrence, was it not an vnworthy fact in Lucrecia, to murther the innocent Lucrecia? If she were adulterious, why ſo much extolled? If honeſt, why was she ſlaine? But she dreaded dishonour and reproch from ſuch as might haue thought that the dishonour which she ſuffered by force, while yet she liued had bene willingly ſuffered, if she had after daigned to liue. She was afraied the world would iudge that she complied with the ſinne, if that which was villanouſly cõmitted againſt her, had bene patiently ſupported by her. And muſt we then to auoyd ſhame and reproch, which depends vpon the opinion of men, oppreſſe the innocent, and kill the iuſt? muſt we maintaine honour at vertues coſt and reputation, with hazard of iniuſtice? Such were the vertues of the moſt vertuous Pagans towards God, and towards themſelues.

3. Touching the vertues that belong to our neighbours, euen by their lawes they trod them ſhamefully vnder foote, yea the principall of them, Pietie: For Ariſtotle the greateſt wit amongſt them, doth pronounce this moſt horrible and violent ſentence. Touching the expoſing, that is, the abandoning of children, or their

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education, let this be the law: that nothing is to be kept, that is depriued of any member; touching other children, if they be prohibited by the lawes and customes of the Citie to forsake their children, and that the numbers of any ones children doe so encrease on him, that he hath more by halfe then his meanes will keepe, he is to preuēt, and to procure an aborsement. Seneca, that so renowned a wise man, we kill monsters, saieth he, and such of our children, as are manke, weaklings, imperfect, or mōstrous we reiect and abandone. So that it is not without cause, that Tertullian doth reproch the Romans with the exposing of their children to the mercy of the waters, to the cold, to famine, to dogs, and this also not by the extreamitie of want: for as he saieth, the Presidents and Magistrats themselues practised this vnnaturall crueltie. ô good God, THEO: what kind of vertuous men were these? And what was their wisdome, who taught a wisdome so cruell and brutall? Alas, saied the great Apostle, thinking themselues wise, they became senseleſſe, and their foolish heart hath bene darkened, and deliuered vp into a reprobate sense. Ah what a horrour it is, that so great a Philosopher should aduise aborsement! It is a forerunning of manslaughter, saieth Tertullian, to hinder a child conceiued to be borne, and S. Ambrose reprehending the Pagans for this barbarousnesse, they depriue by this meanes, saieth he, their children of life, before they are yet possessed of it.

4. And if the Pagās haue at any time practised any vertues, it was most ordinarily, in regard of word-

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ly glorie, and conſequently they had onely vertue in action, but neither the motiues nor intention thereof; nor is vertue true vertue, vnleſſe it haue a right intention. The Pagans force was built vpon humane auarice, ſaieth the Councell of Aur: but the ſtrength of Chriſtians is eſtabliſhed by heauenly charitie: The Pagans vertues, ſaieth S. Avgvstine, were not true, but onely reſembled Truth; as not hauing bene practiſed to their true end, but for pretentions that vaniſh away. Fabritivs ſhall be leſſe punished then Catalinè, not that he was good, but becauſe this was worſe; Not that Fabritivs had any true vertues, but becauſe he was not ſo farre diſtant from them. So that the Pagans vertues at the day of Iudgment will be a kind of defence to them, not that they can be ſaued thereby, but that they may be leſſe dãned: one vice was blotted out by another amongſt the Pagans, one vice making place to another, without leauing any place at all tô vertue. And out of vaine glorie onely, they repreſſed auarice, and many other vices, yea ſometimes through vanitie, they deſpiſed vanitie; wherevpon one of them who ſeemed to be leaſt vaine, trampled with his feete Plato's finely made bed. what doſt thou Diogenes, ſaied Plato vnto him? I tread vnder foote Plato's pride, quoth he; It is true, replyed Plato, thou treadſt vpon it, but with another pride. Whether Seneca was vaine, may be gathered out of his laſt words: for the end crownes the worke, and the laſt houre iudgeth all: ô what vanitie! being at the point of death, he ſaied vnto his friends, that he could not till now ſufficiently thanke them, and

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that therefore he would leaue them a Legacie, part of that which was moſt gracious and excellent in him, and which, if they carefully kept, they should receiue great honour by it; adding, that this magnificent Legacie, was no other thinge, then the picture of his life. Doe not you marke, THEO: how his laſt breathing ſtinke of vanitie? It was not the loue of honeſtie, but the loue of honour which pricked forward thoſe wiſe worldlings to the exerciſe of vertue, and indeede their vertues were as different from true vertues, as the honour of honeſtie, and the loue of merite is different from the Loue of reward. Thoſe that ſerue their Prince for their owne intereſt, doe ordinarily performe their dutie with more ſolicitude, ardour, and feeling; but ſuch as ſerue out of Loue, doe it more nobly, generouſly, and therefore more worthily.

4. Carbunckles and Rubies are called by the grecians by two contrarie names, to wit πύρωπες, and ἀπύρωπες, that is, of fire ād without fire, or elſe, inflamed, and without flame. They call them firie, of fire, burning coles, or Carbunkles, becauſe in light and ſplendour they reſemble fire; but they are called without-flame, or if we may ſo ſaie, vnflamie, becauſe their light is not onely no wayes hote, but they are not euen capable of heate, there being no fire that can heate them. So did our old Fathers terme the Pagan vertues, VERTVES, and NOT-VERTVES both together; Vertues, becauſe they carried the luſter and apparence of vertues, NOT-VERTVES, becauſe they wanted not onely the vitall heate of the Loue of God, which alone could per-

fect them, but they were not euen capable of it, becauſe they were in ſubiects wanting faith; there being in thoſe times, ſaieth S. Avgvstine, two Romans famous for their vertue, Caesar and Cato; Cato's vertue came much neerer to the true vertue, then Cæſars did: and hauing ſaied in ſome paſſage, that the Philoſophers who were deſtitute of true pietie, had yet ſhined in the light of vertue, he doth vnſaie it in the firſt booke of his Retractations, eſteeming that, too great a praiſe to be giuen to imperfect vertues, as thoſe of the Pagans were: which in truth, are like vnto ſhining night wormes, that ſhine onely by night, and the day being come, looſe their light. For euen ſo thoſe Pagan vertues are onely vertues in compariſon of vice, but in reſpect of true Chriſtian vertues, doe not at all deſerue the name of vertue.

6. Yet whereas they containe ſome good, they may be compared to greene Aples; for both their colour, and that ſubſtance which is left them, is as good as that of entire vertues, but the worme of of vanitie which is in the midſt of them, ſpoyles all; and therefore he that would make profit of them, muſt culle out the good from the bad. I will eaſily grant, Theo: that Cato had a reſolute courage, and that this reſolutneſſe was laudable in it ſelfe, but he that would make profit of his example, it muſt be in a iuſt and laudable ſubiect, not by ſlaughtering himſelfe but by ſuffering death, when true vertue ſhall exact it: not by the vanitie of glorie, but by the glorie of veritie: as it happened to our Martyrs, who with inuincible courages, did ſo many miracles of conſtancie and

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reſolution, that thoſe CATO's, HORACES, SENECA's, and LVCRECE's, are in compariſon, worthy of no conſideration, witneſſe thoſe LAVRENCES, VINCENTS, VITALISES, ERASMVSSES, EVGENIASE's, SEBASTIANS, AGATHAS, AGNESES, CATHARINS, PERPETVAS, FELICITES, SYMPHOROSAS, NATALESES, and a thouſand thouſand others, who make me dayly admire the Admirours of Pagan vertues: not ſo much in that they doe inordinatly admire the imperfect vertues of the Pagans, as for that they doe not admire the moſt perfect vertues of the Chriſtians: vertues a thouſand times worthy of admiration, and they alone are worthy of imitation.

How humaine actions are without worth, being without Gods Loue.

CHAPTER. XI.

1. THE great friend of God ABRAHAM, had onely by SARA his principall wife, his moſt onely deare Iſaac, who alſo, was his onely vniuerſall Heire: and though he had Iſmael by AGAR, and diuers other children by CETVRA his ſeruants and leſſe principall wiues, yet beſtowed he vpon them certaine preſents onely and Legacies, whereby to put them off and diſinherite them, becauſe not being allowed off by his cheife wife, they could not be his ſucceſſours: Now they were not allowed, becauſe, as for the children of CETVRA, they were all borne after SARA's deceaſe; and concer-

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ning Ismael, though his mother Agar, conceiued him by the permission of Sara her Mistresse, howbeit, perceiuing her selfe with child, she despised her, and brought not forth this child vpon her knees, as Bala brought forth hers vpon Rachel's. Theo: the onely children, that is, the onely acts of holy Charitie are God's Heires, Coheires with Iesvs Christ; and the children, or the acts of which the other vertues conceiue and bring forth vpon her knees, by her command, or at least, vnder the winges and fauour of her presence: But when morall vertues, yea euen supernaturall vertues, doe produce their actions in the absence of Charitie, as they doe amongst Schismatikes, according to S. Avgvstins relation, and sometimes amongst euill Catholikes, they are of no value towards the purchase of Paradice, no not euen Almes deedes, though we should distribute therein all our Substance to the poore: Nor yet Martyrdome, though we should deliuer our bodie to the fire to be burnt. No The: without Charitie, saith the Apostle, all this were worth nothig, as we will more amply shew hereafter. Now againe, the will doth sometimes proone disobedict to her mistresse which is Charitie in the production of morall vertues, to wit, when as by pride, vanitie, temporall respects, or by some other bad motiue, the vertues are turn'd out of their owne nature: and then those actions are reiected, and banished, out of Abrahams house, and from Sara's companie, that is, they are depriued of the fruit and priuiledges of Charitie, and consequently are left without worth of merite. For those actions, strayned

in that ſort, with bad intentions, are indeede more vicious then vertuous, hauing onely vertue on their outſide, their interiour belonging to vice, which ſerues them for a motiue, witneſſe the faſtings, offerings, and other actions of the Phariſie.

2. But furthermore, as the Iſraelits liued peaceably in Egipt, during Ioſephs life time and the life time of LEVI, and preſently after the death of LEVI, were tyrannically reduced into ſeruitude, whence the Iewes tooke their Prouerbe. ONE OF THE BROTHERS BEING DECEASED, THE OTHERS ARE OPPRES'T, as it is regiſtred in the Hebrewes great Chronologie, which was published by the learned Archbishop of Aix Gilbert Genebrard whom to his honour I name with conſolation, whoſe ſcholler I was, though an vnprofitable one while he was the king's reader at Paris, and explicated the Canticle of Canticles; ſo the merits and and fruits as well of morall as Chriſtian vertues, doe in a moſt ſweete tranquillitie ſubſiſt in the ſoule, while ſacred Charitie liues ad raignes therein; but as ſoone as heauenly loue dies, all the merits and fruits of other vertues doe alſo die vpon it, and theſe are they which the Diuines call DEAD WORKES, for that hauing beene borne aliue vnder charities protection, and as another Iſmael, in Abrahams houſe, they doe afterwards looſe life and the right of inheritance, by the diſobedience and rebellion which proceeded from their mother, the will

3. O God THEO: what a misfortune it is, if the iuſt man forſake his Iuſtice, and turne to iniquitie,

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his workes of iuſtice ſhall be no longer held in memorie; he ſhall die in this ſinne, ſaieth our Lord in Ezechiel; ſo that mortall ſinne, doth ouerthowe all the merite of vertues: for touching thoſe which are practiſed while ſinne raignes in the ſoule, they are borne ſo dead that they are vnprofitable for euer to the pretentio of life euerlaſting; and as for thoſe that were practiſed before the ſinne was committed, that is while ſacred loue liued in the ſoule, their value and merite doth perish and die iuſt vpo its arriuall, not being able to conſerue life after Charities death who gaue them life. The Lake which profane authours doe commonly call Aſphalitus, and ſacred authours MARE-MORTVVM, hath ſo heauie a curſe put vpon it, that nothing that is put into it can liue; when the fish of Iordaine doe come neere it, they die, vnleſſe they ſpeedily returne backe againſt the ſtreame: The trees vpon the brims of it, produce nothing aliue and though their fruit be in apparance, and outward shew like to the fruits of other countries; howbeit when on puls them, they are found to be skinne and core, being full of aſhes which flie away in the wind. Theſe be the markes of infamous ſinns, for the punishment whereof, this Coutrie which was peopled with three populous Cities was of old conuerted into a pit of filth and corruption; and nothing was deamed better to repreſent the miſcheife of ſinne then this abominable Lacke which had its origine from the moſt execrable diſorder that could be comitted by mans bodie. Sinne therefore, as a dead and mortall ſea, kills all that comes neere it; nothing is found li-

uing in the ſoule which it poſſeſſeth, nor all about it. O God, THEO: nothing: for ſinne is not onely a dead worke, but is withall ſo infectious and venimous, that the moſt excellent vertues of the ſinfull ſoule doe produce no liuing action; And though the actions of ſinners haue oftentimes a great reſemblance with thoſe of the iuſt man, yet are they indeede barkes onely ſtuffed with wind and duſt, whē they are truely looked into, and are rewarded of God onely by ſome preſent benefits, which are beſtowed vpō thē as vpon the chambermaids children, yet are they ſuch barkes, as neither are, nor can be ſo taſted and relished by the Diuine Iuſtice, as to be rewarded with an eternall crowne: they die vpon the trees, and cannot be conſerued in the hand of God, being voyd of true worth, as it is ſaied in the Apocalypſe to the Biſhop of Sardis, who was reputed a liuing tree, by reaſon of diuers vertues which he practiſed, and yet dead he was, for that being in ſinne, his vertues were not true liuing fruits, but dead barkes, glorious to the eyes, but no wayes ſauorie to the palate, ſo that we may all caſt out this true voice following the holy Apoſtle: without Charitie, I am nothing, nothing doth profit me: and with S. AVGVSTINE ſaies; Giue Charitie to a heart, and all doth profit, deprriue it of Charitie, and nothing doth profit it, I meane towards life euerlaſting: for as we haue ſaied, the vertuous works of ſinners are profitable to our temporall life. But my deare THEO: what doth it profit a man to gaine all the world temporally, if he looſe his ſoule eternally.

How holy Loue returning into the ſoule, doth reuiue all the works which ſinne had ſlayne.

CHAPTER. XII.

1. THe works then of a ſinner, while he is depriued of Charitie, are not profitable to eternall life; and therevpon they are called dead works: whereas contrariwiſe the good works of the iuſt man, are ſaied to be liuing: for that the Diuine Loue doth animate and quicken them with its dignitie. And if afterwards they looſe their life and worth by ſinne, they are held to be workes that are deaded, extinguiſhed or mortified onely, but not quite deade, eſpecially in the Elect: for as our Sauiour, ſpeaking of the little Tabitha Iarus his daughter, ſaid ſhe was not dead, but ſlept onely, becauſe ſhe continued dead ſo ſmall a time till ſhe was reſuſcitated, that it ſeemed rather to be a ſleepe then a true death. So the works of the iuſt man, but eſpecially of the elect, who by the commiſsion of ſinne dyeth, are not called dead works, but onely deaded, mortified, ſtounded or put into a trance, becauſe, vpon the next returne of holy Loue, they either ought, or at leaſt may reuiue and returne to life againe. Sinn's returne, depriues the ſoule and all her workes of life; the returne of Grace doth reſtore life to the ſoule and all her actions. A ſharpe winter doth dead all the

plants of the fields, ſo that if it continued ſtill, they would ſtill continew in the ſtate of death. Sinne, the ſad and daunting winter of the ſoule, doth quayle all the holy workes that it finds there in, and if it did alwayes continew, neuer would any thing recouer either life or vigour. But as in the returne of the pleaſant ſpring, not onely the ſeedes which are ſowē, by the helpe of this delightfull and fruitfull ſeaſon, doe gratefully bud and bloſſome, euery one in his kind, but euen the old plants, which the rigour of the winter paſt had bitten, withered and deaded, waxe greene, and doe reſume new force, vertue and life. So ſinne being blotted out, and the grace of Diuine Loue returning into the ſoule, the new affections, which this ſpring of grace doth bring, doe bloſſome, and bring forth ample merites and bleſsings; but the works that are dried vp, and withered by the rigour of the winter of ſinns ouer paſſed, as being deliuered from their mortall enemye, reſume their force, waxe ſtrong, and as riſen from the dead, they florish a new, and ſtore vp merits for the eternall life. Such is the omnipotencie of Diuine Loue, or the Loue of the Diuine omnipotencie. If the impious turne away himſelfe from his impietie and ſhall doe iudgement and iuſtice, he ſhall viuificate his ſoule: conuert and doe penance for all your iniquities, and iniquitie ſhall not be a ruine vnto you, ſaieth our Lord. And what is that, iniquitie ſhall not be a ruine vnto you, but that the ruine which it made ſhall be repaired? So beſides a thouſand courtiſies that the prodigall ſonne receiued at his Fathers hands, he was reeſta-

bliſhed,

blished, euen with aduantage in all his ornaments, graces, fauours, and dignities which he had loſt. And Iob that innocent picture of a penitent ſinner did in the end receiue the double of that which he had. Verily it is the Councell of Trēts deſire, that we ſhould encourage the penitents that are returned into fauour with God allmightie, in theſe words of the Apoſtle. Abound in euery good worke, knowing that your labour is not vnprofitable in our Lord; for God is not vniuſt to forget your worke, and the Loue which you haue ſhowen in his name. God then doth not forget the works of thoſe, who by ſinne hauing loſt loue, recouers it againe by penance. Now God is ſaied to forget our workes, whē they looſe their merite and ſanctitie by ſinne committed, and he remembers them, when they returne to life and vigour by the preſence of holy Loue. So that amongſt the faithfull, it is not neceſſarie to the reward of their good works, (as well by the encreaſe of grace and future glorie, as by the enioying of life euerlaſting in effect) that one fall not into ſinne; but it is ſufficient according to the Councell of Trent, that one depart this life in God's grace and charitie.

2. God hath promiſed an eternall reward to the works of a iuſt man, but if the iuſt man turne from his iuſtice by ſinne, God will no longer remember the iuſtice and good works which he hath done. But yet if this poore fallen man, doe afterwards riſe and returne into Gods grace by penance, God will thinke no more of his ſinne, and not remembring his ſinne, he will turne mind-

full of his former good works, and of the reward which he promiſed them, ſince ſinne, which alone had blotted them out of the diuine memorie is wholy rayſed out, abolished, annihilated: ſo that in that caſe God's Iuſtice doth oblige his Mercy, or rather his Mercy, doth enforce his Iuſtice, to looke a new vpon their precedent good works, euē as though he had neuer forgottē thē, otherwiſe the ſacred penitent had not dared to ſaie to his Maiſter; render vnto me the ioye of thy ſaluation, and confirme me with thy principall ſpirit; for as you ſee he doth not onely require a newnoſſe of heart and ſpirit, but he pretends, to haue the ioye rendred vnto him, which ſinne had bereft him off. Now this ioye is no other thing then the wine of heauenly Loue which doth reioyce mans heart.

3. It fares not alike with ſinne in this behalfe, as with the workes of charitie: for the iuſt mans workes are not blotted out, abolished, or annihilated by the commiſsion of ſinne, but are onely forgotten: marry the ſinnes of the wicked are not onely forgotten but are euen rayſed out, clenged abolished, and annihilated by holy penāce: whereupon the ſinne that is committed by the iuſt man, doth not cauſe the ſinne that was once pardoned, to liue againe, becauſe it was entirely annihilated: But when loue returnes into the penitent ſoule, it makes her former good works returne to life againe, becauſe they were not abolished, but onely forgotten. And this obliuion of the works of the iuſt man who hath forſaken his iuſtice and charitie, conſiſteth in this, that it made them vnprofi-

table,

table, while ſinne made him vncapable of eternal life, which is their fruit; and therefore as ſoone as by the returne of Charitie, he is rancked againe with the childen of God, and thereby made capable of immortall glorie, God recals to mind his auncient good works, and they become againe fruitfull. It were not reaſonable that ſinne ſhould haue as much power ouer Charitie, as Charitie hath againſt ſinne; For ſinne is an iſſue of our infirmitie, Charitie proceedes from God's power. If ſinne abound in malice to ruinate vs, Grace doth ſuperabound to worke the reparation: and God's Mercy, by which he blots out ſinne, doth rayſe it ſelfe continually, and becomes gloriouſly triumphant ouer the rigour of Iudgement whereby God had forgotten the good workes which went before ſinne. In this ſort, in the corporall cures which our Sauiour did by miracle, he did not onely reſtore health, but withall added new benedictions, making the cure farre paſſe the deſeaſe, ſo bountifull is he to man.

4. I neuer ſaw, red, nor heard that waſpes, oxe-bees, flies, and ſuch other little hurtfull creatures, being once dead, did reuiue and returne to life, againe: but that the vertuous and harmeleſſe honie Bee can riſe againe, it is a common report, and I haue often red it. It is ſaied, (theſe are Plinies words) that if one keepe the dead bodies of the drowned bees all the winter within the houſe, and expoſe thē to the ſunne beames the ſpring following, couered ouer with aſhes of the figue tree they will riſe againe, and be as good as euer. That iniquities and ſinfull workes cā returne to life, after

they

they haue once bene drowned and abolished by penance, truly my THEO: neuer, for as muche as I know, did the Scripture, or any Diuine saie it; yea the contrarie is authorised by holy writ, and by the common consent of Doctours. But that good works, which, like vnto the sweete Bee, doe compound the honie of merite, being drowned in sinne, can afterwards regaine life, when couered with the ashes of penance, they are exposed to the sunne of grace and Charitie, is held and cleartly taught by all the Diuines: nor are we to doubt but that they become profitable and fruitfull, as before. When Nabuzardan destroyed Hierusalem, and Israel was led in captiuitie, the holy fire of the Altar was hid in a well, where it was turned into mud, but this mud, being drawen out of the well and exposed to the sunne, after their returne from Captiuitie, the dead fire kindled againe, and the mud was turned into flames. When the iust man is made slaue to sinne, all the works of his life, are miserably forgotten, and turnd into durt, but being deliuered out of Captiuitie, to wit, when by penance, he returnes into grace with heauenly Charitie, his former good works are drawen out of the well of obliuion, and touched with the rayes of heauenly mercy, they returne to life, and are conuerted into as cleare flames as euer, to be sacrificed on the sacred Altar of the diuine approbation, and to be restored againe to their wonted dignitie, price, and value.

How we are to reduce all the exerciſe of all the vertues, and all our actions to holy Loue.

CHAPTER. III.

1. BRute beaſtes though they know not the end of their actions, doe indeede tend to their end, but pretend it not: for to pretend, is to tend to a thing by purpoſe, before we tend to it in effect. They caſt, as it were, their actions towards their end, yet forecaſt they not, but follow their inſtinct, without election or intention. But man is Maiſter in ſuch ſort ouer his humane and reaſonable actions, that in them all, he propoſeth ſome end, and can direct them, to one, or many particular ends, as he pleaſeth: for he can change the naturall end of an action, as when he ſweares to deceiue another, whereas contrariwiſe the end of an oath, is to hinder deceite. He can alſo adde another end, to the naturall end of an action, as when, beſides the intention of ſuccouring of the needie, which is the end of Almes-deedes, he adds the intention of obliging the needie to render him like for like.

2. Now we adde ſometimes a leſſe perfect end, thē is the end of our actiō; ſometimes we adde an end of equall or like perfectiō, ſometimes alſo an end that is more high and eminent: for beſides the aſſiſtāce of the poore, which is the principall ēd of Almes-deedes, may not one pretend 1. to gaine his

affection, 2. to edifie his neighbour, 3. to pleaſe God, which are three diuers ends, whereof the firſt is the leaſt, the ſecond is not much better, the third farre exceeding the common end of almes deeds? So that as you ſee, we haue power diuerſly to perfect our actions, according to the varietie of motiues, ends, and intentions which we haue in doing them.

3. Be good Exchangers ſaieth our Sauiour. Let vs be carefull therefore, THEO: not to change the motiues, and ends of our actions but for our profit ād aduātage, ād to doe nothing in this trafike, but by good order and reaſon. Behold for exāple, this or that man, who takes vpon him publike ſeruice, and withall pretends honour, if his pretention be more to honour himſelfe then to ſerue the cōmon wealth, or whether his pretention be equall in them both, he doth amiſſe, and is indeede ambitious. For he ouerthrowes the order of reaſō, in either preferring or equalizing his owne intereſt with a publike good: But if his principall ēd be the publike good, and yet withall he haue a deſire thereby to aduance the honour of his familie, verily one knowes not how to blame him; not onely becauſe both his pretentions are honeſt, but are alſo well ordered. Some will communicate at Eaſter, that they may not be blamed by their neighbours, and withall to obeye God, who can doubt but they doe well? But if they communicate equally, or more to auoyd blame, then to obeye God, who can alſo doubt but they doe impertinently in equalizing or preferring, humane reſpects, before the obedience which they owe to

God.

God. One may faſt in Lent, either by Charitie to pleaſe God, or by obedience, becauſe it is a precept of the Church; or elſe for ſobrieties ſake, or out of diligence to ſtudie better, or through prudence, to ſpare ſomewhat for ſome other neceſſitie; by chaſtitie to th'end I might tame my bodie; or out of religion, the better to praie. Now if I pleaſe, I may make a collection of all theſe intentions, and faſt for them all together: But in this caſe, there muſt be good gouernment vſed, to order theſe motiues. For if I faſt rather out of a ſparing humour, then for obedience to the Church: rather that I may ſtudie well, then to pleaſe God: who doth not ſee that I confound right, and order, preferring myne owne intereſt before the obedience due to the Church, or Gods pleaſure? To faſt to ſpare, is good: To faſt to obeye the Church, is better, to faſt to pleaſe God is beſt: and though it ſeeme that of three goods; one cannot compoſe a bad thing; yet he that ſhould diſplace them, preferring the worſe before the better, ſhould without doubt cõmite a blame worthy diſorder.

4. He that inuites but one of his friends, doth in no wiſe offend the reſt: but if he inuite them all, and yet giue the greateſt reſpect to the leaſt, drawing the moſt honorable to the loweſt end, doth he not offend both thoſe and theſe? theſe becauſe he doth depreſſe them againſt reaſon: thoſe, becauſe he makes fooles of them. So to doe an action for one onely reaſonable motiue, be it neuer ſo little, reaſon is not offended at it; but he that will haue many motiues, he is to ranke them accor-

ding

ding to their qualities, otherwiſe he ſinneth: for diſorder is a ſinne, as ſinne is a diſorder. He that deſires to pleaſe both God and our B. Ladie doth excellent well; but he that would pleaſe our Bleſſed Ladie, as much, or more then God ſhould commit an inſupportable diſorder; and one might ſaie to him, as was ſaied to Cain, Though you offered well, yet you diuided ill, leaue off, you haue ſinned. Euery end muſt haue its right place. And conſequently the end of louing God, the ſoueraigne place.

5. Now the ſoueraigne motiue of our actions, which is that of heauenly loue, hath this ſoueraigne propertie, that being more pure, it makes the action which proceedes from it more pure: ſo that the Angels and Saints of Heauen loue nothing for any other pretention, then for the loue of the Diuine goodneſſe, and with intention to pleaſe. True it is, they exerciſe a moſt ardent mutuall loue amongſt themſelues, as they alſo loue vs, and the vertues, but all this purely to pleaſe God. They follow and practiſe vertues not for that they are faire and delightfull, but becauſe they are agreeable to God: They loue their owne felicitie, not becauſe it is in them, but for that it pleaſeth God. Yea verily they loue the Loue, with which they loue God; not becauſe it is in thē, but for that it tends to God; not becauſe it is guſtfull to themſelues, but becauſe it is pleaſant to God; not becauſe they enioye and poſſeſſe it, but becauſe God giues it them, and delightes himſelfe in it.

The practise of that which hath bene saied in the precedent chapter.

CHAPTER. XIV

1. LEt vs striue therefore, Theo: to purifie all our intentions, and sinee we may, if we list, grace all the actions of vertue with the sacred motiues of Diuine Loue, why shall we not doe it reiecting, as occasion requires, all kind of vicious motiues, as vaine glorie, and proper intereſt? and Let vs consider all the good motiues, which we may haue to vndertake the presēt action, that we may chooſe the motiue of holy Loue, which is the moſt excellent of all, to water, moiſten all the other with it: for example, if I desire vallourously to expoſe my ſelfe to the danger of warre, I may put it in execution, in consideration of diuers motiues; for the naturall motiue of this action, is that of ſtrength and vallour, which moues vs reaſonably to vndertake dangerous exploits: yet beſides this I may haue diuers other motiues, as that of obeying the Prince, whom I ſerue; the loue of the common wealth; that of magnanimitie, which makes me delight my ſelfe in the greatneſſe of this action. Now comming to the deede doing, I put my ſelfe vpon the foreſeene perill, for all theſe motiues together. But to raiſe them all to the degree of Diuine Loue, and perfectly to purifie them, I will

pro-

pronounce in my ſoule from my very heart, ô eternall God, who art the moſt deare Loue of my affections. If vallour, obedience to my Prince, Loue of my Coûtrie and magnanimitie were not agreeable vnto thee, I would neuer follow their motions which now I feele: but whereas theſe vertues are delightfull vnto thee, I embrace this occaſion of putting them in practiſe: and will no otherwiſe ſecond their inſtinct and inclination, then becauſe thou loueſt, and willeſt them.

2. You ſee plainly, THEO: how by this reflection of our mind, we perfume all thoſe other motiues with the odour and ſweeteneſſe of holy Loue, ſince we doe not meerely follow them as they are vertuous motiues, but in qualitie of motiues that are deſired, embraced, beloued, and cherished of God. He that ſteales where-with all to be drunke, is more a drunkard then a thiefe, according to Ariſtotle. And he then that doth practiſe vallour, obedience, loue towards his coûtrie, and magnanimitie to pleaſe God, he is more a Diuine Louer, then either valliant, obedient, good Patriote, or magnanimous, becauſe his whole will in that exerciſe doth aime at, and fall vpon the Loue of God, making onely vſe of all theſe motiues, to arriue at this end. We are not wont to ſaie, we goe to Lyons, but to Paris, while we paſſe onely by Lions to Paris: nor doe we ſaie we goe to ſinge, but to ſerue God, while we goe not to ſing but to th'end to ſerue God.

3. And if it chance that at ſometimes we are touched with particular motiues, as for example, if we ſhould loue Chaſtitie, by reaſon of its ſingular

and

and delightfull puritie, presently vpon this morne, we must poure out that of holy Loue, in this sort. O most seemely and delicious candour of chastitie, O how louely thou art, sith thou art so beloued of the Diuine Goodnesse, and then turning towards the Almightie. Ah! Lord I demand onely one thing of thee, it is that which I aime at in Chastitie to see and practise thy good pleasure in it, and the delightes thou takest therein. And as often as we set vpon the practise of any vertue, we must ertsons saie from our heart, yes eternall Father I will doe it, becauſe so it was pleasing vnto thee from all eternitie. In this sort we are to animate our actions with Gods good pleasure, louing the decorum and beautie of vertues principally, becauſe they are agreeable to God: For my, deare Theo: there are some men who impotently affect the beautie of certaine vertues, not onely without louing Charitie, but euen with contempt of Charitie. Origin and Tertullian did so affect the puritie of Chastitie, that in it, they violated the greateſt lawes of Charitie, the one chooſing to commit adolatrie, rather then to endure an horrible vilanie, whereby the Tyrans sought to defile his bodie, the other ſeparating himſelfe from the moſt chaſt Catholike church his mother, to eſtablish the Chaſtitie of his wife more according to his owne fantaſie. Who knowes not that there were certaine beggars at Lions who, to extoll beggarie exceſſiuely, turned heretikes, and of beggars became vagabund-rogues? who is ignorant of the vanitie of the Enthovsiastes, Messaliens, Evchitistes, who forsooke Charitie, to brage of

their Praier? And were there not Heretikes, who to exalte charitie towards the poore, depreſſed Charitie towards God, aſcribing mans whole ſaluation to Almes-deedes, as S. Auguſtine doth witneſſe? Notwithſtanding that the holy Apoſtle cries out, that though a man giue all his goods to the poore, and haue not Charitie, it profits him nothing.

4. God hath planted the Standart of charitie vpon me, ſaieth the ſacred Sunamite. Loue, THEO: is the Standart in the armie of vertues, all of it is ordered to loue, it is the onely colours vnder which our Sauiour, who is the true Generall of the armie, makes them all fight. Let vs therefore draw all the vertues to the obedience of Charitie: Let vs loue the vertues in particular, but principally becauſe they are agreeable to God: Let vs loue the more excellēt vertues in a more excellent manner, not in that they are excellent, but becauſe God loues them more excellently: So will holy Loue viuificate all the vertues, making them all louing, louely, and more then louely.

How Charitie containes in it the gift of the holy Ghoſt.

CHAPTER. XV.

1. THat mans heart might eaſily follow the motions and inſtincts of reaſon to attaine the naturall felicitie which it could pretend by liuing according to the lawes of honeſtie, it is requiſite

quiſite to haue. 1. Temperance, to repreſſe the inſolent motions of ſenſualitie. 2. Iuſtice, to render to God, our neighbour, and our ſelues what is due. 3. Fortitude, to vāquish the difficulties which occurre in doing good, and auoyding euill. 4. Prudence, to decerne what meanes are moſt proper to come vnto good, and to vertue. 5. Science, to know the true good, to which we are to aſpire, and the true euill, which we are to flie. 6. Vnderſtanding, throughly to penetrate the firſt and maine grounds, or principles of beautie, and the excellēcie of honeſtie. 7. and finally, Wiſdome, to contemplate the Diuinitie, the prime fountaine of all good. Theſe are the qualities whereby the mind is made milde, obedient, and pliable to the lawes of naturall reaſon, which is in vs.

2. In like manner the holy Ghoſt which dwelleth in vs, to make our ſoule ſupple, pliable, and obedient to his heauenly motions, and diuine inſpirations, which are the lawes of his Loue, in the obſeruance whereof conſiſteth the ſupernaturall felicitie of this preſēt life, he beſtowes vpō vs ſeuē proprieties and perfections, almoſt like to thoſe ſeuē which we now ſpoke off, called in in the holy Scripture, and amongſt the Diuines, Gifts of the Holy Ghost.

3. Now, they are not onely inſeparable from charitie, but all things conſidered, and properly ſpeaking, they are the prime vertues, proprieties, and qualities of Charitie. For firſt, Wiſdome, is in effect no other thing, then the loue which taſteth, reliſheth and experiēceth, how ſweete ād delicious God is. The 2. Vnderſtāding, is nothīg elſe,

then Loue attentiue to conſider and penetraet he beautie [of the truthes of Faith, to know thereby God in himſelfe, and then, falling from that hight, to conſider him in his creatures. 3. Science, on the other ſide, is no other thing, then the ſame Loue, which keepes vs hard to the knowledge of our ſelues and the creatures, to make vs reaſcend to a more perfect knowledge of the ſeruice which we owe to God. 4. Counſell is alſo Loue, in ſo much, as it makes vs carefull, attentiue, and dexterous in chooſing the meanes, proper to ſerue God piouſly. 5. Fortitude is Loue encouraging and animating the heart, to put in execution that which Counſell determined ſhould be done. 6. Pietie is the Loue which doth ſweeten labour, and make vs cordially, agreeably, and with a filiall affection, imploye our ſelues in things, which pleaſe God, our Father. And 7. to conclud Feare is no other thing then Loue, in ſo much as it doth make vs flie and auoyd that which is diſtaſtfull to the Diuine Maieſtie.

4. So, THEO: Charitie ſhall be another Iacobs ladder vnto vs, conſiſting of the ſeauen giftis of the holy Ghoſt, as of ſo many ſacred ſteps by which, Angelicall men ſhall aſcend from earth to Heauen, to be vnited to the boſome of the Almightie; and whereby they ſhall deſcend from Heauen to earth, to lend a helping hand to their neighbours, to lead them to Heauen. For in aſcéding, vpon the firſt ſtep, Feare makes vs forſake euill; vpon the 2. Pietie incites vs to doe good; vpon the 3. Science makes vs deceme the good which we are to doe, and the euill which we

are to flie; vpon the 4. Fortitude doth encourage vs, againſt all the difficulties which occurre in our enterpriſe; vpon the 5. we make choice of conuenient meanes by Counſell; vpon the 6. we vnite our vnderſtanding to God to behold and penetrate the draughtes of his infinite beautie; and vpō the 7. we ioyne our wills to God to taſte and experience the ſweeteneſſe of his incomprehenſible goodneſſe: for vpon the top of this ladder, God bending towards vs, giues vs the kiſſe of Loue, and makes vs ſucke the ſacred dugges of his delight, better then wine.

5. But if after we haue delightfully enioyed theſe fauours of loue, we deſire to returne into the earth, to gaine our neighbour to the ſame happineſſe; from the chiefe and higheſt ſtep, where we haue filled our will with an ardent Zeale, and haue perfumed our ſoules with the perfumes of Gods Soueraigne Charitie, we muſt deſcend to the ſecond ſtep, where our vnderſtanding is englightened with an incomparable light, and makes prouiſion of the moſt excellent grounds and Maximes, to glorifie the Diuine Beautie and Bountie. From thence we paſſe to the third, where, by the gift of Counſell, we aduiſe by what meanes we may inſtill the guſt, and true eſtimation of the Diuine ſweeteneſſe into our neighbours heart. Vpon the 4. we take heart, by the means of holy Fortitude, to ſurmount the difficulties, which might croſſe this deſigne. Vpon the 5. by the gift of Science we begin to preach, exhorting all men to follow vertue, and flie vice; Vpon the 6. we ſtriue to plant pietie in them, that acknowledging

God for their louing father, they may obſerue him with a filiall feare. Vpon the laſt ſtep, we terrifie them with Gods iudgments, ſo that mixing the feare of damnation with a filiall reſpect, they doe with more feruour forſake the earth, to aſceed to Heauen with vs.

6. Meane while Charitie comprehends theſe Seuē gifts, ād is like to a faire Lillie, whoſe flowres are whiter then ſnow, beſet in the midſt with fine little Hammars of the gold of wiſdome, which beate into our heart the guſts, and louing taſtes of the goodneſſe of the Father, our Creatour: of the Mercy of the Sonne, our Redeemour: and of the ſweeteneſſe of the Holy Ghoſt, our Sanctifier. And I place, as you ſee, this double Feare vpon the two loweſt ſteps, to reconcile all the traditions, with the holy and ſacred vulgare Edition: for it is not without myſterie that the word Feare is repeated twice; but to ſhew, that there is a filiall gift of Feare, which is no other thing the the gift of pietie; and a gift of ſeruile Feare, which is the beginning of our iorney, towards the ſoueraigne wiſdome.

Of the louing feare of ſpouſes, a continuation of the diſcourſe alreadie begune.

CHAPTER. XVI.

1. AH! Brother Ionathas ſaied David, thou waſt deare to me, aboue the loue of women:

men: as though he had saied, thou didst deserue a greater Loue, then that of wiues towards their husbands. All excellent things are rare. Propose to your selfe, Theo: a spouse with a Columbine heart, which hath the perfectiō of marriage-Loue, the Loue thereof is incōparable; not onely in excellencie but also by reason of a number of singular affections and qualities which doe accompanie it: it is not meerely chast, but shamefast too: it is strong, but gracious withall: It is violent, and yet tender: it is ardent, but respectfull: generous yet fearefull: bold, but obedient, and all its feare is mixed with a delicious confidēce. Such truely is the feare of a soule, endowed with the excellencie of Loue: For she hath such assurance in the goodnesse of her spouse, that she feares not the loosing of him: indeede she is afrayed, that she shall not sufficiently enioye his diuine presence, and that some occasion may make him absent himselfe, though for an onely moment. She is confident enough never to displease him, but she feares she shall not loue him so much as loue requires: Her Loue is too couragious, to entertaine the least suspition, of euer falling into disgrace with him: but she is withall apprehensiue and fearefull, that she shall not be vnited vnto him, so much as she desires: yea the soule doth sometimes arriue at such a desire of perfection, that she doth not feare but she shall be sufficiently vnited vnto him, Loue assuring her the continuance thereof: but she feares that this vnion is not so pure, simple, and attentiue as her Loue makes her wish. It is this admiring Louer, who desires not

to loue, the guſt, delightes, vertues, and ſpirituall conſolations leaſt she might be though neuer ſo little diuerted from the ſingular loue which she beares to her beloued; proteſting that it is himſelfe, not his benefits which she lookes for, and crying out to this purpoſe, ah! ſhew me my Beloued, where thou feedeſt, where thou lyeſt at midday; leaſt I might roue after the pleaſures, which are out of thee.

2. With this holy feare of heauenly Spouſes, were touched thoſe great ſoules of S. PAVLA, S. FRANCIS, S. CATHARINE of Genua, and others who would not admit any mixture in their Loues, but endeauoured to make them ſo pure, ſimple and perfect, that neither conſolations, nor vertues themſelues, might be enterpoſed betwixt their heart and God, ſo that they might ſaie, I liue, not I, but IESVS-CHRIST liues in me: my God is my all, that which is not God is nothing to me, IESVS-CHRIST is my life: my Loue is crucified, and others the like extaticall words. Now the loue of new beginners or appretiſes, proceedes from true loue, but from a loue which is as yet tender, feeble, and beginning onely: Filiall feare proceedes from a conſtant and ſolide loue, and which alreadie tends to perfection: but the feare of a Spouſe, ſprings from the excellencie and perfectio of Loue alreadie acquired, but as touching ſeruile and mercinarie feares, they proceede not from loue at all, but ordinarily they preceede Loue, and ſerue it as Herbingers, as we haue alreadie ſaied, and are oftentimes very profitable ſeruants. Howbeit, THEO: you ſhall oft ſee a good Ladie, who,

not

not willing to eate her bread in idleneſſe, reſembling her, whom Salomon doth ſo much extoll, will worke in ſilke vpon fine white Satine with a goodly varietie of colours, to make a peece of embroderie, conſiſting of many rare flowers, which afterward she will richly raiſe with gold and ſiluer fitly ſuted; the worke is wrought with the needle, which she vſeth all through to lay her ſilke, ſiluer, or gold: yet is not the needle put into the Satine to be left there, but onely to draw in after it, and make way to the ſilke, ſiluer and gold; ſo that theſe being once layed vpon their grounds, the needle is drawen out and taken thence. Euen ſo the Diuine Goodneſſe about to place a great varietie of vertues in mans ſoule, and afterwards to raiſe them with his ſacred Loue, he makes vſe of the needle of ſeruile and mercinarie Feare, which commonly doe firſt pricke our hearts. Yet is it not left in it, but ſtill as the vertues are placed and lodged in the ſoule, mercenarie and ſeruile Feare departs, according to the ſaying of the beloued Diſciple, That perfect Charitie caſteh out Feare. I verily Theo: for the feare of being damned, and of looſing Heauen is dreadull and full of anguish: and how can it then ſtand with holy Loue which is wholy ſweete and delightfull.

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How ſeruile Feare remaines together with holy Loue.

CHAPTER. XVII.

1. And albeit that the Lady we ſpoke off will not leaue her needle in her worke after it be once perfected, yet as longe as there remaines any thing to be done about it, if any other occurrence hinder her, ſhe will leaue the needle ſticking in the Pincke, the Roſe, or Paunſie which ſhe embroders, to find it in a readineſſe when ſhe returnes to her worke. In like manner THEO: while the Diuine Prouidence is about the embroderie of vertues, and the worke of Diuine Loue in our ſoules, there is alwayes a mercinarie or ſeruile loue left in thé, till Charitie being come to perfection, doth take out this pricking needle, and put it vp as it were in her Clue. In this life therefore wherein our Charitie ſhall neuer come to that perfection, that it ſhall be exempt from perill, Feare is alwayes neceſſarie, and euen while we daunce for ioye with Loue, we muſt tremble with apprehenſion by Feare.

In Feare aduiſe of what thou tak'ſt in hand,
Serue, and reioyce in him that raignes aboue,
Reioyce in him, yet ioyfull firmly ſtand
In lowlineſſe of heart, in trembling loue.

Our

Our great Father Abraham ſent his ſeruant Eliezer to chooſe a wife for his onely ſonne Isaac: Eliezer wēt and by diuine inſpiration made choice of the faire and chaſt Rebecca whom he carried away with him. But this wittie Damſell forſooke Eliezer, as ſoone as she met with Isaac, and being conducted into Saras chamber, she remained his ſpouſe for euer. God doth often ſend ſeruile Feare, as another Eliezer, (and Eliezer, is interpreted God's aſsiſtance) to treate the marriage betwixt it ſelfe and ſacred Loue. And though the ſouſe be brought vnder the conduct of Feare, it is not that Feare meanes to eſpouſe her; for in effect, as ſoone as the ſoule meets with Loue, she vnits herſelfe vnto him, and quits Feare.

2. Yet as Eliezer after his returne remained in Iſaac his houſe, at his and Rebeccas ſeruice, ſo Feare hauing led vs to holy Loue, it remaines ſtill with vs, to ſerue both Loue and the louing ſoule as occaſion ſerues. For though the ſoule be iuſt, yet she is oft ſet vpon by extreame temptations, and Loue as couragious as it is hath enough to doe, to ſuſtaine the aſſault by reaſon of the diſaduantage of the place wherein it is, which is the variable heart of man, ſubiect to the mutinie of the paſsions. In that caſe therefore Theo: Loue employes Feare in the fight, making vſe of him to repulſe the enemie. The braue Prince Ionathas, going to giue a charge vpon the Phyliſtians, amidſt the obſcuritie of the night, would haue his Eſquire with him and thoſe that he killed not, his Eſpire killed. And loue enterpriſing ſome difficult thing, makes not vſe of his pro per motiues onely,

but

but alſo of the motiues of ſeruile and mercinarie feare; and the temptations which Loue ouerthrowes not, Feare defeates: If a temptation of Pride, auarice or ſome voluptuous pleaſure make head againſt me; Ah! ſhall I ſaie, it is poſsible, that for things ſo vaine, my ſoule would quit the grace of her well-beloued? but if this will not ſerue, Loue will call Feare to his aide: ah doſt thou not ſee miſerable heart, that by ſeconding this temptation, the horrible flames of Hell doe waite vpon thee? and that thou looſeſt the eternall inheritance of Heauen? a man makes vſe of all things in extreamities: as the ſaied IONATHAS did, when paſſing the sharp Rockes, which were betwixt him and the Phyliſtians he did not onely make vſe of his feete, but as well as he could, ſcrambled, and ramped with his hands. Euen therefore as the Mariners, who lanch out vnder a fauorable gale, and in a fit ſeaſon, doe yet neuer leaue behind them their cables, ankers, and other neceſſaries againſt ſtormes and tempeſts: ſo though the ſeruant of God enioye the ſweete repoſe of holy Loue, he muſt neuer be vnprouided of the Feare of Gods iudgments, to helpe himſelfe therewith amõgſt the outrages and aſſaults of temptations: beſids that as the skin of an aple, which in it ſelfe is of ſmall eſtimation, is yet very vſefull for the conſeruation of the aple which it coueereth; ſo ſeruile feare, which in it ſelfe is but of a meane condition in reſpect of Loue, is yet very profitable to its conſeruation, during the dangers of this mortall life. And as he that preſents a Pomegranade, doth onely preſent it in reſpect of

the

the grains and iuyce contained with in it, and yet giues it in the pille, as a certaine dependance of it; Euen ſo, though the holy Ghoſt, amongſt his ſacred gifts beſtowes a louing Feare vpon the hearts of his friends, that they may feare God in pietie, as their Father and Spouſe, yet doth he alſo adde to that, a mercinarie and ſeruile Feare, as an acceſſarie to the other, which is more excellent: ſo Ioſeph preſenting his Father with many loades of the riches of Egipt, gaue him not onely the treaſures, but withall, the aſſes that brought them.

3. Now albeit that mercinarie and ſeruile Feare be very neceſſarie for this mortall life, yet is it vnworthy of any part in the immortall, where there ſhall be an aſſurance voyd of Feare, a Peace without oppoſition, a repoſe free from care; yet ſhall the ſeruices which this ſeruile and mercinarie Feare made Loue, be there rewarded; ſo that theſe Feares, though as another Moyſes and Aaron they enter not into the Land of Promis, yet ſhall their poſteritie and workes enter: and as for a Filiall, and the Feare of Spouſes, they there ſhall haue their rancke and place, not to cauſe any diffidence or perplexitie in the ſoule, but to make her admire and reuerence with ſubmiſsion the incomprehenſible maieſtie, of this omnipotent Father, and this Spouſe of glorie.

The Loue to God we beare
Is full of pureſt Feare:
His Feare and Maieſtie
Dures for eternitie.

How

How Loue makes vſe of naturall ſeruile, and mercinarie Feare.

CHAPTER. XVIII.

1. Lightnings, Thundrings, Thunderbolts, tempeſts, Inundations, Earth-quakes, and other ſodaine accidents, doe excite euen the moſt indeuote perſon to feare God, and nature preuenting diſcourſe in thoſe occurences, doth driue the heart, the eyes, yea the very hands to heauenwards, to inuoke the aſſiſtance of the moſt holy Diuinitie, according to the common ſenſe of mākind, which is, ſaieth Titus Liuius, that ſuch as ſerue the Almightie, doe proſper and ſuch as contemne him, are afflicted. In the ſtorme which endagered IONAS, the Marriners were ſtrooke with a great feare, and each of them fell ſodainly a crying to God. They were ignorant ſaieth SAINT HIEROME, of the Truth, yet they knew there was a Prouidence, and beleeued that it was by the iudgment of Heauen, that they were in this danger, as the Malteſes, when they ſaw S. PAVLE inuaded by a viper, after he had eſcaped ſhipwrake, beleeued that it happened by the Diuine vengeance. And indeede Thunders, Stormes Thunderbolts are called the Almighties voice by the Pſalmiſt, ſaying further, that they make his words becauſe they Proclame his Feare, and are as Miniſters of his Iuſtice. And againe, wiſhing that the

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Maiestie of God would become dreadfull to his enemies: lighten lightening, saieth he, and thou shalt disperse them: shoote out thyne arrowes and thou shalt destroye them: where he termes Thunderbolts the arrowes and darts of God. And before the Psalmist, Samuels good mother had already sung, that euē Gods enemies would feare hī if he would thunder ouer thē frō Heauē. Certes PLATO in his GORGIAS, and elsewhere, doth witnesse that there was some sense of Feare amongst the Pagans, not onely in regard of the chastiments, which the soueraigne Iustice of God doth practise in this world, but also in respect of the punishments which he exerciseth in the other life, vpon their soules that haue incurable sinnes so deeply is the instinct of fearing a Deitie engrauen in mans nature.

2. But this feare being practised by way of a sodaine motion or naturall feeling, is neither to be commended nor condemned in vs, since it proceedes not from our election: yet is it an effect of a best cause, and cause of a best effects; for it comes from the naturall knowledge which God hath giuen vs of his Prouidence, and giues vs to vnderstand what dependance we haue of the soueraigne omnipotencie, mouing vs to implore his aide, and being in a faithfull soule, it doth much aduance her in goodnesse. Christians (amidst the astonishments which Thunder, Tempests, and other naturall dangers cause in vs) inuoke the sacred name of IESVS and MARIE, make the signe of the Crosse, prostrate themselues before God, and exercise many good acts of Faith, Hope, and

Reli-

Religion. The Glorious SAINT THOMAS of Aquine, being naturally ſubiect to ſtart when it thundered was accuſtomed to ſaie, by way of Iaculatorie Praier the Diuine words, which the Church hath in ſuch eſteeme: THE WORD WAS MADE FLESH. Vpon this feare then Diuine Loue doth make diuers acts of Complacence, and Beneuolence. I will bleſſe thee ô Lord, for thou art wõderfully magnified: Let euery one feare thee ô Lord; ô you great ones of the earth, vnderſtand, ſerue our Lord in feare, and reioyce in him with trembling.

3. But there is another feare, that takes it's beginning from Faith, which teacheth vs, that after this mortall life, there are punishments dreadfully eternall, or eternally dreadfull, prepared for ſuch, as in this world haue offended the Diuine Maieſtie, without a perfect reconciliation before their deceaſe: That at the houſe of death, the ſoule ſhall be iudged by a particular Iudgment, and that at the end of the world, all ſhall riſe and appeare together to be iudged againe in the Vniuerſall Iudgment: For theſe Chriſtian truthes, THEOT: doe ſtrike the hearts of thoſe that doe deeply ponder them with an extreeme horrour, and indeede, how could one repreſent vnto himſelfe thoſe eternall honours without forning, and quaking with apprehenſion? Now when theſe feelings doe take ſuch roote in our ſoule, that they driue and banish thence the affection and will to ſinne, according as the holy Councell of Trent ſpeaketh, they are very wholſome. We haue conceiued thy feare ô Lord, and haue brought forth the Spirit of

Saluation: I saie hath it. That is thy wrothfull face certified vs, and made vs conceiue and bring forth the Spirit of Penance, which is the Spirit of Saluation, so did the Psalmist saie, my bones enioyed no peace, but trembled before the face of thy anger.

4. Our Sauiour who euen came to establish the law of Loue amongst vs, ceaseth not to inculcate vnto vs this feare; feare him, saieth he, who hath power to throw the bodie and soule into hell fire: The NINIVITS did penance vpon the threat of their owne subuersion and damnation, and their penance was agreeable to God: to be short, this feare is compriſed amongst the gifts of the holy Ghost, as many aunciant Fathers haue noted.

5. But if Feare doe not deterre our will and affection from Sinne truely it is bad, and like to that of the diuells, who ceaſe to doe miſchiefe onely through a feare they haue to be tormented by the Exorciſme, without ceaſing to deſire, and will miſcheife, which is their meditation for euer; Like to that of the miſerable gallie-ſlaue who would euen eate the Captaines heart, though he dares not ſtirre from the Oare leaſt he might be beaten; Like to the Feare of that great old Maiſter-heretike, who confeſſed that he hated God, becauſe he did punish the wicked. Certes he that loues ſinne, and would willingly commit it, maugre Gods will, though in effect he will not commit it onely leaſt he might be damned, hath a horrible and deteſtable feare: for though he haue not the will to come to the execution of ſinne, yet doth

he entertaine the execution of it in his will, ſince he would doe it, if feare withheld him not, and it is as it were by force, that he effectes it not.

6. To this Feare one may adde another, leſſe malicious indeede, yet no leſſe vnprofitable, as was that of the Iudge FELIX who hearing Gods iudgmēts ſpoken off was ſtroken into amazemēt, yet did he not for all that giue ouer his auarice: and that of BALTASAR, who in ſeeing the prodigious hand, that wrote his condemnation vpon the wall, was ſo aſtonished, that he looked againſt the ioyntes of his backe bone were diſioynted, his knees with shaking dashed one againſt another, nor would he yet doe penance: and to what purpoſe is it to feare euill, vnleſſe by feare, we reſolue to eſchew it?

7. Their Feare then, that doe as ſlaues obſerue the Law of God, to auoyd Hell, is good indeede; but much more noble and deſirable is the mercinarie feare of Chriſtians, who as hirelings doe faithfully labour, yet not principally for any loue they beare their Maiſter, but to be rewarded with the reward promiſed. O that the eye could ſee, that the eare could heare, or that it could enter into the heart of man, what God hath prepared for thoſe that ſerue him! Ah what an apprehenſion would one haue to violate Gods commandements, leaſt he might looſe thoſe immortall rewards! What teares, what ſobbs would one caſt out, when by ſinne one had loſt it! Yet should this Feare be blame worthy, if it contained in it, the excluſion of holy Loue; for he that should

ſaie, I will not ſerue God, for any loue I will haue towards him, but onely to attaine the reward he promiſeth, ſhould commit blaſphemie, in preferring the reward, before his Maiſter, the benefit before the Benefactour, the inheritance before the Father, and his owne profit before God almightie, as we haue more amply showen in the ſecond booke.

8. But finally, when we feare to offend God, not to auoyd the paines of Hell, or the loſe of Heauen, but onely, for that, God being our good Father we owe him honour, reſpect, obedience, the our Feare is filiall, becauſe a well borne child doth not obeye his Father in reſpect of the power he hath to punish his diſobedience, or becauſe he might diſinherite him, but purely becauſe he is his Father; In ſuch ſort, that though his Father were old, impotent and poore, he would not ſerue him with leſſe diligence, but rather, as a pious Storke, would aſſiſt him with more care and affection: Euen as Ioseph, ſeeing the good man Iacob his Father, old, in want, and brought vnder his ſcepter, ceaſed not to honour, ſerue, and reuerence him, with a more the filiall tenderneſſe, and ſuch as his brothers hauing take notice, apprehended that it would euen worke after his death, and therevpon they made vſe of it to obtaine pardon at his hands, ſaying, your Father commanded vs that we ſhould tell you thus from him; I beſeech thee to forget thy brothers crime, and the ſinne and malice which they practiſed againſt thee: which hauing heard, he began to weepe, ſo did his filiall heart melt at the repreſentation of his

deceaſed Fathers wish and will. Such then doe feare God with a filiall affection, as doe feare to diſpleaſe him, purely and ſimply, becauſe he is their moſt ſweete, moſt benigne and moſt louing Father.

9. Howbeit though this filiall feare be ioyned, mixed, and tempered with the ſeruile feare of eternall damnation, or with the mercinarie Feare of looſing Heauen, it is yet gratefull to God and is called a BEGINNING FEARE, that is a feare of ſuch as are beginners, and Apprentiſes in the exerciſe of diuine Loue. For as young youthes, at their firſt beginning to ride a horſe when they perceiue him riſe a little high before, doe not onely cleeue cloſe to hi with their knees, but doe alſo catch hard hold of the ſaddle bole with their hands, yet after they haue bene a while trayned vp with it, doe onely keepe thēſelues cloſe together; euen ſo Nouices ād Prentiſes in Gods ſeruice, finding thēſelues loſt amidſt the aſſaults which the enemie makes againſt them in their beginnings, doe not onely make vſe of filiall, but alſo of mercinarie and ſeruile Feare, and hold themſelues as well as they cā, that they might not fall from their pretentions.

How ſacred Loue containes the 12. fruits of the holy Ghoſt, together with the 8. beatitudes of the Ghoſpell.

CHAPTER. XIX.

1. THE glorious S. PAVLE ſaieth thus; Now the Fruit of the holy Ghoſt is Charitie,

Ioye, Peace, Patience, Benignitie, Goodneſſe, Longanimitie, Mildneſſe, Modeſtie, Faith, Continencie, Chaſtitie. But marke, Theo: how this holy Apoſtle showing theſe 12. fruits of the holy Ghoſt, puts them for one onely fruit: for he ſaieth not, the fruits of the holy Ghoſt, are Charitie, Ioye &c. but onely the fruit of the Holy Ghoſt, is Charitie, Ioye. And behold the ſecrete of this manner of ſpeach. The Charitie of God is poured forth into our hearts, by the holy Ghoſt which is giuen vs. Certes Charitie is the onely fruit of the holy Ghoſt, but becauſe this one fruit hath an infinitie of excellent proprieties, the Apoſtle about to repreſent ſome of them, by way of a ſcantling, he ſpeakes of this onely fruit, as of many, by reaſon of the multitude of proprieties which it containes in its vnitie, and ſpeakes againe of all theſe fruits as of one onely, by reaſon of the vnitie, in which it is compriſed in this varietie. So he that ſhould ſaie that the fruit of the vine, is ripe grapes, greene grapes, wine, aqua vitæ, the liquour that doth reioyce the heart of man, the drinke that doth comfort the ſtomake, would not ſaie that they were fruits of diuers Species: but onely, that though they be but one onely fruit, yet hath it many different proprieties, according as it is diuerſly vſed.

2. The Apoſtle therefore would ſaie no other thing, but onely, that Charitie is the fruit of the holy Ghoſt, which is ioyfull, peaceable, patient, benigne, good, longanimous, ſweete, faithfull, modeſt, continent, chaſt, that is to ſaie, that the Diuine Loue doth giue vs an inward ioye and cō-

ſolation, together with a great peace of mind, which in aduerſitie is conſerued by Patience, and which makes vs benigne and gracious in ſuccouring our neighbour, by a cordiall goodneſſe towards him, a goodneſſe which is not variable, but Conſtant and perſeuerant, giuing vs a courage of great extent, by meanes whereof, we become mild, affable and condeſcendant to all, ſupporting their humours and imperfections, and ſtanding perfectly loyall vnto them, teſtifying a ſimplicitie accompained with confidence, as well in our words as actions, liuing modeſtly and humbly, cutting off all ſuperfluities, and diſorders in meate drinke, apparell, bed, plaie, paſtimes and ſuch other voluptuous deſires by a holy continencie, repreſsing eſpecially the inclinations and ſeditions of the flesh, by a diligēt chaſtitie, ſo that our whole man may be occupied in holy Loue as well interiourly by Ioye, Peace, Patience, Longanimitie, Goodneſſe, and Fidelitie, as alſo exteriouſly, by benignitie, mildneſſe, modeſtie, continencie, and Chaſtitie.

3. Now Charitie is called a fruit in ſo much as it doth delight vs, ād in ſo much as we doe enioye its delicious ſweeteneſſe, as being a true aple of Paradice, gathered from the tree of life, which is the holy Ghoſt, graffed in our humane hearts, and dwelling in vs by his infinite mercy. But when we doe not onely reioyce in this heauenly Loue, and enioye its delicious ſweeteneſſe, but euen place all our glorie therein, as in the crowne of our honour, then it is not a fruit onely delightfull to our palate, but it is a beatitude and a moſt wishfull felicitie,

not

not onely becauſe it aſſures vs the felicitie of the next life, but euen in that it doth enrich vs in this life, with a contentment of an ineſtimable price, a contentement which is ſo ſtrong, that all the waters of tribulation, and the floodes of perſequution cannot extinguish it, yea it is not onely not extinguished, but it waxeth rich amidſt pouertie, is aduanced by abiections, and humiliations, reioyceth in teares, gaines ſtrength by being forſaken by Iuſtice; and by being depriued of the helpe thereof, while begging for it, it is deneyed of all: compaſsion and commiſeration doe recreate it, while it is enuironed with the iniurious and neede: It is delighted in the renunciation of all ſorts of ſenſuall and earthly delightes, to obtaine the puritie and cleaneneſſe of heart, the vſe of its valour is to lay a ſleepe warrs, iarrs and diſſentions, and to ſpurne temporall aduancements and reputation, by all kinds of ſufferance it waxeth ſtrong, and holds, that its true life conſiſteth in dying for the well-beloued. So that in a word, Theo: holy Charitie is a vertue, a Gift, a Fruit, and a Beatitude; as it is a vertue, it makes vs obedient to exteriour inſpiratiõs, which God hath giuẽ vs by his Cõmãdemẽts ãd Coũſells, in the execution whereof, all vertues are practiſed, whence Charitie is the Vertve of Vertves.

4. In qualitie of a gift, Charitie makes vs manigable and tractable by interiour inſpirations, which are as Gods ſecreete Commandements and Counſells, in the execution whereof the 7. giftes of the holy Ghoſt are imployed, ſo that Charitie is the Gift of Gifts. As it is a Fruit it giues vs

an extreame guſt and pleaſure in the practiſe of a deuote life, which is felt in the 12. fruits of the holy Ghoſt, and thence it is the FRVIT OF FRVITS. In qualitie of Beatitude, it makes vs repute the affronts, calumnies, rebukes, reuilings which the world heapes vpon vs for greateſt fauours, and ſingular honours; and withall makes vs forſake, renounce and reiect all other kinds of glorie, ſaue that which comes from the beloued Crucifix, for which we glorie in the abiection, abnegation and annihilation of our ſelues, admitting of no other marke of Maieſtie, then our crucified Maiſter's crowne of thornes, his ſceepter of a Reed, his robe of ſcorne which they put vpon him, and the Throne of his Croſſe, vpon which the ſacred Louers had more content, ioye, glorie and felicitie, then euer Salomon had in his Iuerie Throne.

5. So is Loue often times repreſented by the Pomegranate, which taking proprieties from the Pome-granate-tree, may be laied to be it's vertue, as alſo the gift thereof which out of Loue it offers to man; and its fruit, ſith that it is eaten, to refresh mans taſte, and finally it is as it were its glorie and Beatitude, bearing the crowne and diademe.

How diuine Loue makes vſe of all the paſſions and affections of the ſoule and reduceth them to her obedience.

CHAPTER. XX.

1. LOue is the life of our heart; and as the counterpoiſe giues motiō to all the moueable parts

of a

of a cloke, ſo doth Loue giue all the motiõ the ſoule hath: All our affections follow our Loue, and according to it we deſire, we reioyce, we hope, we diſpaire, we feare, we take heart, we hate, we flie, we ſorrow, we fall into choler, we triũphe. Doe not we ſee men who haue giuen vp their heart as a prey, to the baſe and abiect Loue of women, that they haue no deſires but according to this Loue, they take no pleaſure but in it, they neither hope nor diſpaire but for this ſubiect, they neither dread nor enterpriſe any thing but for it, they are neither diſguſted with, nor flie from, any thing ſaue that which doth diuert them from, this, they are onely troubled at that which doth depriue them of it, they are neuer angrie but out of iealouſie, neuer glorie but in this infamie.

2. The like may be ſaied, of couetous miſers and glorie-hunters; for they become ſlaues to that which they loue, and haue neither heart in their breaſt, nor ſoule in their hearts, nor affections in their ſoules ſaue onely for this.

3. When therefore Diuine Loue doth raigne in our hearts, it doth in a kinglike manner bring vnder, all the other Loues, and conſequently all the affections thereof, for as much as naturally they follow loue; this done it doth tame ſenſuall Loue, and bringing it to ſubiection, all the ſenſuall paſſions doe follow it. For in a word, this ſacred Loue, is the ſoueraigne water, of which our Sauiour ſaied, he that ſhall drinke of this water ſhall neuer thirſt. No ſurely, Theo: he that hath Loue in a certaine abundance he ſhall neither haue deſire, dread, hope, courage, nor ioye, but for

God,

God, and all his motions shall be quieted in this onely celestiall Loue.

4. Diuine Loue and selfe loue are in our hearts, as Iacob and Esav in the wombe of Rebecca; there is a great antipathie and opposition betwixt them, and doe continually presse on vpon another in the heart. Whereat the poore soule giues an outcrie, alas wretch that I am, who will deliuer me out of the bodie of this death, that the onely Loue of God may peaceably raigne in me Howbeit we must take courage putting our trust in our Sauiours word, who promiseth in commáding, and commandeth in promising victorie to his Loue: and he seemes to saie to the soule, that which he caused to be saied to Rebecca; two nations are in thy wõbe, and there shall be a diuision betwixt two people in thy intrailles, the one shall surmount the other, and the elder shall serue the younger: for as Rebecca, who had onely two childrẽ in her wombe, whereof two people were to descend, was saied to haue two nations in her wombe; so the soule hauing two loues in her heart, hath consequently two great troopes of motions, affections and passions: and as Rebecca her two children, by the contrarietie of their motions, made her suffer great conuulsions and paines of the wombe; so the two loues of our soule, puts our heart as it were into trauaill. And as it was saied of Rebeccas two children, that the elder should serue the younger; so was it ordained that of these two loues of our heart, the sensuall should serue the spirituall, that is selfe-loue should serue the Loue of God.

5. But

5. But when was it, that the eldeſt of that people which was in Rebecca's wombe ſerued the youngeſt? Surely it was onely whē Dauid ouercame the Idumeans in warre, and that Salomon ouerruled them in time of Peace. When ſhall it then be, that ſenſuall loue ſhall ſerue Diuine Loue? It ſhall then be, Theo: when armed Loue, being arriued at Zeale, ſhall by mortification ſubiect our paſsions, but principally when aboue in heauen, Bleſſed Loue ſhall poſſeſſe our whole ſoule in peace.

6. Now the meanes whereby Diuine Loue is to ſubiect the ſenſuall appetite, is like to that which Iacob vſed, when for a good preſage and beginning of that which was afterwards to come to paſſe, Esay cōming out of his mothers wombe, Iacob held him by the foote as it were to trample vpon, to ſuppliant, and keepe him vnder, or as they ſaie, to keepe him tyed by the foote, after the manner of a Hauke, ſuch as Esav was in qualilitie of a hunter, and as he was a fierce man: For ſo holy Loue, perceiuing ſome paſsion or naturall affection to riſe in vs, muſt preſently catch it by the foote, and order it to his ſeruice. But what is it to ſaie, take it by the foote? it is to bind it, and bring it downe to a reſolution of ſeruing God. Doe not you ſee how Moyſes transformed the ſerpent into a rod, by taking her onely by the tayle? euen ſo by beſtowing a good end vpon our paſsions, they turne vertues.

7. But what methode are we then to obſerue, to order our affections and paſsions to the ſeruice of Diuine Loue? Methodicall Phiſitions, haue

alwayes

alwayes this Aphorisime in their mouthes, *That contraries are cured by their cõtraries*; the Alchymists haue another famous sentence contrarie to this, Saying, *that like are cured by their like*. Howsoeuer we are certaine that two contrarie things make the light of the starrs disappeare, to wit the obscuritie of nightly foggues, and the greater light of the sunne; and in like manner, we doe fight against passions; either by opposing contrarie passions, or greater affections of the same sort. If any vaine hope present it selfe vnto me, my way of resistance may be, by opposing vnto it this iust discouragement, O senseleſſe man vpõ what foundatiõ dost thou build this hope? dost thou not see that the great one to whom thou dost aspire, is as neere to his graue as thy selfe? Dost thou not know the instabilitie, weakneſſe, and imbecillitie of the spirit of man? To day his heart, in whom thy pretentionsare, is thyne, to morrow, another carries it away from thee, vpon what then is this hope grounded? Another way of resisting this hope is, to oppose to it another more strong; hope in God, ô my Soule, for it is he that deliuers thy feete out of the snares; neuer did any hope in him, and was confounded, throwe thy thoughtes vpon eternall and permanent things. In like manner, may one fight with riches and temporall delightes, either by the contempt they merite, or by the desire of such as are immortall, and by this meanes sensuall and earthly Loue, shall be ruinated by heauenly Loue; either as fire is extinguished by water, by reason

of its

of its contrarie qualities, or as it is extinguished by heauenly fire, by meanes of its qualities more ſtrong and predominant.

8. Our Sauiour makes vſe of both the wayes in his ſpirituall cures. He cured his Diſciples of their wordly Feare, by imprinting in their hearts a Feare of a ſuperiour rancke. Feare not thoſe, ſaied he, who kill the bodie, but feare him, who can throw the bodie and the ſoule into Hell fire: Whē he would another time cure thē of an abiect ioye, he aſsigned them one more high; doē not reioyce, quoth he, that the euill ſpirits are vnder you, but that your names are written in Heauen; and himſelfe alſo reiecteth ioye, by ſorrow; woe be to you that laugh, for you ſhall weepe. Thus then doth the Diuine Loue ſupplant and bring vnder the affections and paſsions, turning them from the end to which ſelfe loue would ſwaye thē, and applying them to its ſpirituall pretention. And as the rayne-bow touching the hearbe Aspalathvs doth depriue it of its owne ſmell, and giues it another farre more excellent; ſo ſacred Loue touching our paſsions takes from them their earthly end, and beſtowes a heauenly one in its place, the appetite of eating is much ſpiritualized, if before the practiſe thereof we put vpō it the motiue of loue. Ah Sauiour! It is not to content my palate, nor yet to ſaciate this appetite, that I goe to table, but according to thy Prouidence, to ſuſtaine this bodie which thou haſt giuen me, ſubiect to this miſerie; I Lord, becauſe ſo it was thy pleaſure. If I hope for a friends aſsiſtance, may not I ſaie, the manner of thy eſtabliſhment of our life,

ô Lord

ô Lord, was ſuch, as that we should ſtand in neede of one anothers helpe, comfort and conſolation: and becauſe ſo it pleaſeth thee, I will vſe this or that man, whom thou haſt ioyned vnto me in friendshipe to this purpoſe. Is there ſome iuſt occaſion of Feare? It is thy will ô Lord, that I should feare, that I may vſe conuenient meanes to auoyd this inconueniencie, I will doe ſo, ô Lord, ſince ſuch is thy good pleaſure. If feare be exceſſiue, ah God our eternall Father, what is it that thy children and the chickes, which liue vnder thy winges can dread? Well, I will vſe the meanes conuenient to eſchew euill, but that being done, Lord, I am thyne, ſaue me, if it be thy pleaſure, and that which shall befall me, I will accept, becauſe ſuch is thy good pleaſure. O holy and ſacred ALCHIMIE, ô heauenly PROIECTION POVDER by which all the mettalls of our paſsions, affections, and actions are conuerted into the moſt pure gold of heauenly Loue.

That ſadneſse is almoſt alwayes vnprofitable, yea oppoſite to the ſeruice of holy Loue.

CHAPTER. XXI.

1. ONe cannot graffe an Oake vpon a Peare-tree, of ſo contrarie an humour are thoſe two trees; nor can anger, choler and diſpaire be

graffed

graffed in Charitie, at leaſt it would be a hard peece of worke. We haue ſeene Anger alreadie in the diſcourſe of Zeale; as for diſpaire, vnleſſe it be reduced to a mans iuſt defence, or at leaſt to the feeling which we ought to haue of the vanitie, ſeableneſſe, and inconſtancie of wordly fauours, aſsiſtances, and promiſſes; I ſee not, what ſeruice Diuine Loue can draw from it.

2. And as concerning ſadneſſe, how can it be profitable to holy Charitie, ſeeing that ioye is rancked amongſt the fruits of the holy Ghoſt, adioyning vnto Charitie. Howbeit the great Apoſtle ſaieth thus; The ſorrow that is according to God, worketh penance vnto ſaluation that is ſtable, but the ſorrow of the world worketh death: there is then a ſorrow according to God, which is profitably practiſed either by ſinners in Penance, or by the good, by way of compaſsion for the temporall miſeries of our neighbours; or by the perfect, in deploring, bemoaning and condoling the ſpirituall calamities of ſoules. For David, S. Peter, Magdalene, wept for their ſinns: Agar wept when she ſawe her ſonne almoſt deade of thirſt. Hieremie vpon the ruines of Hieruſalem: Our Sauiour ouer the Iewes; and his great Apoſtle groanes out theſe words, many walke of whom I haue often told you, and I tell you againe with teares, who are enemyes to the Croſſe of Iesvs-Christ.

3. There is a ſorrow of this world, which doth alſo proceede frō 3. cauſes: For. 1. it comes ſometimes from the infernall enemye, who by a thouſand ſad, melancholie, and troubleſome ſugge-

ſtions,

ſtions, doth obſcure the vnderſtanding; weaken the will, trouble the whole ſoule, and like to a thicke miſt doth ſtuffe the head and breaſt with a rume, and by this meanes makes a man draw his breath with difficultie, and doth perplexe the poore trauailler; ſo the euill ſpirit filling mans mind with daunting thoughts, depriues it of the facilitie of aſpiring to God, and doth poſſeſſe it with an extreame vexation and diſcouragement, to bring it to diſpaire and perdition. They ſaie there is a fish named a ſea-toade, or a ſea-diuell by ſurname, who by mouing and ſtirring the mud, doth trouble the water round about her, to hid her ſelfe in it, as in an amboush, wherein as ſoone as she perceiues the poore little fishes, she falls vpō them, ſpoyles and deuoures them: whence peraduenture came the common prouerbe, of fishing in a troubled water. Now, the diuell of Hell, vſeth the ſame ſlight with the Diuell of the Sea: For he makes his Ambushe in the midſt of ſorow, who after he hath troubled the ſoule with a multitude of loathſome thoughts, caſt hither and thither in the vnderſtanding, he makes a charge vpon the affections, bearing them downe with diſtruſt, ieloufies, auerſions, diſguſtes, grieues, ſuperfluous apprehenſions of ſinns paſt; adding withall a number of vaine, bitter, and ſullen ſubtilities, that all reaſons, and conſolations might be reiected.

4. Sorow 2. doth ſometimes proceede from a mans naturall condition, when a melancholie humour doth abound in vs; and this is not vicious in it ſelfe, yet doth our enemie make great vſe of

it to cõtriue and plot a thousãd temptatiõs in our soules for as the Spyder doth hardly weaue her webe saue in cloudie and close weather; so this wicked Spirit, finds neuer so fit a time to lay the snares of his suggestiõs in sweete, benigne, ãd cheerefull spirits, as he doth in sullen, sad, and pẽsiue hearts: for he doth easily trouble them with waywardnesse, suspiciõs hatred, slouth, ãd with a spirituall nũnesse.

5. Thirdly and lastly, there is a sorrow which the varietie of humane chãces doth bring vpõ vs. What ioye cã I haue saied Tobie, not being able to see the light of heaue? So was Iacob sorrowfull vpõ the newes of the death of his Sõne Ioseph, ãd David for the death of his Absalõ: and this is cõmõ as well to the good as the bad, but in the good it is moderated by submissiõ and resignatiõ to the will of God, as is seene in Tobie, who rẽdred thãkes to the Diuine Maiestie, for all the aduersities wherewith he was afflicted: and in Iob, who blessed the name of God in thẽ: and in Daniel who turned his sorrowes into songes: Now contrariwise in worldlings, the same sorrow is an ordinarie dish with thẽ, ãd is changed into loathsomenesse, dispaire, madnesse: for they resẽble Apes ãd Mõkies, which are still peeuish, sad and sottish in the wayning of the Moone, as againe in the new of the Moone they hop, dance, and doe their apish trickes. The worldling, is froward, harsh bitter, and melancholie in the ebbe of his terreane prosperities, but while they flowe, he is almost continually in his brauado's iocund, and insolent.

6. Certes the sorrow of true Repentance is not so much to be termed sorrow, as a dislike, sense or detestation of sinne: a sorrow which is neuer either

harsh or peeuish: a ſorrow which doth not benume the mind, but makes it become actiue, prompt and diligent: a ſorrow which doth not abate the heart, but doth reliue it by praier, and hope, and makes it make the ſtirrings of the feruour of deuotion: a ſorrow which in the hight of its bitterneſſe, doth produce the ſweeteneſſe of an incomparable conſolation, following the Precept of the great S. Auguſtine. Let the penitent ſorrow continually, but let him alſo continually reioyce therein. Sorrow, ſaieth Caſsia, which doth worke ſolide Penance, and the wishfull repentãce, whereof a man doth neuer repẽt him, is obedient, affable, humble, milde, ſweete, patient, as iſſuing and deſcending from Charitie; ſo that extending it ſelfe to all the paine of the bodie, aud contrition of the heart, it is in a certaine ſort, ioyfull, quickned and ſtrẽgthned with the hope of profit, it retaines all the ſweeteneſſe of affabilitie and longnanimitie, as enioying the fruits of the holy Ghoſt recited by the holy Apoſtle: now the fruits of the holy Ghoſt are, Charitie, Ioye, Peace, Longanimitie, Goodneſſe, Benignitie, Faith, Mildneſſe, Continencie. Such is true Repentance, and ſuch the good ſorrow, which is not properly, ſad or melancholie, but onely attentiue and addicted to deteſt, reiect, and hinder the malice of ſinne for the time paſt, and time to come. And indeede we meete often with Penetents ſollicitous, troubled, impatiẽt, mournefull, ſoure, groaning, diſquiet, harſh, and melancholie, which are in the end found to be fruitleſſe, and are not followed with any true amendement, becauſe they proceed-

ded not from the true motiues of the vertue of Penance, but from naturall and ſelfe-loue.

7. The ſorrow of the world worketh death, ſaieth the Apoſtle; Theo: we muſt be therefore carefull to auoyd and reiect it according to our power: if it be naturall, we are to keepe it backe, by withſtanding its motions, and by diuerting them by exercíſes proper for that end, and by vſing the remedies and manner of liuing which the Phiſitions ſhall aduiſe. If it proceede from temptation, we muſt fully diſcloſe our heart to our Ghoſtly Father, who will preſcribe vs the meanes to ouercome it, according to that which we haue deliuered touching this point, in the fourth Part of the Introduction to a deuote life. If it be accidentall, we muſt haue recourſe to that which is ſaied in the eight booke, to th'end we may ſee how delightfull temptations are to the ſonns of God, and that the greateneſſe of our hopes in the eternall life to come, all almoſt doe make all the paſsing euents of this mortall life, of no conſideration.

8. For the reſt, amongſt all the melancholies which can happen vnto vs, we are to make vſe of the authoritie of the ſuperiour will, to doe all that it is able in the behalfe of diuine Loue. Certes there are actions which haue ſo great a dependance of the corporall diſpoſition and complexion that it is not in our power to doe them at our pleaſure: for the melancholie man cannot for his heart, keepe neither his eyes, ſpeach nor countenance in the ſame grace and ſweeteneſſe, which they would haue, if he were quit of this bad hu-

nour: yet may he well, though not with a grace, ſpeake gracious, good and courtious words, and may doe on deſpite of his inclination, by force of reaſon, what is conuenient in words, and in the works of Charitie, ſweetneſſe, condeſcendance. It is pardonable in a man not to be continually iocund, for a man is not Maiſter of mirth, to haue it when he liſt; but he that is not continually gentle, tractable and condeſcendant is not excuſable; for it is alwayes in the abilitie of our will, nor is there any other thing required thereunto, but a reſolution to ſurmount the contrarie humour and inclination.

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The end of the eleauenth booke.



THE TVVELFTH BOOKE.

CONTAINING CERtaine aduiſes for the progreſſe of the ſoule in holy Loue.

That our progreſſe in holy Loue doth not depend of our naturall complexion.

CHAPTER. I.

I. A Famous religious of our age hath written that our naturall diſpoſition doth much conduce to contemplatiue Loue, and that ſuch as are of an affectiue and louing nature, are moſt proper for it. Now I ſuppoſe his

meaning is not, that ſacred Loue ſhould be diſtributed to men or Angels, in reſpect, and yet much leſſe in vertue, of their naturall conditions; nor that he would ſaie, that the diſtribution of diuine Loue is made to men, according to their naturall qualities and abilities: for this were to belye the Scripture, and to violate the eccleſiaſticall rule, by which the Pelagians were declared Heretikes.

2. For my part, I ſpeake in this Treatiſe of ſupernaturall Loue, which God out of his goodneſſe doth poure into our hearts, and whoſe reſidence is in the ſupreame point of the Spirit; a point which is aboue all the reſt of our ſoule, and is independant of all naturall complexion; and withall, though the ſoules that are inclined to Loue, haue on the one ſide a certaine diſpoſition, which make thē more proper to loue God, yet one the other ſide, they are ſo ſubiect to ſet their affection vpon louely creatures, that their inclination puts them in as much danger of being diuerted from ſacred Loue, by a mixture of other Loues, as they haue a facilitie in deſiring to Loue God: for the danger of louing amiſſe, is annected to the facilitie of louing. It is true that ſoules of this compoſition being once well purified from the loue of creatures, they worke wonders in ſacred Charitie, Loue finding a great eaſe to dilate it ſelfe in all the faculties of the heart: and from thence proceeds a delightfull ſweeteneſſe, which appeares not in thoſe whoſe ſoules are peeuiſh, harſh, melancholie, and churliſh.

3. Neuertheleſſe if two parties, the one whereof

is lo-

is louing and ſweete, the other harsh and ſoure by nature, had an equall Charitie, they would loue God equally, yet not both alike. The heart naturally ſweete, would loue more eaſily, more amiably, more ſweetely, though neither more ſolidly, nor yet more perfectly; but the loue that should ſpring vp amongſt the brambles and repugnances of a harsh and drie nature, would be more braue and glorious, and withall more delightfull and gracious, like to the other.

4. It imports not much then, whether one haue a naturall inclination to loue, when ſupernaturall loue is handled, by which one works onely ſupernaturally. Onely this, Theo: I would willingly crie out to all men, ô mortalls if you haue hearts addicted to loue, alas why doe you not pretend celeſtiall and Diuine Loue! But if you be harsh and hard hearted, alas poore people, ſith you are depriued of naturall Loue, why doe you not aſpire to ſupernaturall Loue, which shall be louingly beſtowed on you by him, who ſo holily calls you to loue him?

That we are to haue a continuall deſire to loue.

CHAPTER. II.

1. LAy vp treaſures in heauen, one treaſure is not ſufficient to the liking of this Diuine Louer, but he deſires we should haue it in ſuch aboundance, that our treaſure should be cõpoſed

of many treatures, that is to saie, THEO: that we are to haue an insatiable desire of louing God, adding continually loue vpon loue. What is it that doth so much presse the Bees to encrease their honie, but the loue they beare to it! ô heart of my soule, who art created to loue the infinite good! what loue canst thou desire, but this loue, which is the most to be desired of all loues? Alas, ô soule of my heart, what desire canst thou loue, but the most louely of all desires? ô Loue of sacred desires! ô desires of holy Loue! ô how much haue I desired to desire your perfections!

2. The disgusted sick man hath no appetite to eate, yet hath he an appetite to haue an appetite: he desires no meate, yet he desires to haue a desire. THEO: to know whether we loue God aboue all things is not in our power, vnlesse God himselfe reueale it vnto vs; yet we may easily know whether we desire to loue him; ād perceiuing the desire of holy loue in vs, we know that we begin to loue. It is our sēsuall ād animall part which couets to eate, but it is our reasonable part that desires this appetite, and because the sensuall part doth not alwayes obeye the reasonable part, it happens that we desire an appetite, and yet haue it not.

3. But the desire of louing and loue depend both of the same will: Wherefore as soone as we haue framed a desire of louing, we begin to haue some Loue; and euer as this desire encreaseth, loue also encreaseth. He that desires Loue ardently, shall shortly loue with ardour. ô God THEO: who will make vs so happie, as that we may burne with this desire, which is the desire of the

poore

poore and the preparation of their heart whom God doth willingly heare! He that hath no aſſurance to loue God, is a poore man, and if he deſire to loue him, he is a beggar, but a beggar, in that bleeſſed beggarie, of which our Sauiour hath ſaied, Bleſſed are the poore of ſpirit, for theirs is the kingdome of Heauen.

4. Such an one was S. Avgvstine, when he cryed out, ô to loue! ô to walke! ô to die to a mans ſelfe! ô to come to God! Such S. Francis, his ſaying, let me die of thy Loue ô thou friend of my heart, who haſt daigned to die for my Loue, Such S. Catharine of Genva, and S. Teresa when as ſpirituall Does panting and dying with the thirſt of Diuine Loue, they ſighed out this voice, ah Lord! giue me this water.

5. Temporall couituouſneſſe by which we doe greedily deſire earthly riches, is the roote of all euill; but ſpirituall auarice, whereby one doth inceſsãtly ſigh after the pure gold of Diuine Loue is the roote of all good. He that doth deſire to Loue well, doth ſearch it well; and he that doth ſearch it well, doth find it well; and he that hath found it out, he hath found the ſource of life, whence he ſhall draw the ſaluation of our Lord. Let vs crie night and day, Theo: come ô holy Ghoſt, fill the hearts of thy faithfull, and kindle in them the fire of thy Loue. ô heauenly Loue! when wilt thou fill my ſoule?

That

That to haue the desire of sa red Loue, we are to cut of all other desires.

CHAPTER. III.

1. WHy doe hounds, thinke you THEO: more ordinarily loose the sent or straine of the game they runne, in the spring time then in other times? it is, as the Hunters and Philosophers saie, because the grasse and floures are then in their vigour, so that the varietie of smells which they send out, doth so fill the hounds sense of smelling, that they can neither take nor follow the sent of their game, amongst so sundrie sents which the earth doth euaporate. Certes those soules that doe abound still in desires, designes, and proiects, doe neuer desire the holy celestiall loue as they ought, nor can perceiue the delightfull straine, and sent of the Diuine beloued, who is compared to the Roe, or to the little Faune of the Do.

2. Lilies haue no season, but growe soone or late, as they are deeper or lesse deepe set in the ground: for if they be thrust three fingers onely into the ground, they will presently florish, but if they be put 6. or 9. fingers into the earth, they come vp later proportionably. If the heart that pretends Diuine Loue, be deeply engaged in terreane and temporall affaires, it will bud late, and

with difficultie. But if it haue onely ſo much to doe with the world, as its condition requires, you ſhall ſee it bloſome timely in Loue, and ſend out a delicious odour.

3. For this cauſe the Saints betooke themſelues to deſerts, that being freede from worldly ſolicitudes, they might more ardently beſtowe themſelues in the exercile of holy Loue: Hence the ſacred Spouſe ſhut the one of her eyes, to th'ed that ſhe might fixe the ſight of the other alone more ſetledly, and withall aime more directly at the very midſt of her Beloued's heart, which ſhe deſires to wound with loue. And for this ſame reaſon, ſhe keepes her haire ſo plaited and foulded together in treſſes that ſhe ſeemes to haue one onely haire which ſhe makes vſe off, as of a chaine, to bind and beare away her Spouſe his heart, whom ſhe makes a ſlaue to her Loue.

5. They that deſire for good and all to loue God, ſhut vp their vnderſtanding from worldly diſcourſes, to imploye it more feruently in Diuine meditations, and doe gather vp all their pretentions into that onely one pretention of onely louing God. Whoſoeuer he be that deſires any thing, which he deſires not for God, doth in that, ſelfe deſire God.

5. A Religious man demanded of B. Giles, what he could doe moſt gratefull to God, and he anſwered him, by ſinging one to one, that is, one onely ſoule, to one onely God. So many deſires and Loues in our heart, are as many children vpon one dugge, who while they can not all ſucke at once, they thruſt to it, now one, now another,

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by emulation, making it in the end waxe withered and drie. He that aimes at heauenly Loue, muſt carefully reſerue his times, his ſpirit, and affections for it.

That our lawfull occaſions doe not hinder vs to practiſe Diuine Loue.

CHAPTER. IV.

1. CVrioſitie, ambition, diſquiete together with inaduertance and inconſideration of the end for which we are in this world, are cauſe that we haue a thouſand times more impediments then affaires; more hurrying vp and downe, then worke; more lets then buſineſſe: And theſe are the Mazes, THEOT: that is, she witleſſe, vaine, and ſuperfluous vndertakings into which we runne our ſelues, which doe hinder the loue of God, not the true and lawfull exerciſes of our vocations. DAVID and after him S. LEWIS, in the preſſe of his perils, toyles, and trauailles which he endured, as well in peace, as in warrs, did not ceaſe to ſing from his heart.

What doe the Heauens admire
Saue God, that I deſire?
To what, ſaue God, beneath
Can heart aſpire, or breath?

2. S. Bernard looſed not a foote of the progreſſe which he deſired to make in holy Loue, though he were in the Courts and Armies of great Princes, where he laboured to bring matter of ſtate to the ſeruice of Gods glorie; he changed his habitation, but he changed not his heart.

3. And to vſe his owne words, theſe changes paſſed in him, but were not cauſed by him, ſith that though his imployments were much differēt, yet were all imployements indifferent to him and he different from them all, not receiuing the colours of his affaires, and conuerſations, as the Camelion, thoſe of the place where she is; but remayning ſtill wholy vnited to God, ſtill white in puritie ſtill read with Charitie, ſtill full of humilitie.

4. I am not ignorant Theot: what the wiſe mans counſell is.

He flies the Cāpe, the Court, and Courtly ſtrife
Who ſeakes to ſowe the ſeedes of holy life:
Vertue we ſee, doth cauſe the ſoules encreaſe,
Faith and Pietie daughters are to peace.

And the Iſraelites had good reaſon to excuſe thēſelues to the Babylonians, who vrged them to ſing the ſacred Canticle of Sion.

Ay me! but in what muſike ſhall we ſing
In this ſad ſoyle, and ruthfull banishment,
A Sions ſonge to Sions heauenly King,
A Sions ſonge, of heauenly wonderment?

But

But doe not you alſo marke, that thoſe poore people were not onely amongſt the Babyloniās, but were euen their Captiues. Whoſoeuer is a ſlaue to Courtly fauours, iſſues in law, and honour in warrs, O God, all is paſt with him, he hath no leaſure to ſing the Hymne of heauenly Loue. But he that is onely in the Court, in warrs, or in the Seſſions-houſes becauſe his dutie calls him thither, God is his aide, and the heauenly ſweetneſſe is as an EPITHEME vpon his heart, to preſerue him from the plague which raignes in thoſe places.

5. While the plague peſtered the Milaneiſes, SAINT CHARLES neuer made difficultie to frequent the infected houſes, and to touch the infected perſons. Yet THEO: he onely frequented and touched them, ſo farre forth as the neceſſitie of Gods worke required, nor would he for a world haue thruſt himſelfe into danger without neceſſitie, leaſt he ſhould haue commited the ſinne of tempting God. So that he was neuer touched with any infection, Gods Prouidence conſeruing him, who repoſed ſo pure a confidence in it, that it had no mixture either of feare or forwardneſſe. In like manner, God takes a ſpeciall care of thoſe who goe not to the Court, Seſsions, or warre, but onely to complie with the neceſsitie of their dutie; and in that caſe, a man is neither to be ſo ſcrupulous, as to abandone good and lawfull affaires, by not going; nor yet to be preſumptuouſly puſhed forwards with a deſire of going thither, or ſtaying there, without the expreſſe neceſsitie of his dutie and affaires.

A delightfull example vpon this ſubiect.

CHAPTER. V.

1. GOd is innocent to the innocent, Good to the good, cordiall to the cordiall, tender towards ſuch as are tender, and his loue makes him often times vſe certaine ſacred and daintie deuiſes towards the holy ſoules, which out of a louing puritie, and ſimplicitie behaue themſelues as little children about him.

2. Vpon a day S. Francisca was reciting our Ladies office, and as it commonly happens, that if there be any buſineſſe to be done all the day long, it preſſeth moſt in the time of Praier; This good Ladie was called in her husbands name about a houshold affaire, and foure ſundrie times thinking to goe on with her office she was called from it againe, and conſtrained to leaue off in the ſame verſe, till at length this bleſſed affaire, for which they had ſo importunely interrupted her praier, being finished returning to her office, she found the verſe which she had ſo often left off by obedience, and begunne againe by deuotiõ, all written in faire goldẽ letters. Which her deuote Companion Madame Vannocie ſwore she ſaw written by the Saints deare Angell gardian, to whom alſo S. Paule did afterwards reueale it.

3. O what a ſweeteneſſe is this, Theot: of

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the heauenly Spouſe, towards this ſweete and filiall louer! We ſee notwithſtãding that euery ones neceſſarie imployments according to their vocation, doth not diminish Diuine Loue, but doth euen encreaſe it, and as it were doe gilde the deuote worke. The Nightingale loues her owne melodie no leſſe when she makes her reſt's, then when she ſings. Deuote hearts loue not Loue, leſſe when they are diſtracted in exteriour neceſsities; then when they praie. Their ſilence, their ſpeach, their action, and their contemplation, their imployments and their reſts, doe in them equally ſing the Hymne of their Loue.

That we are to imploye all the occaſions that are preſented, in the practiſe of Diuine Loue.

CHAPTER. VI.

1. THere are ſome ſoules that make proiects vnto themſelues to doe excellent ſeruices to our Sauiour, by eminent actions, and extraordinarie ſufferances: but actions and ſufferances, whoſe occaſion is not preſent, nay nor peraduenture neuer will be preſent; and vpon this they apprehend that they haue done a great matter in loue, in which yet they are often deceiued. As it appears by thoſe, who, as they themſelues thinke, embraſing in deſire greate future croſſes, doe vehemently flie the burden of ſuch as are preſent,

though

though leſſer. Is it not a fearefull temptation to be ſo valiant in imagination, and ſo cowardly in execution?

2. Ah God preſerue vs from thoſe imaginarie feruours, which doe often bread a vaine and ſecreete ſelfe eſteeme in the botome of our hearts. Great works light not alwayes in our waye, but euery moment we may practiſe little ones with excellencie, that is with a great Loue. Behold this Saint, I beſeech you, who beſtowes a cup of cold water vpon the ouerheated paſsinger, he doth but a ſmall matter in outward shew, but the intentiō, the ſweeteneſſe, the Loue, with which he doth giue life to his worke, is ſo excellent, that it turnes this ſimple water into water of life, and life euerlaſting.

3. The Bee doth pickle vpon the Lilie, the Flower-deluce, the Roſe; yet they get as ample a prey vpon the little minute Roſmarie flowres, and Thyme, yea they draw not onely more honie from thence, but euen better honie for in theſe little veſſells the honie is locked vp more cloſely, yea and is better kept therein. Certes in the low and little workes of deuotion, Charitie is not onely practiſed more freqnently, but ordinarily more humbly too, and conſequently more fruitfully, and holily.

4. Theſe condeſcendances to others humours theſe ſupportations of the clownish and troubleſome actions and behauiours of our neighbour, theſe victories ouer our owne humours and paſſions; theſe renounciations of our leſſer inclinations, theſe endeauours againſt our owne auer-

ſions and repugnances, this heartie and ſweete acknowledgment of our owne imperfections, the continuall paines we take to keepe our ſoule in an equalitie, this loue of our owne abiection; the gentle and gracious acceptance which we make of the contempt and cenſurs of our condition, our life, couerſation and actions, THEO: all theſe things are more profitable to our ſoules, then we can conceiue, ſo that holy Loue haue the husbanding of them, but we haue told Philothie this alreadie.

That we muſt haue a care to doe our actions very perfectly.

CHAPTER. VII.

1. OVr Sauiour, as the auncients report, was wount to ſaie to his, be skilfull exchangers. If the piſtoll be nor good gold, if it want weight, if it be not bet to lawfull coyne, it is caſt backe as not currant: if a worke be not of a good SPECIES, if it be not adorned with Charitie, if the intention be not pious, it ſhall not be admitted amongſt the good workes. If I Faſt, but yet out of ſparingneſſe, my faſt is not of a good SPECIES; if it be out of temperance, and yet I haue ſome mortall ſinne in my ſoule the worke wants weight; for it is Charitie that giues poiſe to all that we doe: if it were onely through conuerſation, and to accommodate my ſelfe to my companions, the worke is not ſtamped with an approoued intentiõ; but if I faſt out of Temperance, and be in God's

grace,

grace, and that I haue an intention to pleaſe his Diuine Maieſtie, by this Temperance, tha shall be currant money, fit to augment in me the treaſure of Charitie.

2. To doe little actions with a great puritie of intention, and with a will addicted to pleaſe God, is to doe them excellently, and then alſo they doe greatly ſanctifie vs. There are ſome that eate much and yet are ſtill leane, thinne, and languishing, becauſe their power of diſgeſtion is not good; others there are who eate little, and yet are alwayes in good plight, and vigorous, becauſe their ſtomake is good. Euen ſo there are ſome ſoules, that doe many workes, and yet encreaſe but little in Charitie, becauſe they doe them either coldly and negligently; or by an naturall inſtinct and inclination, more then by Diuine inſpiration, or heauenly heate; and contrariwiſe others there are who doe but few good workes, marry they doe them with ſo holy a will and intention, that they make a wonderfull aduancement in charitie, they haue but a few Talents, yet they husband them ſo faithfully, that their Maiſter doth largely rereward them for it.

A generall meanes whereby to applie our workes to Gods ſeruice.

CHAPTER. VIII.

1. All that we doe, and whatſoeuer we doe in word or deede, let it all be done in the name of Iesvs Christ, whether you eate, or you drinke, or you doe ſome other thing, doe all to the

glorie of God, theſe are the words of the Diuine Apoſtle which as the great S. Thomas ſaieth, in explicating them, are ſufficiently practiſed, when we haue the habit of holy Charitie, whereby though we haue not an expreſſe and ſet purpoſe to doe euery worke for the loue of God; yet is that intention couertly contained in the vnion, and communion which we haue with God, by which all the good we can doe, is dedicated together with our ſelues to his Diuine Goodneſſe. It is not neceſſarie that a child which liues in his Fathers houſe and vnder his directions, should declare that all that he gets is gotten to his Father; for ſith his perſon belongs to his Father, all that depends of it will alſo belong vnto him. It is ſufficient alſo that we be Gods children by Loue, to make all that we doe, be entirely directed to his glorie.

2. It is true then Theo: as I haue ſaied elſewhere, that euen as the Oliue-tree ſet neere vnto the vine, doth impart vnto it its ſauour, ſo Charitie being neere the other vertues, it doth cõmunicate vnto them her perfection: Yet true it is alſo, that if one engraffe a vine vpon an Oliue-tree, it doth not onely more perfectly leaue in it its taſte, but makes it alſo participat of its ſape. Nor be you content to haue Charitie, and together with it the practiſe of vertues, but endeuour that it may be by it and for it that you practiſe them, that they may be rightely aſcribed vnto it.

3. When a Painter doth hold and leade an apprentiſe his hand, the ſtrokes that he makes, are

principally attributed to the Painter, becauſe though the Prentiſe indeede contributed the motion of his hand, and the application of his Penſell, yet the Maiſter alſo for his part, did ſo mingle his motion with that of the Apprentiſes, that giuing the impreſsion therein, the honour of whatſoeuer is good in the ſtroke, is eſpecially aſcribed to him, though yet the Prentiſe is alſo praiſed, by reaſon of the pliableneſſe with which he accommodated his motion, to his Maiſters direction: O how excellent vertuous actions are, when Diuine Loue doth imprint his ſacred motion vpon them, that is, when they are done by Loues motiue, but this happens differently.

4. The motiue of Diuine Loue doth poure fourth a particular influence of perfection, vpon the vertuous actions of thoſe that haue in a ſpeciall manner dedicated themſelues vnto God, to ſerue him for euer. Such are Biſhops and Prieſts, who by a Sacramentall conſecration, and by a ſpirituall Character, which cannot be blotted out vowe themſelues as ſtigmatized and marked ſeruants to the perpetuall ſeruice of God. Such are Religious who by their vowes either ſolemne or ſimple, are ſacrificed vnto God, in qualitie of liuing and reaſonable Hoſts. Such all thoſe that doe betake themſelues to pious Congregations, dedicated for euer to Gods glorie. Further ſuch are all thoſe that of ſet purpoſe, doe procure in themſelues, deepe and ſtrong reſolutions to follow the will of God, making for this end a recollection for ſome dayes that they may ſtirre vp their ſoule by diuers ſpirituall exerciſes to the entire refor-

mation of their life, a holy methode, and ordinarie amongst the auncient Christians; but since, almost quite left of till the great seruant of God Ignatius de Loyola, brought it into vse againe, in the time of our Fathers.

5. I know well, that some are of opinion that this generall oblation of our selues doth not extend its vertue, and beare its influence vpon the actions which we practise afterwards, but so farre forth, as in the exercise of them, we applie the motiue of Loue in particular, by dedicating them in a speciall manner to the glorie of God. Yet doe all confesse with SAINT BONAVENTVRE, who hath the generall approbation of all in this behalfe, that if I haue determined in my heart to giue an hundred crownes for Gods sake, though afterwards I make the distribution of this somme at leasure, hauing my mind distracted and without attention, yet is all the distribution made through Loue, because it proceedes from the first proiect which Diuine Loue made me make of giuing the whole.

6. But I praie you TITO: what difference is there betwixt him that offers an hundred crownes to God, and him, that offers to him all his actions? truly there is none at all, but that the one offers a somme of money, the other a somme of actions. And why I praie shall they not then be doth esteemed to make the distribution of the parcells of the somme, in vertue of their first purpose, and fundamentall resolutions? And if one that distributs his crownes without attention, be not depriued of the influence of his first purpose, why shall

not

not the other in the distribution of his actions enioye the fruit of his first intention? He that purposely hath made himselfe a louing seruant of the Diuine goodnesse, hath by consequence dedicated all his actions to the same goodnesse.

7. Grounding vpon this truth, euery one should once in his life make a good recollection, thereby to cleane his soule from all sinne, and vpō it, to make an inward and solide resolution to liue wholy to God, as we haue giuen instructions in the first part of the Introduction to a deuote life. And afterwards at least once euery yeare, to make a suruey vpon ones conscience, and a renouation of the first resolution, which we haue put downe in the fift part of the same booke, to which in this behalfe I remit you.

8. Certes Saint Bonaventvre doth auouch, that a man that hath gotten so great an inclination and custome of well doing, that he doth it frequently without any speciall intention, looseth not the merits of such actions, which are enriched by Loue, from whence they spring, as from their roote and originall source of thire blessed habit, facilitie, and promptitude.

* *
*

Of certaine other meanes, whereby we may applie our workes more particularly to the Loue of God.

CHAPTER. IX.

1. WHen the Pea-hen hatcheth her egges in a white place, her young ones are also white. And when our intentions are in the loue of God, when we project some good worke, or vndertake some certaine vocation, all the actions which doe issue thence take their worth, and derive their nobilitie from the Loue whence they descended: for who doth not see, that the actiõs which are proper to my vocation, and requisite to my designe, doe depend of this first election and resolution which I made.

2. Yet THEO: one must not staie there, but to make an excellent progresse in deuotion, we must not onely in the begining of our conuersion, and afterwards once euery yeare, addresse all our life and actions to God, but we must euen offer them vnto him euery day, following the morning exercise which we haue taught Philothie; for in this dayely renewing of our oblation, we spread the vertue and vigour of our loue vpon our actions, by a new application of our heart to the Diuine glorie, by meanes whereof it is still more and more sanctified.

3. Be-

3. Beſides this, let vs an hundred and an hundred times a day, applie our life, to Diuine Loue, by the practiſe of iaculatorie praiers, eleuations of the mind, and ſpirituall retreats: for theſe holy exerciſes caſting and bearing vp our minds to God, doe alſo in the end draw all our actions thither: and how ſhould it come to paſſe, I praie you, that a ſoule which doth euery moment dart vp herſelfe at the Diuine Goodneſſe, and which doth inceſſantly breath words of Loue, to th'end ſhe may keepe her heart continually lodged in the boſome of her heauenly Father, ſhould not be thought to doe all her good workes in God, and for God?

4. She that ſaieth ah Lord, I am thyne, my beloued is wholy myne, and I am wholy his; My God thou art my all. O Iesvs thou art my life: ah who will doe me the fauour, that I may die to my ſelfe, to th'end I may liue onely to thee. O to loue! to goe! to die to mans ſelfe! ô to liue to God! ô to bee in God! ô Lord what ſoeuer is not thy very ſelfe is nothing to me. She, I ſaie, doth ſhe not continually dedicate her actions to her heauenly Spouſe? ô how bleſſed is the ſoule, who hath once ſtripped, and perfectly reſigned herſelfe into the hands of God Almightie, whereof we ſpoke before, for afterwards, ſhe will onely neede one little ſight, ād view of God, to renew and confirme her ſtripping, reſignation, and oblation, together with her Proteſtation that ſhe will haue nothing but God, and for God; and that ſhe neither loues herſelfe nor any other thing in the world, but in God, and for the Loue of God.

5. The

5, The exercise then of continuall aspirations is very proper for the application of all our works to Loue. But principally it is abundantly sufficient for the small and ordinarie actions of our life; for as for heroicall workes and maters of consequēce, it is expedient, if we intend to make any great profit, to vse the ensuing methode, as I haue alreadie giuen a touch elsewhere.

6. Let vs in these occurrēces eleuate our heart ād spirit to God, let vs burie our consideration, and extēde our thoughts into the most holy and glorious eternitie; let vs behold, how in it, the Diuine goodnesse did tenderly cherish vs, preparing all conuenient meanes for our saluation and progresse in his Loue, and in particular, the commoditie to doe the good which doth at that present, presente it selfe vnto vs; or to suffer the euill which befalls vs. This done, displaying, if we may so saie, and eleuating the armes of our consent, let vs embrace, dearely, feruently, and most louingly, as well the good which presents it selfe to be done, as the euill which we are to suffer, in consideration that God willed it so from all eternitie, to please him, and to obeye his prouidence.

7. Behold the great S. CHARLES, when his Dioceſe was infested with the plague; he lifted vp his heart to God, and beheld attentiuely, that in the eternitie of Gods Prouidence, this scourge was determined, and prepared for his flocke, and that the same Prouidence had ordained, that in this their scourge he should take a most tender care to serue, solace, and cordially to assist the afflicted, sith that in this occurrence, he chanced to

be

be the Ghoſtly Father, Paſtour, and Bishope of that Prouince. Wherevpon repreſenting vnto himſelfe the greatneſſe of the paines, toyles and hazards which he was neceſſarily to vndergoe in that behalfe, he ſacrificed himſelfe in ſpirit, to Gods good pleaſure, and dearely kiſſing this his Groſſe, he cryed from the botome of his heart, to the imitation of Saint Andrew, I ſalute thee ô precious Groſſe, I ſalute thee ô bleſſed tribulation; ô holy affliction how delightfull thou art, ſince thou didſt iſſue from the louing breaſt, of the eternall Father of mercy, who willed thee from all eternitie, and did ordaine thee for my deare people and me! O Groſſe, my heart willeth thee, ſith the heart of my God hath willed thee; ô Groſſe my ſoule doth cherish and embrace thee, with her whole affection?

8. In this ſort are we to vndertake affaires of greateſt conſequence, and the sharpeſt tribulations, which can befall vs. But if they prooue to be of long continuance, we muſt from time to time, and very frequently, iterate this exerciſe, that we may more profitably continew our vnion to Gods good will and pleaſure, pronouning this short, yet wholy Diuine Proteſtation of his Sonne, yes ô eternall Father! I will it with all my heart, becauſe ſo it was pleaſing in thy ſight, ô God, Theotime, how rich this practiſe is?

An ex-

An exhortation to the sacrifice which we are to make to God of our free-will.

CHAPTER. X.

1. I adde to the sacrifice of S. Charles, that of the great Patriarke Abraham, as a liuely image of the most strong and loyall loue, that could be imagined in any creature.

2. Certainly he sacrificed the strongest naturall affections that possibly he could haue, whe hearing the voice of God which said vnto him, Leaue thy coutrie and thy friends and thy Fathers house, and goe into the land which I will shew vnto thee, he presently departed, and with speede put himselfe vpo the way, without knowing whither he was to goe; the loue of his deare countrie, the delightfull conuersation of his neere allie, the pleasures of his Fathers house did not stagger him, he departs with an ardent boldnesse, and goes whither it shall please God to codduct him. What an abnegation, Theo: what renunciation was this? one cannot perfectly Loue God, vnlesse he forsake the affection to momentarie things.

3. But this was nothing in respect of that which he did afterwards, when being twice called by God, who, seeing his promptitude in answearing, saied vnto him. Take Isaac thyne onely sonne: whom thou loueſt, and goe into the Land of vi-

sion,

sion, where thou shalt offer him in Holocaust, vpō one of the mountaines which I will shew vnto thee; for behold this great man, how he sodainely departs with his so much beloued, and so worthy to be beloued Sonne, goes three dayes iorney, comes to the foote of the mountaine, leaues there his seruant and asse, lodes his sonne Isaac with woode necessarie to the holocaust, reseruing himselfe to carrie the sword and fire; and as he ascends the mountaine, his tender child saied vnto him, Father, and he answered him, what wouldst thou child? Looke, saied the child, behold the woode and fire, but where is the victime of the holocaust? To which his Father replied, God will prouide the victime of the Holocaust, my child; and in the meane while, they arriued at the top of the designed mountaine, where Abraham presently erected an Altar, lays the woode in order vpon it, binds his Isaac, and puts him vpon the funerall Pile; extends his right hand, layes hold of, and drawes out his sword, lifts vp his arme, and as he was readie to dispatch the blow, to sacrifice the child, the Angell cried from aboue, Abraham, Abraham, who answeres, I am here Lord, and the Angell saied vnto him; doe not kill thy sonne, it is sufficient, now I know thou feareſt God, and hast not spared thy sonne for my sake. Vpon this Isaac is vntyed, Abraham takes a Rame which he found hanging by the hornes in the brambles, and sacrificed him.

4. Theo: he that sees his neighbours wife to couet her, hath alreadie cōmitted adulterie in his heart; and he that binds his sonne to sacrifice him,

hath

hath alreadie ſacrificed him in his heart. Behold then, for Gods loue, what a Holocauſt this holy man offered in his heart! an incomparable ſacrifice, a ſacrifice that one cannot fully eſtimate, nor yet praiſe to the full. O God who is able to diſcerne, which of the two loues was greater, Abrahams, who to pleaſe God, ſacrificed his ſonne ſo amiable, or the childs, who to pleaſe God is willing to be ſacrificed, and to that end permits himſelfe to be bound, and extended vpon the woode, and as a tender lambe, peaceably attends deathes blow, from the deare hand of his good Father.

5. For my part I preferre the Father for his longanimitie: yet dare I with all boldly giue the prize of magnaminitie to the ſonne: For on the one ſide, it is indeede a miracle, yet not ſo great a one, that Abraham alreadie old and accomplished in the ſcience of louing God, and frotified by the late viſion and word of God, ſhould giue this laſt eſſay of loyaltie, and loue, towards a Maiſter whoſe ſweeteneſſe and prouidence he had ſo oftē perceiued and taſted. But to ſee Iſaac in the Spring of his age, as yet a meere Nouice and Apprētiſe in the art of louing God, offer himſelfe vpon the onely word of his father, to the ſword and the flame, to become a Holocauſt of obedience to the Diuine will, is a thing that paſſeth all admiration.

6. Yet of the other ſide, doe you not ſee THEOT: that for the ſpace of three dayes, Abraham doth toſſe and turne in his ſoule the bitter thought, and reſolutiō of this sharp ſacrifice. Doe

you

you not take compaſsion of his Fatherlie heart, when aſcending alone with his ſonne, the child, more ſimple then a Doue ſaied vnto him, Father where is the victime? and he anſwered him, God will prouide for that my ſõne. Doe you not thinke that the ſweeteneſſe of the child carrying the woode vpon his shoulders, and piling it afterwards vpon the Altar, made his fathers bowels melt away with tenderneſſe? ô heart which the Angells admire, and God magnifieth! O Sauiour Iesvs, when shall it then be that hauing ſacrificed vnto thee all that we haue, we shall alſo offer vp vnto thee all that we are? When shall we offer vnto thee, our freewill the onely child of our ſoule? when will it be, that we shall extend and tye it vpon the Altar of thy Croſſe, of thy thornes, of thy lance, that as a little Ewe, it may be a grateſull victime to thy good pleaſure, to burne and die in the flame, and with the ſword of thy Diuine Loue.

7. O Freewill of my heart, how good a thing were it for thee to be bound and extended vpon the Croſſe of thy Heauenly Sauiour? How deſirable a thing it is to die to thy ſelfe, to burne for euer a Holocauſt to the Almightie? Theot: our Freewill is neuer ſo free, as when it is ſlaue, ſubiect to the will of God, nor euer ſo a ſlaue, as when it ſerues our owne will. It neuer hath ſo much life, as when it dies to it ſelfe, nor euer ſo much death, as when it liues to it ſelfe.

8. We haue freedome to doe good or euill; yet to make choyce of euill, is not to vſe, but to abuſe our freedome. Let vs renounce the accurſed liber-

tie,

tie, and let vs for euer ſubiect our free-will to the rule of heauenly Loue, let vs become ſlaues to Loue, whoſe ſeruants are more happie then kings. And if euer our ſoule ſhould offer to imploye her libertie againſt our reſolutiõs of ſeruing God for euer and without reſerue; ô in that caſe for Gods ſake, let vs ſacrifice our freewill, and make it die to it ſelfe, that it may liue to God. He that in reſpect of ſelfe loue will keepe it in this world, ſhall looſe it in reſpect of eternall Loue in the other world; and he that for the loue of God ſhall looſe it in this world, ſhall cõſerue it for the ſame loue in the next. He that giues it libertie in this world, ſhall find it a ſlaue in the other, and he that ſhall make it a ſeruant to the Croſſe in this world, ſhall find it free in the next, where being drunk vp in the fruition of the Diuine goodneſſe, libertie will be conuerted into loue, and loue into libertie, but libertie of an infinite ſweeteneſſe, without violẽce paine, or repugnance at all: we ſhall vnchangeably loue the Creatour and Sauiour of our ſoules.

Of the motiues we haue to holy Loue.

CHAPTER. XI.

1. SAint Bonaventvre, Father Granado, Father Lowis of Pont, Stella haue ſufficiently diſcourſed vpon this ſubiect. I will onely ſomme vp, the points which I haue touched in this Treatiſe.

2. The

2. The Diuine Goodneſſe conſidered in it ſelfe, is not onely the firſt motiue of all, but with all the greateſt, the moſt noble and moſt puiſſant: For it is that which doth rauiſh the Bleſſed and crowne their Felicitie. How can one haue a heart, and yet not loue ſo infinite a goodneſſe? This ſubiect is in ſome ſort propoſed in the 1. and 2. chap. of the 2. booke, and from the 8. chap. of the 3. booke to the end, and in the 9. chap. of the 10. booke.

3. The 2. motiue is that of Gods ſupernaturall Prouidence, creation, and conſeruation, towards vs, according as we haue ſaied in the 3. cha. of the 2. booke.

4. The 3. motiue is that of Gods ſupernaturall Prouidence ouer vs, and of the Redemption which he prepared for vs, as it is explicated in the 4. 5. 6. and 7. chap. of the 2. booke.

5. The 4. motiue is to conſider how God doth practiſe this Prouidence and Redemption, giuing euery one the grace and aſſiſtance which is requiſite to their Saluation, which we handle in the 2. booke from the 8. chap. and in the 3. booke from the beginning till the 6. chap.

6. The 5. motiue is the eternall glorie, prouided for vs by the diuine goodneſſe, which is the accomplishment of Gods benefits towards vs, and is in ſome ſort touched from the 9. chap. to the end of the 3. booke.

A profitable methode whereby we may imploy these methods.

CHAPTER. XII.

1. NOw to receiue from these motiues a profound and powerfull heate of loue, we are, after we haue once considered one of them in cõmon, to applie it in particular to our selues: For example: O how amiable this great God is, who out of his infinite goodnesse gaue his sonne for the whole worlds redemption? alas I, for all in generall, but also for me who am the first of offenders! Ah, he hath loued me! yea I saie, he hath loued euen me, yea euen me my selfe, such as I am; and deliuered himselfe to death for me.

2. Secondly we must consider the Diuine benefits in their first and eternall source. O God, Theos: what loue can we haue sufficiently worthy of the infinit goodnesse of our Creatour, who frõ all eternitie determined to create, conserue, gouerne, redeeme saue, and glorifie all in generall and in particular? Ah what was I then, when I was not? my selfe I saie, who now being some thing, am yet but a simple and poore worme of the earth; while yet God from the Abisse of his eternitie, thought thoughts of benediction in my behalfe? He considered and designed, yea determined the houre of my birth, of my baptisme, of all the inspirations that he would bestow vpon

me;

mes in a word, for all the benefits which he would doe and offer me; alas is there a sweeteneſſe like to this?

3. Thirdly we muſt conſider the Diuine benefits in their ſecond meritorious ſource; for doe you not know, Theo: that the high Prieſt of the law, wore vpon his backe and bofome the names of the children of Iſrael, that is, the precious ſtones, vpon which the chiefe of the Iſraelites were engraue? Ah behold Iesvs our High Prieſt, and conſider him from the very inſtant of his conception, how he bore vs vpon his ſhoulders, vndertaking the charge, to redeeme vs by his death, and death of the Croſſe. ô Theo: Theo: this ſoule of our Sauiour knew vs all by name and ſurname: but eſpecially vpon the day of his paſſion, when he offered his teares, his praiers, his blood and life for all, he breathed in particular for thee theſe thoughts of loue. Ah my eternall Father, I take vpon me and to my charge, all poore Theo: ſinns, to vndergoe torments and death, that he may be freed from them, and that he may not perish but liue. Let me die, ſo he may liue; let me be crucified, ſo that he may be glorified, ô the ſoueraigne Loue of Iesvs his heart, what heart can euer bleſſe thee, ſo deuotely as it ought.

4. So within his fatherly breaſt his Diuine heart foreſaw, diſpoſed, merited, and obtained, all the benefits which we haue, not onely in generall for all, but alſo in particular for euery one; and his ſweete dugges prouided for vs the milke of his motions, draughtes, inſpiratiõs, and ſweeteneſſe, by which he doth draw, conduct and nurish

our hearts to eternall life. Benefits doe not inflame vs, vnleſſe we behold the eternall will, which ordaines them for vs, and the heart of our Sauiour that merited them for vs, by ſo many paines, eſpecially in his death and paſsion.

That the Mount of Caluarie is the true Academie of Loue.

CHAPTER. XIII.

1. NOw in finall concluſion, the death and Paſsiō of our Sauiour, is the ſweeteſt ād yet moſt violent motiue, that cā animate our hearts in this mortall life. And it is the very truth, that myſticall Bees, make their moſt excellēt honie, within this Lyon's woūds of the Tribe of Iuda, but chored rent and torne vpon the Mount of Caluarie: and the children of the Croſſe glorie in their admirable Probleme, which the word vnderſtāds not. *Out of all deuouring death, roſe the life of our conſolation*, and out of death which is the ſtrongeſt of all things, the honie ſweeteneſſe of our loue did iſſue. O Iesvs my Sauiour, how amiable is thy death, ſince it is the ſoueraigne effect of thy Loue.

2. And inſuede aboue in heauenly glorie, next to the motiue of the diuine goodneſſe knowne ād cōſidered in it ſelfe, that of the death of our Sauiour, ſhall be the moſt powerfull to rauiſh the hearts of

the Blessed with the loue of God: in signe whereof Moyses and Helias in the Transfiguration, which was a scantling of glorie, spoke with our Sauiour of the Excesse, which he was to accomplish in Hierusalem: but of what excesse, if not of that excesse of Loue, by which life was forced from the Louer to be bestowed vpon the beloued? So that in the eternall Canticle, I imagine that ioyfull acclamation will be iterated each moment.

Viue Iesvs, *viue, whose death doth proue,*
What is the force of heauenly loue.

3. Then, the mount Caluarie is the mount of Louers. All loue that begins not from our Sauiours Passion, is friuolous, and dangerous. Accursed is death without the Loue of our Sauiour. Accursed is Loue, without the death of our Sauiour. Loue and death are so mingled in the passion of our Sauiour, that one cannot haue the one in his heart without the other. Vpon Caluarie one cānot haue life without Loue, nor loue without the death of our Redeemour. But out of that, all is either eternall death, or eternall Loue; Christian wisdome, consisteth in making a good choice, and to assist you in that, I vndertooke this Treatise, my Theo:

While this short day doth last,
Make choice, ô man thou mayst,
To liue eternally;
Or else for ere to dye.
It is the Heauens Decree
There should no middle *be.*

O eternall Loue, my ſoule doth deſire and make choice of thee eternally, ah come ô holy Ghoſt, and inflame our hearts with thy Loue, Either loue or die, die or loue: To die to all other Loue, to liue to that of IESVS, that we may not eternally die; but that liuing in thy eternall loue, ô Sauiour of our ſoules, we may eternally ſinge VIVE IESVS. I loue IESVS, liue IESVS whom I loue, I loue IESVS, who liueth and raigneth for euer and euer. Amen.

4. Theſe things THEO: which by the grace and helpe of Charitie, haue bene written to your Charitie, I beſeech God they may take roote in your heart, that this Charitie may find in you, the fruits of holy workes, not the leaues of prayſes. Amen. God be bleſſed. Thus I ſhut vp this whole Treatiſe, in the words with which S. AVGVSTINE ended his admirable ſermon of Charitie, made before an illuſtrious aſſemblie.

The end of this preſent Treatiſe.

ERRATA.

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28	7	Herodiadas	Herodias
45	16	this	in this
51	22	Alliance	Couenant
58	23	expired	breathed out
63	33	Principale	principle
64	9	soules	soule
88	33	peaco	peece
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109	4	*light, a True God*	*Light, true God*
209	18	their	his
237	28	*Seeing*	*a Seer*
266	17	owes	ewes
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381	17	Pallas	Pallace
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568	30	to Gods submissiō,	to God, submissiō
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